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ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

LUKE i. 4.



THE



# GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT: A DIGEST OF  
VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND  
IDIOMATIC USAGE: PROLEGOMENA:  
AND A CRITICAL AND EXEGETICAL COMMENTARY.

1100

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY

HENRY ALFORD, M.A.

VICAR OF WYMESWOLD, LEICESTERSHIRE,  
AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

IN TWO VOLUMES.

VOL. I.

CONTAINING

THE FOUR GOSPELS.

LONDON:

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CAMBRIDGE.  
1849.

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## ADVERTISEMENT.

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THE Reader is requested to consult the following portions of the PROLEGOMENA before entering on the work itself:—

- CHAP. VI. § 1. Of the Arrangement of the Text in this Edition.  
— 2. Of the Various Readings.  
— 3. Of the Marginal References.

- CHAP. VII. § 1. Manuscripts referred to.  
— 2. Versions referred to.  
— 3. Fathers and other ancient Writers referred to.

# ERRATA.

(See Prolegomena, ch. vi. § 1. 7, end.)

- Page 42, reference s, *for* Sir. xxxiii. 4. *read* Prov. xviii. 2.
- 322, reference h, *for* Acts iv. 10. *read* Acts iv. 33? vii. 10.
- 351, text, line 16, *for* \*ἐξεληλύθατε *read* †ἐξήλατε
- And in var. read., line 7, *for* ἐξήλατε A D K L M 14 all. txt B. (in vv. 25, 26 ἐξήλθ. B likewise), *read* rec. here and in vv. 25, 26 ἐξεληλύθατε, with qu.? txt A B D L (ἐξήλθετε ver. 24 K. ver. 25 K M).
- 352, var. read., line 9, *for* μὴ ἄπρον B. *read* μὴ ἔσθ. ἄρτ. B.
- 356, var. read., line 5, *for* qu.? with *read* with qu.?
- 371, var. read., *for* (both) *read* (2nd)
- 373, var. read., line 3, *after* B *insert* (Bartolucci), *and for* B (line 4, beginning) *read* B?
- 416, var. read., line 6, *for the words in parenthesis, read* bef. χεῖρα, B om. τήν.
- 420, var. read., line 5, *for* τὰ γράμματα D? *read* τὰ γράμματα B D L *bc* Copt. *and delete the words in parenthesis.*
- ib. last line, *delete* B (Muralt.), *and for* (ἐκλείπη B, Tisch. ed. 2, Scholz, and Lachmann), *read* ἐκλείπη B.
- 436, var. read., line 6, *delete the words in parenthesis.*
- 448, var. read., line 1, *delete the words in parenthesis.*
- 452, reference q, *for* Acts iii. 35. *read* Acts iii. 25.
- 471, reference d, *for* Acts iii. 19. *read* Acts iii. 14.
- 476, reference h, *for* 3 Kings xxii. 19. *read* Job xxxviii. 7.

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# PROLEGOMENA.

## CHAPTER I.

### ON THE THREE FIRST GOSPELS GENERALLY.

#### SECTION I.

##### GENERAL CHARACTERISTICS OF THE THREE FIRST GOSPELS.

1. ON examining the four records of our Lord's life on earth which remain to us, the first thing which demands our notice is the distinctness, in character and contents, of the three first Gospels from the fourth. This distinctive character may be thus shortly described.

2. Matthew, Mark, and Luke, in relating His ministry, discourses, and miracles, confine themselves exclusively to the events which took place in Galilee, until the last journey to Jerusalem. No incident whatever of His ministry in Judæa is related by any of them. Had we only their accounts, we could never with any certainty have asserted that He went to Jerusalem during His public life, until His time was come to be delivered up. They do not, it is true, *exclude* such a supposition, but rather imply it (see Matt. xxiii. 37. xxvii. 57, and parallels); it could not, however, have been gathered from their narrative with any historical precision.

3. If we now turn to the fourth Gospel, we find this deficiency remarkably supplied. The various occasions on which the Lord went up to Jerusalem are specified; not, indeed, with any precision of date or sequence, but mainly for the purpose of relating the discourses and miracles by which they were signalized.

4. But the difference in *character* between the three first Evangelists and the fourth is even more striking. While their employment (with the sole exception, and that almost exclusively in Matthew, of the application of O. T. prophecies to events in the life of the Lord) is *narration without comment*, the fourth Evangelist speaks with dogmatic authority, and

delivers his historical testimony as from the chair of an Apostle. In no place do they *claim* the high authority of eye-witnesses; nay, in the preface to Luke's Gospel, while he vindicates his diligent care in tracing down the course of events from the first, he expressly *disclaims* such authority. This claim is, however, advanced in direct terms by John (see below, ch. v. § 2. 1). Again, in the *character of the Lord's discourses*, reported by the three, we have the same distinctness. While His sayings and parables in their Gospels almost exclusively have reference to His dealings with *us*, and the nature of His kingdom among men, those related by John principally regard the deeper subjects of His own essential attributes and covenant purposes; referring indeed often and directly to His relations with His people and the unbelieving world, but such reference following as a consequence, rather than forming the primary object of the discourse. That there are exceptions to this in both cases (see e. g. Matt. xi. 27. Luke x. 22, on the one hand, and John xv. 6, on the other) is only to be expected from that merciful condescension by which God, in giving us the Gospel records through the different media of individual minds and apprehensions, has yet furnished us with enough *common* features in them all to satisfy us of the unity and truthfulness of their testimony to His blessed Son.

5. Reserving further remarks on the character of John's Gospel for their proper place (see ch. v. of these Prolegomena), I further notice that the three, in their narration of the Lord's *ministry*, proceed in the main upon a common outline. This outline is variously filled up, and variously interrupted; but is still easily to be traced, as running through the middle and largest section of each of their Gospels.

6. Besides this large portion, each Gospel contains some prefatory matter regarding the time before the commencement of the Ministry,—a detailed history of the Passion,—fragmentary notices of the resurrection,—and a conclusion. These will be separately treated of and compared in the following sections, and more at large in the Commentary.

## SECTION II.

### THEIR INDEPENDENCE OF ONE ANOTHER.

1. Having these three accounts of one and the same Life and Ministry of our Lord, it is an important inquiry for us, *how far they may be considered as distinct narratives,—how far as borrowed one from another*. It is obvious that this inquiry can only, in the absence of any direct historical testimony, be conducted by *careful examination of their contents*. Such examination however has conducted inquirers to the most various and inconsistent results. Different hypotheses of the mutual interdependence of the three have been made, embracing every possible permutation of

their order<sup>1</sup>. To support these hypotheses, the same phenomena have been curiously and variously interpreted. What, in one writer's view, has been a *deficiency* in one Evangelist which another has supplied,—in that of a second writer, has been a *condensation* on the part of the one Evangelist of the full account of the other;—while a third writer again has seen in the fuller account the more minute depiction of later tradition.

2. Let us, however, observe the evidence furnished by the Gospels themselves. Each of the sacred Historians is, we may presume, anxious to give his readers an accurate and consistent account of the great events of Redemption. On either of the above hypotheses, two of them respectively sit down to their work with *one or two of our present narratives before them*. We are reduced then to adopt one or other of the following suppositions; Either, (α) *they found those other Gospels insufficient, and were anxious to supply what was wanting*; or, (β) *they believed them to be erroneous, and purposed to correct what was inaccurate*; or, (γ) *they wished to adapt their contents to a different class of readers, incorporating at the same time whatever additional matter they possessed*; or, (δ) *receiving them as authentic, they borrowed from them such parts as they purposed to relate in common with them*.

3. There is but one other supposition, which is plainly out of the range of probability, and which I should not have stated, were it not the only one, *on the hypothesis of mutual dependency*, which will give any account of, or be consistent with, the various minute discrepancies of arrangement and narration which we find in the Gospels.' It is (ε), '*That (see last paragraph) they fraudulently plagiarized from them, slightly disguising the common matter so as to make it appear their own*.' One man wishing to publish the matter of another's work as his own, may be conceived as altering its arrangement and minutiae, to destroy its distinctive character. But how utterly inapplicable is any such view to either of our three Evangelists! And even supposing it for a moment entertained,—how imperfectly and anomalously are the changes made,—and how little would they be likely to answer their purpose!

4. Let us consider the others in order. If (α) was the case, *I maintain that no possible arrangement of our Gospels will suit its requirements*.

<sup>1</sup> 1. That Matt. wrote first—that Mark used his Gospel—and then Luke both these. This is held by Grotius, Mill, Wetstein, Townson, Hug, and Greswell, who advances, and sometimes maintains with considerable ingenuity, the hyp. of a *supplemental* relation of the three taken in order.

2. Matt., Luke, Mark.—So Griesbach, Fritzsche, Meyer, De Wette, and others.

3. Mark, Matt., Luke.—So Storr and others.

4. Mark, Luke, Matt.—So Weisse, Wilke, Hitzig, &c.

5. Luke, Matt., Mark.—So Büsching and Evanson.

6. Luke, Mark, Matt.—So Vögel. See reff. to the above in Meyer's Commentary, vol. i. Einleitung, pp. 30, 31.



Let the reader refer to the last note, and follow me through its divisions. (1), (2), (5), (6) are clearly out of the question, because the *shorter* Gospel of Mark follows upon the *fuller ones* of Matthew, or Luke, or both. We have then only to examine those in which Mark stands *first*. Either then *Luke* supplied *Matthew*,—or *Matthew*, *Luke*. But first, both of these are inconceivable as being *expansions of Mark*; for his Gospel, although shorter, and narrating *fewer* events and discourses, is, in those which he does narrate, the fullest and most particular of the three. And again, Luke could not have supplied Matthew; for there are most important portions of Matthew which he has altogether omitted (e. g. ch. xxv. much of ch. xiii. ch. xv.);—nor could Matthew have supplied Luke, for the same reason, having omitted almost all of the important section Luke ix. 51—xviii. 15, besides very much matter in other parts. I may also mention that this supposition leaves all the difficulties of *different arrangement* and *minute discrepancy* unaccounted for.

5. We pass to ( $\beta$ ), on which much need not be said. If it were so, nothing could have been done *less calculated to answer the end*, than that which our Evangelists have done. For in no material point do their accounts differ, but only in arrangement and completeness;—and this latter difference is such, that no one of them can be cited as taking any pains to make it appear that his own arrangement is chronologically accurate. No *fixed dates* are found in those parts where the differences exist; no word to indicate that any other arrangement had ever been published. *Does this look like the work of a corrector?* Even supposing him to have suppressed the charge of inaccuracy on others,—would he not have been precise and definite in the parts where his own corrections appeared, if it were merely to justify them to his readers?

6. Neither does the supposition represented by ( $\gamma$ ) in any way account for the phenomena of our present Gospels. For,—even taking for granted the usual assumption, that Matthew wrote for Hebrew Christians, Mark for Latins, and Luke for Gentiles in general,—we do not find any such consistency in these purposes, as a revision and alteration of another's narrative would necessarily presuppose. We have the visit of the Gentile Magi exclusively related by the Hebraizing Matthew;—the circumcision of the child Jesus, and His frequenting the passovers at Jerusalem, exclusively by the Gentile Evangelist Luke. Had the above purposes been steadily kept in view in the revision of the narratives before them, the Evangelists could not have omitted incidents so entirely subservient to their respective designs.

7. Our supposition ( $\delta$ ) is, that receiving the Gospel or Gospels before them as authentic, the Evangelists borrowed from them such parts as they purposed to narrate in common with them. But this *does not represent the matter of fact*. In no one case does any Evangelist borrow from another any considerable part of even a single narrative. For such bor-

rowing would imply verbal coincidence, unless in the case of strong Hebraistic idiom, or other assignable peculiarity. It is inconceivable that one writer borrowing from another *in good faith* and *with approval*, should alter his diction so singularly and capriciously as, *on this hypothesis*, we find the text of the parallel sections of our Gospels altered. Let the question be answered by ordinary considerations of probability, and let any passage common to the three Evangelists be put to the test. The phenomena presented will be much as follows:—first, perhaps, we shall have three, five, or more words *identical*;—then as many *wholly distinct*: then two clauses or more, expressed in the *same words* but *differing order*:—then a clause *contained in one or two*, and *not in the third*:—then *several words identical*:—then a clause *not only wholly distinct but apparently inconsistent*;—and so forth;—with recurrences of the same arbitrary and anomalous alterations, coincidences, and transpositions. Nor does this description apply to verbal and sentential arrangement only;—but also, with slight modification, to that of the larger portions of the narratives. Equally capricious would be the disposition of the subject-matter. Sometimes, while coincident in the things related, the Gospels place them in the most various order,—each in turn connecting them together with apparent marks of chronological sequence (e. g. the visit to Gadara in Matt. viii. 28 ff. as compared with the same in Mark vi. 1 ff. Luke viii. 26 ff. and numerous other such instances noticed in the commentary). Let any one say, divesting himself of the commonly-received hypotheses respecting the connexion and order of our Gospels, whether it is within the range of probability that a writer should thus singularly and unreasonably alter the subject-matter and diction before him, having (as is now supposed) *no design* in so doing, but intending fairly and with approval, to incorporate the work of another into his own? Can an instance be any where cited of undoubted borrowing and adaptation from another, presenting similar phenomena?

8. I cannot then find in any of the above hypotheses, a solution of the question before us, *how the appearances presented by our three Gospels are to be accounted for*. I do not see how any theory of mutual interdependence will leave to our three Evangelists their credit as *able* or *trustworthy writers*, or even as *honest men*: nor can I find any such theory borne out by the nature of the variations apparent in the respective texts.

### SECTION III.

#### THE ORIGIN OF OUR THREE GOSPELS.

1. It remains then, that the three Gospels should have arisen *independently of one another*. But supposing this, we are at once met by the difficulty of accounting for so much common matter, and that narrated, as

we have seen, with such curious verbal agreements and discrepancies. Thus we are driven to *some common origin* for those parts. But of what kind? Plainly, either *documentary*, or *oral*. Let us consider each of these in turn.

2. *No documentary source could have led to the present texts of our Gospels.* For supposing it to have been in the Aramaic language, and thus accounting for some of the variations in our parallel passages, as being *independent translations*,—we shall still have no solution whatever of the more important discrepancies of *insertion, omission, and arrangement*. To meet these, the most complicated hypotheses have been advanced<sup>2</sup>,—all perfectly capricious, and utterly inadequate, even when apprehended, to account for the phenomena.—The various opponents of the view of an original Gospel have well shown besides, that such a Gospel could never have existed, because of the omission in one or other of our three, of passages which *must necessarily have formed a part of it* (e. g. Matt. xxvi. 6—13 (*see above*) omitted by Luke). I believe then that we may safely abandon the idea of any single original Gospel, whether Aramaic or Greek.

3. Still it might be thought possible that though *one* document cannot have originated the text of the common parts of our Gospels, *several documents*, more or less related to one another, may have done so; in the absence of any original Gospel. But this, it will be seen, is but an imperfect analysis of their origin; for we are again met by the question, *whence did these documents take their rise?* And if they turn out to be only so many modifications of a received oral teaching respecting the actions and sayings of the Lord, then to that oral teaching are we referred back for a more complete account of the matter. That such evangelical documents *did exist*, I think highly probable; and believe I recognize such in some of the *peculiar* sections of Luke; but that the *common* parts of our Gospels, even if taken from such, are *to be traced back further*, I am firmly convinced.

<sup>2</sup> It may be worth while, as an example, to state the nature of Bp. Marsh's hypothesis of the origin of our three Gospels. He supposes, 1)  $\aleph$ , the original Hebrew Gospel. 2)  $\bar{\aleph}$ , a Greek version of the same. 3)  $\aleph + \alpha + A$ , a volume containing a copy of the Hebrew original Gospel, accompanied by lesser ( $\alpha$ ) and greater (A) additions. 4)  $\aleph + \beta + B$ , another copy of ditto, accompanied by *other* lesser ( $\beta$ ) and greater (B) additions. 5)  $\aleph + \gamma + \Gamma$ , a third copy of ditto, accompanied by a *third* set of lesser ( $\gamma$ ) and greater ( $\Gamma$ ) additions. 6)  $\aleph$ , a Hebrew gnomology (collection of sayings of the Lord), varying according to different copies.

Hence he holds our Gospels to have arisen: viz. the *Hebrew Matthew*, from  $\aleph + \alpha + A + \alpha + A + \gamma + \Gamma$ :—*Luke*, from  $\aleph + \alpha + \beta + B + \gamma + \Gamma + \bar{\aleph}$ :—*Mark*, from  $\aleph + \alpha + A + \beta + B + \bar{\aleph}$ :—the *Greek Matthew*, to be a translation from the Hebrew Matt., with the collation of  $\bar{\aleph}$ , and of Luke and Mark. This is only *one* of the various arrangements made by the supporters of this hyp. For those of Eichborn, Gratz, &c., see Meyer's Comment., vol. i. Einleitung, pp. 25—27.



4. We come then to inquire, whether the *common* sections of our Gospels could have originated from a *common oral source*. If by this latter is to be understood,—*one and the same oral teaching every where recognized*, our answer must be in the negative: for the difficulties of verbal discrepancy, varying arrangement, insertion, and omission, would, as above, remain unaccounted for. At the same time, it is highly improbable that such a course of oral teaching should ever have been adopted. Let us examine the matter more in detail.

5. The Apostles were *witnesses of the resurrection of the Lord Jesus*. In this consisted their especial office and work. Others besides them had been companions of the Lord:—but peculiar grace and power was given to them, by which they gave forth their testimony (Acts iv. 33). And *what* this testimony included, we learn from the conditions of apostleship propounded by Peter himself, Acts i. 21, 22: that in order to its being properly given, an Apostle must have been an eye and ear witness of what had happened *from the baptism of John until the ascension*: i. e. during the *whole official life of the Lord*. With the *whole of this matter*, therefore, *was his Apostolic testimony concerned*. And we are consequently justified in assuming that the substance of the teaching of the Apostles consisted of their *testimony to such facts*, given in the Holy Ghost and with power. The ordinary objection to this view, that their extant discourses do not contain *Evangelic narrations*, but are hortatory and persuasive, is *wholly inapplicable*. Their extant discourses are contained in the Acts, a *second work* of the Evangelist Luke, who having in his former treatise given all which he had been able to collect of their *narrative teaching*, was not likely again to repeat it. Besides which, such narrative teaching would occur, not in general and almost wholly apologetic discourses held before assembled unbelievers, but in the building up of the several Churches and individual converts, and in the catechization of catechumens. It is a strong confirmation of this view, that Luke himself in his preface refers to this original Apostolic narrative as the source of the various *ἐξηγήσεις* which many had taken in hand to draw up, and states his object in writing, to be, that Theophilus might know the certainty (*ἀσφάλειαν*) of those sayings concerning which he had been *catechized*.

It is a confirmation of the above view of the testimony of the Apostolic body,—that Paul claims to have received an independent knowledge, by direct revelation, of at least some of the fundamental parts of the Gospel history (see Gal. i. 12. 1 Cor. xi. 23. xv. 3), to qualify him for his calling as an Apostle.

6. I believe then that the Apostles, in virtue not merely of their having been eye and ear witnesses of the Evangelic history, but especially of *their office*, gave to the various Churches their testimony in a *narrative*



*of facts* : such narrative being modified in each case by the individual mind of the Apostle himself, and his sense of what was requisite for the particular community to which he was ministering. While they were principally together, and instructing the converts at Jerusalem, such narrative would naturally be *for the most part the same*, and expressed in the same, or nearly the same words : coincident however *not from design or rule*, but because the *things themselves were the same*, and the teaching naturally fell for the most part into one form. It would be easy and interesting to follow the probable origin and growth of such a cycle of narratives of the words and deeds of our Lord in the Church at Jerusalem,—for both the Jews, and the Hellenists,—the latter under such teachers as Philip and Stephen, commissioned and authenticated by the Apostles. In the course of such a process some portions would naturally be written down by private believers, for their own use or that of friends. And as the Church spread to Samaria, Cæsarea, and Antioch, the want would be felt in each of these places of similar cycles of oral teaching, which when supplied would thenceforward belong to and be current in those respective Churches. And these portions of the Evangelic history, oral or partially documentary, would be adopted under the sanction of the Apostles, who were as in all things, so especially in this, the appointed and divinely-guided overseers of the whole Church. This *common substratum of Apostolic teaching*,—never formally adopted by all, but subject to all the varieties of diction and arrangement, addition and omission, incident to transmission through many individual minds, and into many different localities,—*I believe to have been the original source of the common part of our three Gospels.*

7. But I cannot think that either of them have incorporated this teaching *in its original form*. For, first, it was not *originally* expressed in *Greek*. That it would very soon be so expressed, follows as a matter of course from the early mention of Hellenistic converts, Acts vi., and the subsequent reception of the Gentiles into the Church ; and it seems to have been generally received in that language, *before any of its material modifications arose*. This I gather from the remarkable verbal coincidences observable in the present Greek texts,—The substance, at least, of one of our present Gospels, appears to have been committed to *writing* in Hebrew, and lost,—or only preserved to us in a much modified translation.—Then again, the verbal discrepancies of our present Greek texts entirely forbid us to imagine that our Evangelists took up the usual oral teaching at one place or time ; but point to a process of alteration and deflection, which will now engage our attention.

8. It will be observed that I am now speaking of *those sections which our Gospels possess in common*, and WITHOUT REFERENCE TO THEIR ORDER. The larger additions, which are due to peculiar sources of information,—

the narratives of the same event which have not sprung from a common source,—the different arrangement of the common sections,—with all these I am not now concerned.

9. The matter then of those sections I believe to have been this generally-received oral narrative of the Apostles of which I have spoken. Delivered, usually in the same or similar terms, to the catechumens in the various Churches, and becoming the text of instruction for their pastors and teachers, it by degrees underwent those modifications which the various Gospels now present to us. And I am not now speaking of any considerable length of time, such as might suffice to deteriorate and corrupt mere traditional teaching,—but of no more than the transmission through men Apostolic or almost Apostolic, yet of independent habits of speech and thought,—of an account which remained in substance the same. Let us imagine the modifications which the individual memory, brooding affectionately and reverently over each word and act of the Lord, would introduce into a narrative in relating it variously and under differing circumstances:—the Holy Spirit, who brought to their remembrance whatever things He had said to them (John xiv. 26), working in and distributing to each severally as He would;—Let us place to the account the various little changes of transposition or omission, of variation in diction or emphasis, which would be sure to arise in the freedom of individual teaching,—and we have I believe the only reasonable solution of the arbitrary and otherwise unaccountable coincidences and discrepancies in these parts of our Gospels.

10. It might perhaps be required that some presumptive corroborations should be given of such a supposition as that here advanced. For the materials of such, we must look into the texts themselves of such sections. And in them I think I see signs of such a process as the latter part of paragraph 9 describes. For,

11. It is a well-known and natural effect of oral transmission, that while the *less prominent* members of a sentence are transposed, or diminished or increased in number, and *common-place expressions* replaced by their synonymes, any *unusual word*, or *harsh expression*, or *remarkable construction*, is retained. Nor is this only the case, such words, expressions, or constructions, *preserving their relative places* in the sentences,—but, from the mind laying hold of them, and retaining them at all events, they are sometimes found preserved *near their original places*, though perhaps with *altered relations* and *import*. Now a careful observation of the text of the Gospels will bring before the reader continually instances of both of these. I have subjoined in a note a few, more to tempt the student to follow the track, than to give any adequate illustration of these remarks<sup>3</sup>.

<sup>3</sup> Of unusual words, &c., retaining their places in the parallel sentences,—ἀπαρθῆ, Matt. ix. 15, Luke v. 35; κατακλῆσας, Mark vi. 41, Luke ix. 16; ὁπίσω μου, Matt. xvi.

12. With regard to those parts of our Gospels which do not fall under the above remarks, there are various conceivable sources whence they may have arisen. As each Evangelist may have had more or less access to those who were themselves witnesses of the events, whether before or during the public ministry of the Lord, or as each may have fallen in with a more complete or a shorter account of those events, so have our narratives been filled out with rich detail, or confined to the mere statement of occurrences:—so have they been copious and entire in their history, or have merely taken up and handed down a portion of the Lord's life. These particulars will come under our notice below, when we treat of each Gospel by itself.

## SECTION IV.

### THE DISCREPANCIES, APPARENT AND REAL, OF THE THREE GOSPELS.

1. In our three narratives, many events and sayings do not hold the same relative place in one as in another: and hence difficulties have arisen, and the faith of some has been weakened; while the adversaries of our religion have made the most of these differences, to impugn the veracity of the writers themselves. And hence also Christian commentators have been driven to a system of harmonizing which condescends to adopt the weakest compromises, and to do the utmost violence to probability and fairness, in its zeal for the veracity of the Evangelists. It becomes important therefore critically to discriminate between *apparent* and *real* discrepancy, and while with all fairness we acknowledge the latter where it exists, to lay down certain common-sense rules whereby the former may be also ascertained.

2. The *real* discrepancies between our Evangelistic histories are very few, and those all of one kind. They are simply the results of the entire independence of the accounts. They consist in different chronological

24, Mark viii. 34, Luke ix. 23; *δυσκόλως*, Mark x. 23, Luke xviii. 24; *συνθλάω* and *λιμνάω*, Matt. xxi. 44, Luke xx. 18; *κολοβόω*, Matt. xxiv. 22, Mark xiii. 20; *σὺλλαβεῖν* (whereas they generally use *λαμβ.* simply), Matt. xxvi. 55, Mark xiv. 48; *ἐποιεῖζω*, Matt. v. 44, Luke vi. 28; *διαβλέπω*, Matt. vi. 5, Luke vi. 42; *γεννητοὶ γυναικῶν*, Matt. xi. 11, Luke vii. 28.

Of unusual words, expressions, or constructions, found at or near their places in parallel passages, but *not in the same connexion*,—*ἀπὲχω*, Matt. vi. 2 al., Luke vi. 24; *χρεῖαν ἔχω*, Matt. xiv. 16, Luke ix. 11; *εἰς*, Mark viii. 19, 20, Luke ix. 13, John vi. 9; *σκέλλω*, Luke vii. 6, Mark v. 35; *εἶτα*, Mark iv. 17, Luke viii. 12; *βασανίζω*, Mark vi. 48, Matt. xiv. 24; *πῶς*, Mark v. 16, Luke viii. 36; *ἀνασείω*, Mark xv. 11, Luke xxiii. 5; *τὸ σῶμα*, repeated, Matt. xxvii. 58, Mark xv. 45; *ἦλθεν* (of Joseph of Arimathea), Matt. xxvii. 58, Mark xv. 43; John xix. 38; *περιτίθημι*, Matt. xxvii. 28, Mark xv. 17: construction (but see var. read.) Matt. xxiii. 13, Mark xii. 39, 40; *προσφωνέω*, with dative, Matt. xi. 17, Luke vii. 32.



arrangements, expressed or implied. Such for instance is the transposition before noticed of the history of the passage into the country of the Gadarenes, which in Matt. viii. 28 ff. precedes a whole course of events which in Mark v. 1 ff. Luke viii. 26 ff. it follows. Such again is the difference in position between the pair of incidents related Matt. viii. 19—22, and the same pair of incidents found in Luke ix. 57—61. And such are some other varieties of arrangement and position which will be brought before the readers of the following Commentary. Now the way of dealing with such discrepancies has been twofold,—as remarked above. The *enemies of the faith* have of course *recognized* them, and pushed them to the utmost: often creating them where they do not exist, and where they do, using them to overthrow the narrative in which they occur. While this has been *their* course,—equally unworthy of the Evangelists and their subject has been that of those who are usually thought the *orthodox Harmonists*. They have usually taken upon them to state, that such variously placed narratives *do not refer to the same incidents*, and so to save (as they imagine) the credit of the Evangelists, at the expense of common fairness and candour. Who, for example, can for a moment doubt that the pairs of incidents above cited from Matthew and Luke are identical with each other? What man can ever suppose that the same offer would have been, not merely twice made to the Lord in the same words and similarly answered by Him (for this is very possible), but actually followed *in both cases* by a request from *another* disciple, couched in the very same words? The reiterated sequence of the two is absolutely out of all bounds of probability:—and yet it is supposed and maintained by one of the ablest of our modern Harmonists! And this is only one specimen out of very many of the same kind, notices of which may be seen in the following Commentary.

3. The fair Christian critic will pursue a plan different from both these. With no desire to create discrepancies, but rather every desire truthfully and justly to solve them, if it may be,—he will candidly recognize them where they unquestionably exist. By this he loses nothing, and the Evangelists lose nothing. That one great and glorious portrait of the Lord should be harmoniously depicted by them,—that the procession of events by which our redemption is assured to us should be one and the same in all,—is surely more wonderful, and more plainly the work of God's Holy Spirit, *the more entirely independent of each other they can be shown to have been*. Variation in detail and arrangement is to my mind the most valuable proof that they were, not *mere mouthpieces or organs* of infallible truth, as some would suicidally make them, but *holy men*, under the inspiration of God the Holy Ghost. I shall treat of this part of our subject more at length below (in § 6):—I mention it now, to show that we need not be afraid to recognize real discrepancies, in the spirit of fairness and truth. *Christianity never was, and never can be the gainer,*



*by any concealment, warping, or avoidance of the plain truth, wherever it is to be found.*

4. On the other hand, the Christian critic will fairly discriminate between real and apparent discrepancy. And in order to this, some rules must be laid down by which the limits of each may be determined.

5. *Similar incidents must not be too hastily assumed to be the same.* If one Evangelist had given us the feeding of the *five* thousand, and another that of the *four*, we should have been strongly tempted to pronounce the incidents the same, and to find a discrepancy in the accounts;—but our conclusion would have been false:—for we have now *both events* narrated by each of two Evangelists (Matthew and Mark), and formally alluded to by the Lord himself in connexion. Matt. xv. 9, 10. Mark viii. 19, 20. And there are several narrations now in our Gospels, the identification of which must be abstained from; e. g. the anointing of the Lord by the woman which was a sinner, Luke vii. 36 ff., and that at Bethany by Mary the sister of Lazarus, in Matt. xxvi. 6 ff. Mark xiv. 3 ff. John xi. 2. xii. 3 ff. In such cases we must judge fairly and according to probability,—not making trifling differences in diction or narrative into important reasons why the incidents should be different,—but rather examining critically the features of the incidents themselves, and discerning and determining upon the evidence furnished by them.

6. *The circumstances and nature of the Lord's discourses must be taken into account.* Judging à priori, the probability is, that *He repeated most of His important sayings many times over, with more or less variation, to different audiences, but in the hearing of the same Apostolic witnesses.* If now these witnesses by their independent narratives have originated our present Gospels, what can be more likely than that these sayings should have found their way into the Gospels *in various forms*,—sometimes, as especially in Matt., in long and strictly coherent discourses,—sometimes scattered up and down, as is the matter of several of Matthew's discourses in Luke? Yet such various reports of the Lord's sayings are most unreasonably by some of the modern German critics (e. g. De Wette) treated as discrepancies, and used to prove Matthew's discourses to have been mere arrangements of shorter sayings uttered at different times.—A striking instance of the repetition by the Lord of similar discourses varied according to the time and the hearers, may be found in the denunciations on the Scribes and Pharisees as uttered during the journey to Jerusalem, Luke xi. 37 ff., and the subsequent solemn and public reiteration of them in Jerusalem at the final close of the Lord's ministry in Matt. xxiii. Compare also the parable of the *pounds*, Luke xix. 11 ff. with that of the *talents*, Matt. xxv. 14 ff., and in fact the whole of the discourses during the last journey in Luke, with their parallels, where such exist, in Matthew.

## SECTION V.

## THE FRAGMENTARY NATURE OF THE THREE GOSPELS.

1. On any hypothesis which attributes to our Evangelists the design of producing a *complete history* of the life and actions of the Lord, and gives two of them the advantage of consulting other records of the same kind with their own,—the *omissions* in their histories are *perfectly inexplicable*. For example,—Matthew, as an Apostle, was himself an eye-witness of the Ascension, an event holding a most important place in the Divine process of the redemption of man. Yet *he omits all record or mention of it*. And though this is the most striking example, others are continually occurring throughout the three Gospels. Why has there been no mention in them of the most notable miracle wrought by the Lord,—which indeed, humanly speaking, was the final exciting cause of that active enmity of the Jewish rulers which issued in His crucifixion? Can it be believed, that an Apostle, *writing in the fulness of his knowledge as such, and with the design of presenting to his readers Jesus of Nazareth as the promised Messiah*,—should have omitted all mention of the *raising of Lazarus*,—and of the *subsequent prophecy of Caiaphas*, whereby that Messiahship was so strongly recognized?—The ordinary supposition, of silence being maintained for prudential reasons concerning Lazarus and his family, is quite beside the purpose. For the sacred books of the Christians were not published to the world in general, but were reserved and precious possessions of the believing societies: and even had this been otherwise, such concealment was wholly alien from their spirit and character.

2. The absence of completeness from our Gospels is even more strikingly shown in their *minor omissions*, which cannot on any supposition be accounted for, if their authors had possessed records of the incidents so omitted. Only in the case of Luke does there appear to have been any design of giving a regular account of things throughout: and from his many omissions of important matter contained in Matthew, it is plain that his sources of information were, though copious, yet fragmentary. For, assuming what has been above inferred as to the independence of our three Evangelists, it is inconceivable that Luke, with his avowed design of completeness, ch. i. 3, should have been in possession of matter so important as that contained in those parts of Matthew, and should deliberately have excluded it from his Gospel.

3. The Gospel of Mark,—excluding from that term the venerable and authentic fragment at the end of ch. xvi.,—terminates abruptly, in the midst of the narrative of incidents connected with the resurrection of our Lord. And, with the exception of the short prefatory compendium, ch. i. 1—13, there is no reason for supposing this Evangelist to be an abbreviator, in any sense, of the matter before him. His sources of information

were of the very highest order, and his descriptions and narratives are most life-like and copious ; but they were confined within a certain cycle of Apostolic teaching, viz. that which concerned the official life of our Lord : and in that cycle not complete, inasmuch as he breaks off short of the Ascension, which another Evangelistic hand has added from Apostolic sources.

4. I shall have occasion to recur to this subject again, and more especially as regards Matthew, in the Prolegomena to each individual Gospel.

## SECTION VI.

### THE INSPIRATION OF THE THREE GOSPELS.

1. The results of our inquiries hitherto may be thus stated :—That our three Gospels have arisen independently of one another, from sources of information possessed by the Evangelists ;—such sources of information, for a very considerable part of their contents, being, the narrative teaching of the Apostles ; and, in cases where their personal testimony was out of the question, oral or documentary narratives preserved in and received by the Christian Church in the Apostolic age ;—that the three Gospels are not formal, complete accounts of the whole incidents of the sacred history, but each of them fragmentary, containing such portions of it as fell within the notice of the Evangelist.

2. The important question now comes before us, *In what sense are these Gospels to be regarded as inspired by the Holy Spirit of God?* That they are so, in some sense, has been the concurrent belief of the Christian body in all ages. In the *second*, as in the *nineteenth* century, the ultimate appeal, in matters of fact and doctrine, has been to these venerable writings. It may be well then first to inquire on what grounds their authority has been rated so high by all Christians.

3. And I believe the answer to this question will be found to be, *Because they are regarded as presenting to us the substance of the Apostolic testimony.* The Apostles being raised up for the special purpose of *witnessing to the Gospel history*,—and these memoirs having been universally received in the early Church as embodying that their testimony, I see no escape left from the inference, that they come to us with *Apostolic authority*. The early Church was not likely to be deceived in this matter. The reception of the Gospels was *immediate* and *universal*. They never were placed for a moment by the consent of Christians in the same category with the spurious documents which soon sprung up after them. In external history, as in internal character, they differ entirely from the apocryphal Gospels ; which though in some cases bearing the name and pretending to contain the teaching of an Apostle, were *never recognized as Apostolic*.

4. Upon the *Apostolicity* then of our Gospels, rests their claim to inspira-



tion. Containing the substance of the Apostles' testimony, they carry with them that special power of the Holy Spirit which rested on the Apostles in virtue of their office. It may be well then to inquire of what kind that power was, and how far extending.

5. We do not find the Apostles transformed, from being men of individual character and thought and feeling, into mere channels for the transmission of infallible truth. We find them, humanly speaking, to have been still distinguished by the same characteristics as before the descent of the Holy Ghost. We see Peter still ardent and impetuous, still shrinking from the danger of human disapproval ;—we see John still exhibiting the same union of deep love and burning zeal ;—we find them pursuing different paths of teaching, exhibiting different styles of writing, taking hold of the truth from different sides.

6. Again, we do not find the Apostles *put in possession at once* of the Divine counsel with regard to the Church. Though Peter and John were full of the Holy Ghost immediately after the Ascension, neither at that time, nor for many years afterwards, were they put in possession of the purpose of God regarding the Gentiles, which in due time was specially revealed to Peter, and recognized in the Apostolic council at Jerusalem.

7. These considerations serve to show us in what respects the working of the Holy Spirit on the Apostles was analogous to His influence on every believer in Christ ; viz. in the retention of individual character and thought and feeling,—and in the gradual development of the ways and purposes of God to their minds.

8. But their situation and office was *peculiar*, and *unexampled*. And for its fulfilment, peculiar and unexampled gifts were bestowed upon them. One of these, which bears very closely upon our present subject, was, the *recalling by the Holy Spirit of those things which the Lord had said to them*. This was His own formal promise, recorded in John xiv. 26. And if we look at our present Gospels, we see abundant evidence of its fulfilment. What unassisted human memory could treasure up saying and parable, however deep the impression at the time, and report them in full at the distance of several years, as we find them reported in our Gospels? To the Christian reader I need not put the *other alternative*. I refer to it only to remark, that every consideration, whether of the Apostles' external circumstances, or their internal feelings respecting Him of whom they bore witness, alike combines to confirm the persuasion of all Christians, that they have recorded as said by the Lord *what He truly did say*, and not any words of their own invention.

9. And let us pursue the matter further by analogy. Can we suppose that the light poured by the Holy Spirit upon the *sayings* of the Lord would be confined to them, and not extend itself over the other parts of the narrative of His life on earth? Can we believe that those miracles, which though not uttered in words, were yet *acted parables*, would not be,

under the same gracious assistance, brought back to the minds of the Apostles, so that they should be placed on record for the teaching of the Church?

10. And, going yet further, to those parts of the Gospels which were wholly out of the cycle of the Apostles' own testimony,—can we imagine that the Divine discrimination which enabled them to detect the 'lie to the Holy Ghost,' should have forsaken them in judging of the records of the Lord's birth and infancy,—so that they should have taught or sanctioned an apocryphal, fabulous, or mythical account of such matters? *Some account of them must have been current in the Apostolic circle: for Mary the mother of Jesus survived the Ascension, and would be fully capable of giving undoubted testimony to the facts.* (See notes on Luke i. ii.) Can we conceive then that, *with her among them*, the Apostles should have delivered other than a true history of these things? Can we suppose that Luke's account, which he includes among the things *delivered by those who were eye-witnesses and ministers of the word* from the first, is other than the true one, and stamped with the authority of the witnessing and discriminating Spirit dwelling in the Apostles? Can we suppose that the account in the still more immediately Apostolic Gospel of Matthew is other than the same history seen from a different side and independently narrated?

11. But if it be inquired how far such Divine superintendence has extended in the framing of our Gospels as we at present find them, the answer must be furnished by the contents of the Gospels themselves. That those contents are themselves various, and variously arranged, is token enough that in their selection and disposition we have human agency presented to us, under no more direct Divine guidance than that general leading which in main and essential points should ensure entire accordance. Such leading admits of much variety in points of minor consequence. Two men may be equally led by the Holy Spirit, though one may believe and record, that the visit to the Gadarenes took place before the calling of Matthew, while the other places it after that event; though one in narrating it speaks of two demoniacs, the other, only of one.

12. And it is observable that in the only place in the three Gospels where an Evangelist speaks of himself, he expressly lays claim, not to any supernatural guidance in the arrangement of his subject-matter, but to a diligent tracing down of all things from the first; in other words, to the care and accuracy of a faithful and honest compiler. After such an avowal on the part of the editor himself, to assert an immediate revelation to him of the arrangement to be adopted and the chronological notices to be given, is clearly not justified according to his own showing and assertion. The value of such arrangement and chronological connexion must depend on various circumstances in each case:—on their definiteness



and consistency,—on their agreement or disagreement with the other extant records; the preference being in each case given to that one whose account is the most exact, and whose notes of sequence are the most distinct.

13. In thus speaking, I am doing no more than even the most scrupulous of our Harmonizers have in fact done. In the case alluded to in paragraph 11, *there is not one of them who has not altered the arrangement*, either of Matthew, or of Mark and Luke, so as to bring the visit to the Gadarenes into the same part of the Evangelic History. But, if the *arrangement itself* were matter of Divine inspiration, then have we no right to vary it in the slightest degree, but must maintain (as the Harmonists have done in other cases, but never, that I am aware, in *this*) *two distinct visits to have been made at different times, and nearly the same events to have occurred at both*. I need hardly add that a similar method of proceeding with all the variations in the Gospels, *which would on this supposition be necessary*, would render the Scripture narrative a heap of improbabilities; and strengthen, instead of weakening, the cause of the enemies of our faith.

14. And not only of the *arrangement* of the Evangelic History are these remarks to be understood. There are certain minor points of accuracy or inaccuracy, of which human research suffices to inform men, and on which, from want of that research, it is often the practice to speak vaguely and inexactly. Such are sometimes the conventionally received distances from place to place; such are the common accounts of phenomena in natural history, &c. Now in matters of this kind, the Evangelists and Apostles were not supernaturally informed, but left, in common with others, to the guidance of their natural faculties.

15. The same may be said of citations and dates from history. In the last apology of Stephen, which he spoke being full of the Holy Ghost, and with Divine influence beaming from His countenance, we have at least *two demonstrable historical mistakes*. And the occurrence of similar ones in the Gospels does not in any way affect the inspiration or the veracity of the Evangelists.

16. It may be well to conclude this section with a notable illustration of the principles upheld in it. What can be more undoubted and unanimous than the testimony of the Evangelists to THE RESURRECTION OF THE LORD? If there be one fact rather than another of which the Apostles were witnesses, *it was this*: and in the concurrent narrative of all four Evangelists it stands related beyond all cavil or question. Yet of all the events which they have described, *none is so variously put forth in detail*, or with so many minor discrepancies. And this was just what might have been expected, on the principles above laid down. The great fact that the Lord *was risen*,—set forth by the ocular witness of the Apostles, who had seen Him,—became from that day first in importance in the

delivery of their testimony. The *precise order* of His appearances would naturally, from the overwhelming nature of their present emotions, be a matter of minor consequence, and perhaps not even of accurate inquiry till some time had passed. Then, with the utmost desire on the part of the women and Apostles to collect the events in their exact order of time, some confusion would be apparent in the history, and some discrepancies in versions of it which were the results of separate and independent inquiries;—the traces of which pervade our present accounts. But what fair-judging student of the Gospels ever made these variations or discrepancies a ground for doubting the veracity of the Evangelists as to the fact of the Resurrection, or the principal details of the Lord's appearances after it?

## SECTION VII.

### IMPRACTICABILITY OF CONSTRUCTING A FORMAL HARMONY OF THE THREE GOSPELS.

1. From very early times, attempts have been made to combine the narratives of our three Gospels into one continuous history. As might have been expected, however, from the characteristics of those Gospels above detailed, such Harmonies could not be constructed without doing considerable violence to the arrangement of some one or more of the three, and an arbitrary adoption of the order of some *one*, to which then the others have been fitted and conformed. An examination of any of the current Harmonies will satisfy the student that this has been the case.

2. Now on the supposition that the three Gospels had arisen one out of the other, with a design such as any of those which have been previously discussed (with the exception of  $\epsilon$ ) in § ii. 2, 3, such a Harmony not only ought to be *possible*, but should *arise naturally* out of the several narratives without any forcing, or alteration of arrangement. Nay, on the *supplementary* theory of Greswell and others, the *last written Gospel should itself be such a History as the Harmonizers are in search of*. Now not only is this not the case, but their Harmonies contain the most violent and considerable transpositions:—they are obliged to have recourse to the most arbitrary hypotheses of repetition of events and discourses,—and after all, their Harmonies, while some difficulties would be evaded by their adoption, entail upon us others even more weighty and inexplicable.

3. Taking, however, the view of the origin of the Gospels above advocated, the question of the practicability of Harmonizing is simply reduced to one of *matter of fact*:—*how far* the three Evangelists in relating the events of a history which *was itself one and the same*, have

presented us with the *same side* of the narrative of those events, or with fragments *which will admit of being pieced into one another*.

4. And there is no doubt that, as far as the *main features* of the Evangelic history are concerned, a harmonious whole is presented to us by the combined narrative. The great events of the Lord's ministry, His baptism, His temptation, His teaching by discourses and miracles, His selection of the Twelve, His transfiguration, His announcement of His sufferings, death, and resurrection, His last journey to Jerusalem, His Betrayal, His Passion, Crucifixion, Burial, and Resurrection,—these are common to all; and as far as *they* are concerned, their narratives naturally fall into accord and harmony. But when we come to range their texts side by side, to supply clause with clause, and endeavour to construct a complete History of details out of them, we at once find ourselves involved in the difficulties above enumerated. And the inference which an unbiassed mind will thence draw is, that as the Evangelists wrote with no such design of being pieced together into a complete History, but delivered the Apostolic testimony as they had received it, modified by individual character and oral transmission, and arranged carefully according to the best of their knowledge,—so we should thus simply and reverentially receive their records, without setting them at variance with each other by compelling them in all cases to say the same things of the same events.

5. If the Evangelists have delivered to us truly and faithfully the Apostolic narratives, and if the Apostles spoke as the Holy Spirit enabled them, and brought events and sayings to their recollection, then we may be sure that *if we knew the real process of the transactions themselves, that knowledge would enable us to give an account of the diversities of narration and arrangement which the Gospels now present to us*. But without such knowledge, all attempts to accomplish this analysis in minute detail must be *merely conjectural*: and must tend to weaken the Evangelic testimony, rather than to strengthen it.

6. The only genuine Harmony of the Gospels will be furnished by the unity and consistency of the Christian's belief in their record, as true to the great events which it relates, and his enlightened and intelligent appreciation of the careful diligence of the Evangelists in arranging the important matter before them. If in that arrangement he finds variations, and consequently inaccuracies, on one side or the other, he will be content to acknowledge the analogy which pervades all the Divine dealings with mankind, and to observe that God, who works, in the communication of His other gifts, through the medium of secondary agents,—has been pleased to impart to us this, the record of His most precious Gift, also by human agency and teaching. He will acknowledge also in this, the peculiar mercy and condescension of Him who has adapted to universal human reception the record of eternal life by His Son, by means of the

very variety of individual recollections and modified reports. And thus he will arrive at the *true Harmonistic view of Scripture*; just as in the great and discordant world he does not seek peace by setting one thing against another and finding logical solution for all, but by holy and peaceful trust in that Almighty Father, who doeth all things well. So that the argument so happily applied by Butler to the *nature of the Revelation* contained in the Scriptures, may with equal justice be applied to *the books themselves* in which the record of that Revelation is found,—that ‘He who believes the Scriptures to have proceeded from Him who is the Author of nature, may well expect to find the same sort of difficulties in them, as are found in the constitution of nature.’

## CHAPTER II.

### OF THE GOSPEL ACCORDING TO MATTHEW.

#### SECTION I.

##### ITS AUTHORSHIP.

1. The author of this Gospel has been universally believed to be, **THE APOSTLE MATTHEW**. And with this belief the contents of the Gospel are not inconsistent, provided it be rightly understood. That the Apostle himself drew up the Gospel *in its present form*, both external and internal evidence forbid our supposing. For the weight of external evidence (see below, § ii.) is conclusive that the Apostle wrote his Gospel *in Hebrew* (i. e. Syro-Chaldaic, the vernacular language of Palestine at the time): and from internal features of narration and arrangement, especially in the latter part of the Gospel, it is hardly possible that it can have proceeded *directly* from an Apostle and eye-witness.

2. We are led then to the inference that we owe our present Gospel to a translator and compiler, similar in character and in the nature of his labours to those who have delivered to us the other two Gospels. Who this was, we are totally unable to say; and conjectures would be labour in vain. That his name does not appear, is a sufficient proof to us that he considered his work as being a faithful representation of the Apostolic record furnished by Matthew, and nothing more; and that, to the best of his belief, he used no other sources than that teaching.

3. That we have not, in this Gospel, the Apostolic record of Matthew *entire*, is evident, were it only from the omission of the Ascension. But the same may be gathered from other omissions and transpositions, of which instances will be found in the ensuing Commentary.



4. A question then may arise, *What was* the Gospel which Matthew wrote in Hebrew? And though there may be some difficulty in ascertaining this minutely and exactly,—yet, in the main, there can be little doubt that it consisted of various large sections of the Lord's life and sayings, rather after the manner of memoirs, than of any consecutive history :—that we owe to it the masterly and perfect report of the longer discourses ; e. g. the Sermon on the Mount, ch. v.—vii., the discourse concerning John, ch. xi. &c. . . . and the independent narration of a variety of incidents, not contained in the other Gospels.

5. But the arrangement of the matter, and much supplementary and intercalary narrative, I believe to be owing to the researches of our Evangelistic compiler, who was desirous, as far as in him lay, to present to his readers a continuous and unbroken history.

6. I cannot, however, subscribe to the opinion that the translation and compilation was made *under the superintendence of the Apostle himself*. That our compiler should have omitted all account of the Ascension, in fidelity to his design of reporting nothing which he did not know to have the authority of Matthew, would be only a proof of his trustworthiness and simple adherence to truth : but that an Apostle, deliberately sending forth a professedly complete history, should have sanctioned the omission of so important an event, which he had himself witnessed, is inconceivable.

7. I conclude therefore that our present Gospel, in all its main portions, embraces the genuine contents of the memoirs which the Apostle Matthew committed to writing in Hebrew.—That the compiler of the present Greek Gospel either translated these portions from the original documents, or, which I think more probable, adopted that Greek version of them which was current in the part of the Church where he wrote.—That in doing so, he took pains, where there was a hiatus in the memoirs, to supply it by inquiry into the received record of the Apostle ; and that he has inserted several such memoirs, less precise and definite than those other and longer ones.—That where he could not, satisfactorily to himself, ascertain what was the Apostle's testimony, he has not supplied the narrative from other sources, but *has omitted the fact*.—That we owe to this compiler the chief part of the *arrangement* of the Gospel as it now stands : which arrangement does not therefore rest on authority more exclusively Apostolic, than that of Mark or Luke.

8. Our attention must now be turned from the Evangelistic compiler, to the Apostle himself. And of him we know very little for certain. His calling, from being a Publican to be one of the twelve, is narrated by all three Evangelists. By Mark and Luke he is called Levi ; in this Gospel, Matthew. Such change of name after becoming a follower of the Lord, was by no means uncommon ; and the appearance of the Apostolic, not the original name, in the Gospel proceeding from himself, is in

analogy with the practice of Paul, who always in his Epistles speaks of himself by his new and Christian appellation. (On the doubts raised in ancient times respecting the identity of Matthew and Levi, see note on Matt. ix. 9.)

9. The Apostle Matthew is described by Clement of Alexandria (*Pædag.* II. i. p. 171) as belonging to the ascetic Judaistic school of early Christians. Nothing is known of his Apostolic labours out of Palestine, which Eusebius mentions generally (*ἐφ' ἑτέροις*, *Hist. Eccl.* iii. 24). Later writers fix the scene of them in Æthiopia, but also include in their circle Macedonia, and several parts of Asia (*Rufin. Hist. Eccl.* x. 9. *Socr. Hist. Eccl.* i. 19). Heracleon, as cited by Clement of Alexandria, *Strom.* iv. 9, p. 595, relates that his death was natural. This is implicitly confirmed by Clement himself, and by Origen and Tertullian, who mention only Peter, Paul, and James the Greater as *martyrs* among the Apostles.

## SECTION II.

### ITS ORIGINAL LANGUAGE AND AUTHENTICITY.

1. The universal testimony of the early Church declares that the Apostle Matthew wrote the Evangelic history in Hebrew; i. e. Syro-Chaldaic, the vernacular language of the Hebrew Christians in Palestine. The principal authorities on the point are these:—

(a) Eusebius, *Hist. Eccl.* iii. 39, quotes the testimony of Papias, derived through John the Presbyter, thus:—*Μαθθαῖος μὲν οὖν ἑβραϊκῇ διαλέκτῳ τὰ λόγια συνετάξατο· ἡρμήνευσεν δ' αὐτὰ ὡς ἐδύνατο* (or *ἢν δυνατός*) *ἕκαστος*. This same Papias is described by Eusebius, iii. 36, as *ἀνὴρ τὰ πάντα λογιώτατος καὶ τῆς γραφῆς εἰδήμων*. It is true that he asserts him, with reference to his adoption of chiliastic opinions, to have been *σφόδρα σμικρὸς τὸν νοῦν*: but this cannot be brought to bear on the validity of his testimony to a matter of fact; being only said controversially, and with regard to the adoption by Papias of apocryphal stories, and his belonging to a particular school of interpretation, from which Eusebius dissented; while at the same time this very author gives him, as above, all weight as an historic witness. The meaning of the expression *λόγια* in the above passage has been disputed: some saying that it only implies *the discourses of the Lord*. That the *strict import of the word* is only this, is true; but it is also true that works were known as collections of *λόγια*, which contained, besides discourses, historical matter. Such was Papias's own work, which he entitled *λογίων κυριακῶν ἐξηγήσεις*: such is the Gospel of Mark, which he also designated as *σύνταξις τῶν κυριακῶν λογίων* (see Eusebius, *Hist. Eccl.* iii. 39). It seems therefore that by *τὰ λόγια* in our passage he means *the contents of a Gospel narrative*, embracing

both the words and deeds of the Lord. The latter words of the testimony seem to imply, that at the time of its being written, Papias had not heard of any version of the Gospel in Greek: each went to the original Hebrew work of Matthew, and interpreted it as he could, i.e. according to his more or less accurate acquaintance with its language. It would exceed the limits of these Prolegomena to enter at length into the refutation of the attempt to set aside this testimony of Papias (or rather of John the Presbyter), by supposing that the apocryphal Gospel according to the Hebrews, or that of the Ebionites, or Nazarenes, may have been mistaken for the original of Matthew. Ebrard (*Evang. Kritik*, pp. 930 ff.) has discussed this matter at length, and plainly shown that whatever similarity these documents may have had to the Gospel of Matthew, they were *always regarded as distinct from it*.

(β) Irenæus, *Hær.* iii. 1: ὁ μὲν Ματθαῖος ἐν τοῖς ἑβραίοις τῇ ἰδίᾳ διαλέκτῳ αὐτῶν καὶ γραφὴν ἐξήνεγκεν εὐαγγέλιον, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων καὶ θεμελιούντων τὴν ἐκκλησίαν. It is sometimes assumed, because Irenæus in another place (*Hær.* v. 33) mentions Papias with honour, that this testimony must be derived from Papias. But this assumption is perfectly gratuitous and unwarrantable. Irenæus must be considered here as an independent witness, reporting what was the voice of ecclesiastical tradition at his time.

(γ) Eusebius, *Hist. Eccl.* v. 10, relates of Pantænus, ὁ Πάνταινος καὶ εἰς Ἰνδοὺς ἐλθεῖν λέγεται, ἔνθα λόγος εὐρεῖν αὐτὸν προσθῆσαι τὴν αὐτοῦ παρουσίαν τὸ κατὰ Ματθαῖον εὐαγγέλιον παρὰ τισιν αὐτόθι τὸν χριστὸν ἐπεγνωκόσιν, οἷς Βαρθολομαῖον τῶν ἀποστόλων ἔνα κηρύττειν, αὐτοῖς τε ἑβραίων γράμμασι τὴν τοῦ Ματθαίου καταλεῖψαι γραφὴν, ἣν καὶ σῶζεσθαι εἰς τὸν δηλούμενον χρόνον. The value of this testimony, which is altogether independent of that of Papias, is not in any way affected by the fact that Eusebius is speaking of a *mere tradition*. That tradition recognizes a Hebrew Gospel according to Matthew, and thus agrees with the testimonies before cited. Jerome refers also to the tradition, and says, "Reperit (Pantænus) in India Bartholomæum de duodecim Apostolis adventum Domini nostri Jesu Christi juxta Matthæi Evangelium prædicasse, quod, Hebraicis litteris scriptum, revertens Alexandriam secum detulit." (*De Viris Illustr.* 36.) A translation of Matthew's Gospel into Hebrew cannot here be meant, as Eusebius himself (see (ε) below) holds the Hebrew to have been the original.

(δ) Eusebius, *Hist. Eccl.* vi. 25, reports as from Origen, ὅτι πρῶτον μὲν γέγραπται τὸ κατὰ τὸν ποτὲ τελώνην, ὕστερον δὲ ἀπόστολον Ἰησοῦ χριστοῦ, Ματθαῖον, ἐκδεδωκότα αὐτὸ τοῖς ἀπὸ Ἰουδαϊσμοῦ πιστεύουσι γράμμασιν ἑβραϊκοῖς συντεταγμένον. This testimony again cannot without an unwarrantable assumption be supposed to depend on that of Papias; but must rather be regarded as another index of what was the universal tradition of the early Church.

(ε) Eusebius, Hist. Eccl. iii. 24 : Ματθαῖος μὲν γὰρ πρότερον Ἑβραίοις κηρύξας, ὡς ἔμελλε καὶ ἐφ' ἑτέρονος ἰέναι, πατρίῳ γλώττῃ γραφῇ παραδόνς τὸ κατ' αὐτὸν εὐαγγέλιον, τὸ λεῖπον τῇ αὐτοῦ παρουσίᾳ τούτοις ἀφ' ὧν ἐστέλλετο διὰ τῆς γραφῆς ἀνεπλήρου. With this may be compared another passage of Eusebius (ad Marin. quest. ii., cited by Meyer, Einleitung, p. 9) : λέλεκται δὲ ὁψὲ τοῦ σαββάτου παρὰ τοῦ ἑρμηνεύσαντος τὴν γραφήν· ὁ μὲν γὰρ εὐαγγελιστὴς Ματθαῖος Ἑβραϊδὶ γλώττῃ παρέδωκε τὸ εὐαγγέλιον. This last passage shows that Eusebius *himself* believed the Gospel to have been written in Hebrew.

(ζ) Epiphanius, Haer. xxx. 3 : ὡς τὰ ἀληθῆ ἐστὶν εἰπεῖν, ὅτι Ματθαῖος μόνος Ἑβραϊστὶ καὶ Ἑβραϊκοῖς γράμμασιν ἐν τῇ καινῇ διαθήκῃ ἐποιήσατο τὴν τοῦ εὐαγγελίου ἑκθεσίαν τε καὶ κήρυγμα.

(η) Jerome, Praef. to Matt. : Matthæus in Judæa Evangelium Hebræo sermone edidit ob eorum vel maxime causam qui in Jesum crediderant ex Judæis. Also de Viris Illustr., cap. 3, where he states that he had seen the Hebrew Gospel in the library at Caesarea;—which belief he seems however to modify in the 3rd Dialogue contra Pelagianos, near the beginning. See also Ep. ad Damas. iv. p. 48.

(θ) To cite later testimonies would be superfluous. I may only mention that Gregory Nazianzen, Chrysostom, Augustin, Isidorus Hispanensis, Theophylact, Euthymius, and others, assert the same. The ancient Church is *unanimous* on the subject.

2. *When* the Gospel was translated into Greek, or *by whom*, is quite uncertain. 'Quis postea in Græcum transtulerit, non satis certum est.' (Jerome, as above.) On this point see above, § i. 2 ff.

3. From the uncertainty last mentioned, many critics, and those especially Protestants, have maintained that the Gospel was originally written *in Greek*<sup>1</sup>. Their arguments may be briefly summed up in two heads : 1. They reject the authority of the Fathers, as being likely to be mistaken, and as having been misled by Papias, and by the assertions of the Nazarenes. 2. They argue from internal evidence that our present Greek text of Matthew may very well be an original ; but their inference from this is fallacious in two points :—the *possibility* of our text having been an original text does not prove that *it actually was* so ; and even if this were established, its being *an* original text does not prove it to have been *the* original.

4. Our conclusion must therefore be in accordance with the testimony

<sup>1</sup> The most remarkable names on both sides are as follow :—

1. Maintainers of a Hebrew original.—All the Fathers and ancient critics : Simon, Mill, Michaelis, Marsh, Elsner, Bolten, Wahl, Storr, J. E. C. Schmidt, Eichhorn, Bertholdt, Kuinoel, Guericke, Olshausen, Ullmann, Sieffert, Ebrard, Meyer, &c.

2. Maintainers of a Greek original : Erasmus, Cajetan, Beza, Calvin, Calovius, Eras. Schmid, Le Clerc, Lightfoot, Fabricius, Wetstein, Schroeder, Paulus, Hug, Fritzsche, Baumgarten-Crusius, Harless, &c.



of the early Church, unanimous as it is, and derived from so many independent sources : *that the Gospel was originally written in Hebrew.* What relation I believe our present Gospel to bear to that original one, I have before stated in § i. of the present chapter, 2—7. The considerations there advanced will serve as an answer to the objections which have in recent times been brought against the apostolicity and authenticity of the Gospel. That we have not in all cases such a narrative as would have proceeded from an Apostle and eye-witness, must be ascribed to the fact that our narrative has arisen partly from the written memoirs, partly from the oral teaching of Matthew ;—that we have not all the events which an Apostle would undoubtedly have narrated, is to be ascribed to the incomplete and fragmentary nature of the collection ;—that chronological inconsistencies are found in it, is to be accounted for by remembering that the arrangement is owing, not to the Apostle, but to the Evangelistic compiler. And these three heads comprise all the objections which have been with any reason made against the authenticity of the Gospel.

### SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. The fact that Matthew wrote in Syro-Chaldaic, and the statements in several of the testimonies above cited, show us that he originally drew up his Gospel for the use of the Jewish converts in Palestine. And internal notices tend to confirm this inference. We have fewer interpretations of Jewish customs, laws, and localities, than in the two other Gospels. The whole narrative proceeds more upon a Jewish view of matters, and is concerned more to establish that point, which to a Jewish convert would be most important,—*that Jesus was the Messiah prophesied in the Old Testament.* Hence the commencement of His genealogy from Abraham and David ; hence the frequent notice of the necessity of this or that event happening, *because it was so foretold by the prophets* ; hence the constant opposition of the Lord's spiritually ethical teaching to the evil formalistic ethics of the Scribes and Pharisees.

2. But we must not think of the Gospel as a systematic treatise drawn up with this end continually in view. It only exercised a very general and indirect influence over the composition, not excluding narratives, sayings, and remarks which had no such tendency, or even partook of an opposite one.

3. It is also to be remembered that the very fact of a Greek translation having been made indicates that *Grecian readers* were in the view of the evangelistic compiler ; and that, in consequence, *he* may have added interpretations and explanations : such e. g. as ch. i. 23, xxvii. 8. 33. 46, for their information.

4. In furtherance of the design above mentioned, we may discern (with

the caution given in 2) a more frequent and consistent reference to the Lord *as a King*, and to his Messianic kingdom, than in the other Gospels. Designing these Prolegomena, not as a complete Introduction to the Gospels, but merely as subsidiary to the following Commentary, I purposely do not give instances of these characteristics, but leave them to be gathered by the student as he proceeds.

## SECTION IV.

### AT WHAT TIME IT WAS WRITTEN.

1. The testimony of the early Church is unanimous, that Matthew wrote *first* among the Evangelists. Clement of Alexandria, who dissented from the present order of our Gospels, yet placed those of Matthew and Luke first: *προεγράφηται ἔλεγε τῶν εὐαγγελίων τὰ περιέχοντα τὰς γενεαλογίας* (Eusebius, Hist. Eccl. vi. 14). And Irenæus (see above, § ii. 1, β) relates that Matthew wrote his Gospel while Peter and Paul were preaching and founding the Church in Rome. To what time this points, I shall hereafter discuss in the Prolegomena to the Acts; I set it now provisionally, as indicating a date not earlier than 61 A.D., nor later than 64 or 65. And to this notice internal marks of date are not repugnant. It seems, from ch. xxvii. 8, and xxviii. 15, that some considerable time had elapsed since the events narrated; while, from the omission of all mention of the destruction of Jerusalem, it would appear that the Gospel was published *before* that event. All these marks of time are, however, exceedingly vague, especially when other notices are taken into account, which place the Gospel 8 years after the Ascension (Theophyl. and Euthym.);—15 years after the Ascension (Niceph. Hist. Eccl. ii. 45);—at the time of the stoning of Stephen (Cosmas Indicopleustes. Fabricius, Bibl. Gr. iv. 5, cited by Meyer).

2. At what time the Greek version and compilation was made we are entirely ignorant. From what has been said above (§ i.), I should be disposed to place it not very close to the writing of the Gospel itself, nor necessarily before the destruction of Jerusalem, as Meyer does (Einl. p. 23). It would form no part of the design of the compiler to insert notices of his own of a historical kind; and the intervention of the destruction of Jerusalem, and the consequent dispersion of the Jewish converts, would very much tend to throw the memoirs and testimony of the Apostle into that disjointed and fragmentary state in which we now find them. We must also suppose that the death, or at all events the final departure into distant parts, of Matthew himself, had taken place before our compiler drew up the present Greek Gospel.

## SECTION V.

## ITS STYLE AND CHARACTER.

1. The present Greek Gospel which we possess is written in the same form of diction which pervades the other Gospels, the Hebraistic or Hellenistic Greek. This dialect resulted from the dispersion of the Greek language by the conquests of Alexander, and more especially from the intercourse of Jews with Greeks in the city of Alexandria. It is that of the LXX version of the Old Testament; of the apocryphal books; and of the writings of Philo and Josephus. In these two latter, however, it is not so marked, as in versions from the Hebrew, or books aiming at a Hebraistic character.

2. Of the three Gospels, that of Matthew presents the most complete example of the Hebraistic diction and construction, with perhaps the exception of the first chapter of Luke. And from what has been above said respecting its design, this would naturally be the case.

3. The internal character of this Gospel also answers to what we know of the history and time of its compilation. Its marks of chronological sequence are very vague, and many of them are hardly perhaps to be insisted on at all. When compared with the more definite notices of Mark and Luke, its order of events is sometimes superseded by theirs. It was to be expected in the first written account of matters so important, that the object should rather be to record the *things done*, and the *sayings* of our Lord, than the *precise order* in which they took place.

4. It is in this principal duty of an Evangelist that Matthew stands pre-eminent; and especially in the report of the *longer discourses* of our Lord. It was within the limits of his purpose in writing, to include all the descriptions of the state and hopes of the citizens of the kingdom of heaven which Jesus gave during His ministry. This seems to have been the peculiar gift of the Spirit to him,—to recal and deliver down in their strictest verbal connexion, such discourses as the Sermon on the Mount, ch. v.—vii.; the apostolic commission, ch. x.; the discourse concerning John, ch. xi.; that on blasphemy against the Holy Ghost, ch. xii.; the series of parables, ch. xiii.; that to the Apostles on their division, ch. xviii.; and in their fulness, the whole series of polemical discourses and prophetic parables in ch. xxi.—xxv.

5. And I should be much disposed,—where the other two Gospels have manifestly related from a common source with this one,—to believe that common source to have been, the testimony of Matthew, in those cases where that testimony was available as that of an eye or ear witness. This in some instances would be impossible: as for instance in recording the raising of Jairus's daughter; the transfiguration; the agony in Gethsemane, where Peter, James, and John only were present; the parts of

the history preceding (*chronologically*, which was not the case with the Sermon on the Mount); Matthew's own calling: the prophetic discourse on the Mount of Olives, ch. xxiv.; and the appearance after the resurrection, ch. xxviii. 1—10; besides many other minor incidents.

6. It has been my endeavour in the following Commentary, to point out the close internal connexion of the longer discourses, and to combat the mistake of those critics who suppose them to be no more than collections of shorter sayings associated together from similarity of subject or character.

7. On the connexion in many points between the Epistle of James and this Gospel, see the Prolegomena to that Epistle, vol. ii.

## CHAPTER III.

### OF THE GOSPEL ACCORDING TO MARK.

#### SECTION I.

##### ITS AUTHORSHIP.

1. As in the case of the two other Gospels, we are dependent entirely on traditional sources for the name of the author. It has been universally believed to be *Marcus*: and further, that he was the same person who in Acts xii. 12, 25, xv. 37, is spoken of as Ἰωάννης ὁ ἐπικαλούμενος (καλούμενος, ἐπικληθείς) Μάρκος: in xiii. 5, 13, as Ἰωάννης: in xv. 39, as Μάρκος: also in Col. iv. 10. 2 Tim. iv. 11. Philem. 24. The few particulars gleaned respecting him from Scripture are, that his mother's name was Mary (Acts xii. 12); and that she was sister to the Apostle Barnabas (Col. iv. 10); that she dwelt in Jerusalem (Acts, *ibid.*); that he was converted to Christianity by the Apostle Peter (1 Pet. v. 13); that he became the minister and companion of Paul and Barnabas, in their first missionary journey (Acts xii. 25); and was the cause of the variance and separation of these Apostles on their second (Acts xv. 37—40),—Barnabas wishing to take him again with them, but Paul refusing, because he had departed from them before the completion of the former journey (Acts xiii. 13). He then became the companion of Barnabas in his journey to Cyprus (Acts xv. 39). We find him however again with Paul (Col. iv. 10), and an allusion apparently made in the words there to some previous stain on his character, which was then removed; see also Philem. 24. 2 Tim. iv. 11. Lastly, we find him with Peter (1 Pet. v. 13). From Scripture we know no more concerning him. But an unanimous tradition of the ancient Christian writers represents him as the



‘interpretes’ of Peter; i. e. the secretary or amanuensis, whose office it was to commit to writing the orally-delivered instructions and narrations of the Apostle. See authorities quoted in § ii., below.

2. Tradition (Eusebius, Hist. Eccl. ii. 15) brings him with Peter to Rome (but apparently only on the authority of 1 Pet. v. 13); and thence to Alexandria, where he is said to have become first bishop of the Church in that city, and to have suffered martyrdom there. All this however is exceedingly uncertain.

## SECTION II.

### ITS ORIGIN.

1. It was universally believed in the ancient Church, that Mark’s Gospel was written under the influence, and almost by the dictation, of Peter.

(α) Eusebius quotes from Papias (Hist. Eccl. iii. 39), as the testimony of John the presbyter, Μάρκος μὲν ἑρμηνευτῆς Πέτρον γειόμενος, ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν, κ. τ. λ.

(β) The same author (Hist. Eccl. v. 8) says, Μάρκος ὁ μαθητὴς καὶ ἑρμηνευτῆς Πέτρον, καὶ αὐτὸς τὰ ὑπὸ Πέτρον κηρυσσόμενα ἐγραφῶς ἡμῖν παραδεδώκε. This he quotes from Irenæus (iii. 1); and further, that this took place μετὰ τὴν τούτων (i. e. τοῦ Πέτρον κ. τοῦ Παύλου) ἔξοδον.

(γ) The same author (Hist. Eccl. ii. 15) relates, on the authority of Clement (Hypotyp. vi.) and Papias, that the hearers of Peter at Rome, unwilling that his teaching should be lost to them, besought Mark, who was a follower of Peter, to commit to writing the substance of that teaching; that the Apostle, being informed supernaturally of the work in which Mark was engaged, ἡσθῆναι τῇ τῶν ἀνδρῶν προθυμίᾳ, κυρῶσαι τε τὴν γραφὴν εἰς ἑντευξιν τῆς ἐκκλησίας. This account is manifestly inconsistent with the former.

(δ) In Hist. Eccl. vi. 14, Eusebius gives yet another account, citing the very passage of Clement above referred to: that Peter, knowing of Mark’s work when it was completed and published, προτρεπτικῶς μῆτε κωλύσαι μῆτε προτρέψασθαι.

(ε) The same author, in his Demonstr. Evang. iii. 5, says, Πέτρος ἐξ ταῦτα περὶ ἐαυτοῦ μαρτυρεῖ· πάντα γὰρ τὰ παρὰ Μάρκῳ τοῦ Πέτρον διαλέξεων εἶναι λέγεται ἀπομνημονεύματα.

(ζ) Tertullian (cont. Marcion, iv. 5) relates: Marcus quod edidit Evangelium, Petri adfirmatur, cujus interpretes Marcus.

(η) Jerome (ad Hedibian, quæst. ii.) writes: Habebat ergo (Paulus) Titum interpretem, sicut et beatus Petrus Marcum, cujus Evangelium Petro narrante et illo scribente compositum est.

2. The above testimonies must now be examined as to their authority to rule our opinion on the question. We may observe that the matter to

which they refer is *not one of patent fact*,—such as Matthew's Gospel having been originally composed and published in Hebrew,—but one which could, from its nature, have been known to very few persons; viz. the private and unavowed influence of an Apostle over the writer. (For I reject at once the account which makes Peter *authorize* the Gospel, from no such authorization being apparent, which it certainly would have been, had it ever existed.) Again, the accounts cited are most vague and inconsistent as to the *extent* and *nature* of this influence,—some stating it to have been no more than that Peter preached, and Mark, after his death, collected the substance of his testimony from memory; others making it extend even to the dictation of the words by the Apostle.

3. It is obvious that all such accounts must be judged according to the phænomena presented by the Gospel itself. Now we find, in the title of the Gospel, a presumption that no *such* collection of the testimony of Peter is here presented to us, as we have of that of Matthew in the former Gospel. Had such been the case, we should certainly have found it called the Gospel according to *Peter*, not according to *Mark*.

4. If again we examine the contents of the Gospel, we are certainly not justified in concluding that Peter's hand has been directly employed in its compilation in its present form. The various mentions, and omissions of mention, of incidents in which that Apostle is directly concerned, are such as to be in no way consistently accounted for on this hypothesis. For let it be allowed that a natural modesty might have occasionally led him to omit matters tending to his honour,—yet how are we to account for his omitting to give an exact detail of other things at which he was present, and of which he might have rendered the most precise and circumstantial account? This has been especially the case in the narrative of the resurrection, not to mention numerous other instances which will be noticed in the Commentary. Besides, the supposition conceded in the last sentence cannot be consistently carried out. A remarkable instance to the contrary may be seen ch. xvi. 7, where εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ stands for εἶπατε τοῖς μαθηταῖς αὐτοῦ in Matthew.

5. We are led to the same conclusion by a careful comparison of the contents of this Gospel with those of Matthew and Luke. We find that it follows the same great cycle of Apostolic teaching;—that its narratives are derived in many cases from the same sources;—that it is improbable that any individual Apostle should have moulded and fashioned a record which keeps so generally to the beaten track of the generally-received Evangelic history. His own individual remembrances must unavoidably have introduced additions of so considerable an amount as to have given to the Gospel more original matter than it at present possesses.

6. But while unable to conceive any influence *directly* exerted by Peter over the compilation of the Gospel, I would by no means deny the possi-

bility of the derivation of some narratives in it from that Apostle. The peculiar minute and graphic precision (presently, § viii., to be further spoken of) which distinguish this Evangelist, seem to claim for him access in many cases to the testimony of some eye-witness where the other two Evangelists have not had that advantage. I have pointed out these cases where they occur, in the Commentary; and have not hesitated in some of them to refer conjecturally to Peter as the source of the narration.

7. The inference to be drawn from what has preceded is, that,—the general tradition of the ancients which ascribed to Mark a connexion with Peter as his secretary or interpreter, being adopted, as likely to be founded on fact,—yet the idea of any considerable or direct influence of Peter over the writing of the Gospel is not borne out by the work itself. We may so far recognize in it one form of the probable truth;—it is likely that Mark, from continual intercourse with and listening to Peter, and possibly from preservation of many of his narrations entire, may have been able, after his death, or at all events when separated from him, to preserve in his Gospel those vivid and original touches of description and filling-out of the incidents, which we now discover in it. Further than this I do not think we are authorized in assuming; and even this is conjectural only.

### SECTION III.

#### FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. Internal evidence is very full as to the class of readers for whom Mark compiled his Gospel: *the Gentile Christians* are clearly pointed out by the following indications;—

(α) The omission of all genealogical notices of our Lord's descent.

(β) The general abstinence from Old Testament citations, except in reporting discourses of our Lord (i. 2, 3, is the only exception, xv. 28 being probably spurious).

(γ) The appending of interpretations to the Hebrew or Aramaic terms occurring in the narrative (v. 41, vii. 11. 34).

(δ) The explanations of Jewish customs, as for example ch. vii. 3, 4.

(ε) Remarkable insertions or omissions in particular places: as, e. g. *παῖσι τοῖς ἔθνεσιν*, ch. xi. 17, which words are omitted in Matthew and Luke:—no mention of the *Jewish law*:—omission of the *limitations* of the mission of the Apostles in Matt. x. (common however also to Luke.)

2. It is true that too much stress must not be laid on single particulars of this sort, as indicating *design*, where the sources of the Gospels were so scattered and fragmentary. But the *concurrence* of all these affords a very strong presumption that that class of readers was in the view of the

Evangelist, in whose favour all these circumstances unite. See Prolegomena to Matthew, § iii. 2.

## SECTION IV.

### AT WHAT TIME IT WAS WRITTEN.

1. The most direct testimony on this head is that of Irenæus, iii. 1 (see above, § ii. 1, <sup>13</sup>), that it was after the deaths of Peter and Paul. This would place its date after the year 64 or 65 (see Prolegg. to Matt. § iv.). But here, as in the case of the other Gospels, very little can be with any certainty inferred. We have conflicting traditions (see above, § ii.), and the Gospel itself affords us no clue whatever.

2. One thing only we may gather from the contents of the three first Gospels,—that none of them could have been *originally written* after the destruction of Jerusalem. Had they been, the omission of all allusion to so signal a fulfilment of our Lord's prophecies would be inexplicable. In the case indeed of Luke, we can approximate nearer than this (see below, ch. iv. § iv.); but in those of Matthew and Mark, this is all which can be safely assumed as to the time of their first publication;—that it was after the dispersion or even the death of most of the Apostles, and before the investment of Jerusalem by the Roman armies under Titus, in the year 70. With regard to the time of publication of the *Greek edition* of Matthew's Gospel, see remarks in ch. ii. § iv. 2.

## SECTION V.

### AT WHAT PLACE IT WAS WRITTEN.

Of this we have no trustworthy evidence. Most ancient writers (Clement, Eusebius, Jerome, Epiphanius, &c.) mention *Rome*; but apparently in connexion with the idea of Mark having written under the superintendence of Peter. Chrysostom mentions *Alexandria*; but no Alexandrine writer confirms the statement. In modern times, Storr has advanced a hypothesis that Mark wrote at *Antioch*, which he grounds, but insufficiently, on a comparison of ch. xv. 21, with Acts xi. 20.

## SECTION VI.

### IN WHAT LANGUAGE IT WAS WRITTEN.

1. There has never been any reasonable doubt, that Mark wrote in *Greek*. The two Syriac versions contain a marginal note, that Mark preached in Rome in Latin; and four MSS., enumerated by Scholz, Prolegg. p. xxx., append a notice, τὸ κατὰ μάρκ. εὐαγγ. ἐγγράφη ῥωμαϊστὶ ἐν Ῥώμῃ μετὰ τῆς ὑπὸ τῆς ἀναλήψεως τοῦ κυρίου. This statement, however, is destitute of probability from any external or internal evidence, and is



only one more assumption from the hypothetical publication in Rome under the superintendence of Peter, and for *Roman* converts.

2. Many writers of the Romish Church have defended the hypothesis of a Latin original, being biassed by a wish to maintain the authority of the Vulgate: and a pretended part of the original autograph (!) of the Evangelist is still shown in the Library of St. Mark's church at Venice; which, however, has been detected to be merely part of an ancient Latin MS. of the four Gospels,—another fragment of which exists, or existed, at Prague,—formerly preserved at Aquileia.

3. If Mark wrote in Latin, it is almost inconceivable that the original should have perished so early that no ancient writer should have made mention of the fact. For Latin was the language of a considerable and increasing body of Christians,—unlike Hebrew, which was little known, and belonged to a section of converts few in number:—yet ancient testimony is unanimous to Matthew's having written in Hebrew,—while we have not one witness to Mark having written in Latin.

## SECTION VII.

### GENUINENESS OF THE GOSPEL.

1. This has never been called in question, till very recently, by some of the German critics (Schleiermacher, Credner;—which last however (see Meyer, Com. ii. 9, note), has since seen reason to abandon his view,—and more recently still, Grimm) on, as it appears to me, wholly insufficient grounds. They allege that the testimony of Papias (see above, § ii. 1) does not apply to the contents of our present Gospel, but that some later hand has worked up and embellished the original simple and unarranged notices of Mark, which have perished.

2. But neither do the words of Papias imply any such inference as that Mark's notices must have been simple and unarranged; nor, if they did, are they of any considerable authority in the matter. It is enough that from the very earliest time the Gospel has been known as that of Mark; confirmed as this evidence is by the circumstance, *that this name belongs to no great and distinguished founder of the Church*, to whom it might naturally be ascribed, but *to one, the ascription to whom can hardly be accounted for, except by its foundation in matter of fact.*

3. On the genuineness of the remarkable fragment at the end of the Gospel, see notes there.

## SECTION VIII.

### ITS STYLE AND CHARACTER.

1. Of the three first Gospels, that of Mark is the most distinct and peculiar in style. By far the greater part of those graphic touches which describe the look and gesture of our Lord, the arrangement or appearance

of those around Him, the feelings with which He contemplated the persons whom He addressed, are contained in this Gospel. While the *matters related* are *fewer* than in either Matthew or Luke, Mark, in by far the greater number of common narrations, is the most *copious, and rich in lively and interesting detail*.

2. In one part only does Mark appear as an abridger of previously well-known facts; viz. in ch. i. 1—13, where,—his object being to detail the official life of the Lord,—he hastens through the previous great events,—the ministry of John, the baptism and temptation of Christ. But even in the abrupt transitions of this section, there is wonderful graphic power, presenting us with a series of life-like pictures, calculated to impress the reader strongly with the reality, and dignity, of the events related.

3. Throughout the Gospel, even where the narratives are the most copious, the same isolated character of each, the same abrupt transition from one to another, are observable. There is no attempt to bind on one section to another, or to give any sequences of events. But occasionally the very precision of the separate narratives of itself furnishes accurate and valuable chronological data:—e. g. the important one in ch. iv. 35, by which it becomes evident that the whole former part of Matthew's Gospel is out of chronological order.

4. Mark relates but few *discourses*. His object being to set forth Jesus as the SON OF GOD (see ch. i. 1), he *principally* dwells on the *events* of His official life. But the same characteristics mark his report of the Lord's discourses, *where he relates them*, as we have observed in the rest of his narrative. While the sequence and connexion of the longer discourses was that which the Holy Spirit peculiarly brought to the mind of Matthew, the Apostle from whom Mark's record is derived seems to have been deeply penetrated and impressed by the *solemn iterations of cadence and expression*, and to have borne away the *very words themselves* and *tone* of the Lord's sayings. See especially, as illustrating this, the wonderfully sublime reply, ch. ix. 39—50.

5. According to the view adopted and vindicated in the notes on ch. xvi. 9—20, the Gospel terminates abruptly with the words ἐφ' ᾧ πορεύετο γὰρ, ver. 8. That this was not intentionally done, but was a defect,—is apparent, by the addition in Apostolic times of the authentic and most important fragment which now concludes the narrative.

6. I regard the existence of the Gospel of Mark as a gracious and valuable proof of the accommodation by the Divine Spirit of the records of the life of our Lord to the future necessities of the Church. While it contains little matter of fact which is not related in Matthew and Luke, and thus, generally speaking, forms only a confirmation of their more complete histories, it is so far from being a barren duplicate of that part of them which is contained in it, that it comes home to every reader with

all the freshness of an individual mind, full of the Holy Ghost, intently fixed on the great object of the Christian's love and worship, reverently and affectionately following and recording His positions, and looks, and gestures, and giving us the very echo of the tones with which He spoke. And thus the believing student feels, while treating of and studying this Gospel, as indeed he does of each in its turn, that,—without venturing to compare with one another in value these rich and abiding gifts of the Holy Spirit to the Church,—the Gospel of Mark is at least as precious to him as any of the others; serving an end, and filling a void, which could not without spiritual detriment be left uncared for.

## CHAPTER IV.

### ON THE GOSPEL ACCORDING TO LUKE.

#### SECTION I.

##### ITS AUTHORSHIP.

1. Although the Author of this Gospel plainly enough speaks of himself in his Introduction, and in that to the Acts of the Apostles, we are left to gather his *name* from tradition. Here, however, as in the case of Mark, there seems to be no reasonable ground of doubt. It has been universally ascribed to *Lucas*, or *Luke*, spoken of Col. iv. 14, and again Philem. 24, and 2 Tim. iv. 10.

2. Of this person we know no more with any certainty than we find related in the Acts of the Apostles and the passages above referred to. From Col. iv. 11. 14, it would appear that he was *not born a Jew*, being there distinguished from οἱ ὄντες ἐκ περιτομῆς. It is, however, quite uncertain whether he had become a Jewish proselyte previous to his conversion to Christianity. His worldly calling was that of a *Physician*; he is called ὁ ἰατρὸς ὁ ἀγαπῆτορ by Paul, Col. iv. 14. A very late tradition (Niceph. Hist. Eccl. ii. 43), generally adopted by the Romish Church, makes him also to have been a *painter*; but it is in no respect deserving of credit. His birthplace is said by Eusebius (Hist. Eccl. iii. 4) and Jerome (Script. Eccles. under Lucas) to have been Antioch, but traditionally only, and perhaps from a mistaken identification of him with Lucius, Acts xiii. 1 (Lucas=Lucanus, not Lucius). Tradition, as delivered by Epiphanius (Hær. li. 12, Pseudo-Origen, Theophylact, Euthymius, &c.), makes him to have been *one of the seventy*, Luke x. 1; but this is *refuted by his own testimony*, in his Preface,—where he clearly distinguishes himself from those who were eye-witnesses and ministers of

the word. It seems to have arisen from *his Gospel alone containing the account of their mission.*

3. Luke appears to have attached himself to Paul during the second missionary journey of the Apostle, and at Troas (Acts xvi. 10). This may be inferred from his there first making use of *the first person plural* in his narrative; after saying (ver. 8) *κατέβησαν εἰς Τρωάδα*, he proceeds (ver. 10), *εὐθέως ἐξηγήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν*. He thence accompanied Paul to Macedonia, remaining apparently at Philippi (but see below, § iv. 3) until Paul returned thither again at the end of his second visit to Greece, after the disturbance at Ephesus. Thence (Acts xx. 5) we find him again accompanying Paul to Asia and Jerusalem (xxi. 17); being with him at Cæsarea during his imprisonment (comp. Acts xxiv. 23. Col. iv. 14. Philem. 24); and travelling with him to Rome (xxvii. 1.—xxviii. 16). There we also find him remaining with the Apostle to a late period, very nearly till his martyrdom. (See 2 Tim. iv. 11.)

4. Of the time and manner of his death nothing certain is known, and the traditions are inconsistent with one another: some, as Greg. Naz., alleging him to have suffered martyrdom, while the general report is that he died a natural death.

## SECTION II.

### ITS ORIGIN.

1. A plain statement of the origin of this Gospel is given us by the Author himself, in his preface, ch. i. 1—4. He there states that many had taken in hand to draw up a statement, according to the testimony of those who were from the beginning eye-witnesses and ministers of the word, of the matters received (or fulfilled) among Christians; and that it therefore seemed good to him also, having carefully traced the progress of events from the first, to write an arranged account of the same to his friend (or patron) Theophilus.

2. From this we gather, (1) that Luke was *not himself an eye-witness, nor a minister of the word* (*ὑπέρτης τοῦ λόγου*) *from the beginning*: (2) that he compiled his Gospel *from the testimony of eye-witnesses and Apostles*, which he carefully collected and arranged. For (1) he expressly excludes himself from the number of the *αὐτόπται κ. ὑπ. τ. λόγου*; and (2) by the *καίτοι*, he includes himself among the *πολλοί*, who made use of autoptic and Apostolic testimony.

3. I have before proved *generally* that the Gospels of Matthew and Mark *cannot have been among the number of these διηγήσεις of which Luke speaks*. I may now add to those proofs, that if Luke had seen and received, as of Apostolic authority, either or both of these Gospels, then his *variations from them* are, on his own showing, unaccountable; if he



had seen them, and *did not receive them*, his *coincidences with them* are equally unaccountable. The improbabilities and absurdities involved in his having either or both of them before him and working up their narratives into his own, I have before dealt with, in the general Prolegomena to the three Gospels.

4. Judging entirely from the phenomena presented by the Gospel itself, my conclusion with regard to its sources is the following:—that Luke, under the guidance of the Holy Spirit, drew up his Gospel independently of, and without knowledge of, those of Matthew and Mark;—that he fell in with, in the main, the same cycle of Apostolic teaching as the compilers of those Gospels were directed to, viz. that which embraced principally the *Galilean* life and ministry of the Lord, to the exclusion of that part of it which passed at Jerusalem before the formal call of the twelve Apostles;—but that he possessed other sources of information, not open to the compiler of Matthew's Gospel, nor to Mark.

5. To this latter circumstance may be attributed his access to (I believe, from its peculiar style and character) a *documentary* record of the events preceding and accompanying the birth of the Lord, derived probably from *her* who alone was competent to narrate several particulars contained in it;—his preservation of the precious and most important cycle of our Lord's discourses and parables contained in that large section of his Gospel, ix. 51—xviii. 15, which is mostly peculiar to himself:—numerous other details scattered up and down in every part of his narrative, showing autoptic information:—and, lastly, his enlarged account of some events following the Resurrection, and the narration, *by him alone*, of the circumstances accompanying the Ascension.

6. A tradition was very early current, that Luke's Gospel contained the substance of the *teaching of Paul*. Irenæus, Hær. iii. 1, states: Λουκᾶς ἐστὶ ὁ ἀκόλουθος Παύλου τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βυβλίῳ κατέθετο<sup>5</sup>. See also Tertullian, cont. Marc. iv. 5. This, however, is contradicted by the express assertion of the Evangelist himself in his preface, that the Gospel was compiled and arranged by himself from the testimony of those who ἀπ' ἀρχῆς, '*from the beginning of his history*,' were *eye-witnesses or ministers of the word*. Among these it is not, of course, possible to reckon Paul.

7. It is, however, an interesting inquiry, how far his continued intercourse with the great Apostle of the Gentiles may have influenced his diction,—or even his selection of facts. It is a remarkable coincidence, that the account of the institution of the Lord's Supper should be nearly verbatim the same in Luke xxii. 19 and in 1 Cor. xi. 23,—and that Paul

<sup>5</sup> Origen, Eusebius, and Jerome go so far as to understand the expression τὸ εὐαγγέλιόν μου, Rom. ii. 16, of the *Gospel of Luke*. But this is contrary to the usage of the word εὐαγγέλιον in the N. T.: see notes there.

claims to have received this last *from the Lord*. For we know, that to compensate to Paul in his Apostolic office for the want of autoptic authority, and to constitute him a witness to the truth of the Gospel, a revelation was made to him,—to which he refers, Gal. i. 12. Eph. iii. 3. 1 Cor. xi. 23. xv. 4,—embracing at least the leading facts of the Evangelic history. And this circumstance may have acted imperceptibly on the mind of Luke, and even shaped or filled out some of his narratives, in aid of direct historic sources of testimony.

8. There is *very little trace of Paul's peculiar diction, or prominence given to the points which it became his especial work to inculcate* in the Gospel of Luke. Doubtless we may trace a *similar cast of mind and feeling* in some instances; as e. g. Luke's carefulness to record the sayings of our Lord which were assertive of His unrestricted love for Jew and Gentile alike: Luke iv. 25 ff. ix. 52 ff. x. 30 ff. xvii. 16. 18. We may observe too that in Luke those parables and sayings are principally found, which most directly regard the great doctrine of man's free justification by grace through faith: e. g. ch. xv. 11 ff. xvii. 10. xviii. 14, in which latter place the use of *δικαιωμέρος* (see note there) is remarkable. These instances, however, are but few,—and it may perhaps be doubted whether commentators in general have not laid too great stress upon them. It would be very easy to trace similar relations and analogies in the other Gospels, if we were bent upon doing so.

### SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. Both these questions are formally answered for us by the Evangelist himself. He states, ch. i. 3, that he wrote primarily *for the benefit of one Theophilus*, and that he might know the certainty of those accounts which had formed the subject of his catechetical instruction.

2. But we can hardly suppose this object to have been the *only* moving cause to the great work which Luke was undertaking. The probabilities of the case, and the practice of authors in inscribing their works to particular persons, combine to persuade us that Luke must have regarded his friend as the representative of a class of readers for whom his Gospel was designed. And in inquiring what that class was, we must deal with the data furnished by the Gospel itself.

3. In it we find *universality* the predominant character. There is no marked regard paid to Jewish readers, as in Matthew, nor to Gentiles, as in Mark; if there be any preference, it seems rather on the side of the latter. In conformity with Jewish practice, we have a genealogy of our Lord, which however does not, as in Matthew, stop with Abraham, but traces up his descent even to the progenitor of the human race. Com-

mentators have noticed that Luke principally records those sayings and acts of the Lord by which God's mercy to the Gentiles is set forth : see xv. 11 ff. xviii. 10. xix. 5 (but see notes there). x. 33. xvii. 19. ix. 52—56. iv. 25—27. Such instances, however, are not much to be relied on;—see above, ch. i. § ii. 6;—to which I will add, that it would be easy to construct a similar list to prove the same point with respect to Matthew or John<sup>6</sup>;—and I therefore much prefer assigning the above character of *universality* to this Gospel, which certainly is visible throughout it. That it was constructed for Gentile readers as well as for Jews, is plain, if it were only from its being published in Greek; and is further confirmed from the fact of its author having been the friend and companion of the great Apostle of the Gentiles.

4. I infer then that the Gospel was designed for the general use of Christians, whether Jews or Gentiles; and subordinately to this general purpose, for those readers whose acquaintance with Jewish customs and places was sufficient to enable them to dispense with those elucidations of them which Mark and John have given, but which are not found in Matthew or Luke.

5. The object of the Gospel has been sufficiently declared in Luke's own words above cited,—that the converts might know the certainty of those things in which they had received oral instruction as catechumens; in other words, that the parts of the Lord's life and discourses thus imparted to them might receive both permanence, by being committed to writing,—and completion, by being incorporated in a detailed narrative of His life and sayings.

## SECTION IV.

### AT WHAT TIME IT WAS WRITTEN.

1. We are enabled to approximate to the time of the publication of this Gospel with much more certainty than we can to that of any of the others. The inquiry may be thus conducted.—We may safely assume that the '*former treatise*' of Acts i. 1, can be no other than this Gospel. And on that follows the inference, that the Gospel was published *before the Acts of the Apostles*. Now the last event recorded in the Acts is an interview of

<sup>6</sup> e. g. Matthew relates the *visit of the Magi*, ch. ii. 1 ff.; refers to *Galilee of the Gentiles* seeing a great light, ch. iv. 15, 16 :—'Many shall come *from the East and West*,' &c. ch. viii. 11.—'Come unto Me, all ye that labour,' ch. xi. 28 : the *Syrophœnician woman* (not related by Luke), ch. xv. 21 ff. : 'The Kingdom of God shall be taken from you, and given to a nation,' &c. ch. xxi. 43 (omitted by Luke) : 'The elect from the four winds of heaven' (not in Luke), ch. xxiv. 31 : 'The judgment of πάντα τὰ ἔθνη,' ch. xxv. 31—46 : 'Make disciples of πάντα τὰ ἔθνη,' ch. xxviii. 19.—Again, John relates the *visit to the Samaritans*, ch. iv. : 'The other sheep not of this fold,' ch. x. 16 : 'not for that nation only, but that he should gather together in one the children of God that were scattered abroad,' ch. xi. 52 : 'The request of the Greeks at the feast,' ch. xii. 20, &c. &c.

Paul with the Jews, shortly after his arrival in Rome. We further have the publication of the Acts, by the words of ch. xxviii. 30, postponed *two whole years* after that arrival and interview; but, I believe, *no longer than that*. For, had Paul continued longer than that time in his hired house before the publication, it must have been so stated; and had he left Rome or that house, or had any remarkable event happened to him before the publication, we cannot suppose that so careful a recorder as Luke would have failed to bring his work down to the time then present, by noticing such departure or such event. I assume then the publication of the Acts to have taken place *two years after Paul's arrival at Rome*: i. e. according to Wieseler (*Chron. des Apostolischen Zeitalters*, pp. 117, 118), in the spring of A.D. 63.

2. We have therefore a fixed date, before which the Gospel *must have been published*. But if I am not mistaken, we have, by internal evidence, the date of its publication removed some time back from this date. It is hardly probable that Luke would speak of, as *ὁ πρῶτος λόγος*, a work in which he was then, or had been very lately, engaged. But not to dwell on this,—even allowing that the prefatory and dedicatory matter, as is usually the case, may have come *last* from the hands of the author,—I find in the account of the Ascension, which immediately follows, a much more cogent proof, that the Gospel had been some considerable time published. For while it recapitulates the Gospel account just so much that we can trace the same hand in it (comp. Acts i. 4 with Luke xxiv. 49), it is manifestly a *different account*, much fuller in particulars, and certainly *unknown to the Evangelist when he wrote his Gospel*. Now, as we may conclude, in accordance with the *παρηκολουθηκοῦτι πᾶσιν ἀκριβῶς* of Luke i. 3, that he would have carefully sought out every available source of information at the time of writing his Gospel,—this becoming acquainted with a new account of the Ascension implies that in the mean time fresh sources of information had been opened to him. And this would most naturally be by *change of place*, seeing that various fixed cycles of Apostolic teaching were likely to be current in, and about, the respective mother Churches. Now the changes of place in Luke's recent history had been,—two years before, from Cæsarea to Rome, Acts xxvii. 1 ff.; —two years and a half before that, from Philippi to Jerusalem, Acts xx. 6. xxi. 15 ff.,—and Cæsarea. This last is left to be inferred from his leaving Cæsarea with Paul, ch. xxvii. 1;—at all events he was during this time in Palestine, with, or near Paul. I shall make it probable in the Prolegomena to vol. ii. that during this period he was engaged in collecting materials for and compiling the Acts of the Apostles; and by consequence (see above), that in all probability, the Gospel had been then written and published. This would place its publication before A.D. 58;—consequently, before the traditional date of the Hebrew Gospel of Matthew,—see above, ch. ii. § iv.



3. Tracing Luke's history further back than this,—it has been thought that he remained at Philippi during the whole time comprised between Acts xvii. 1 and xx. 6, because he disuses the first person at the first of those dates, at Philippi,—and resumes it also at Philippi, at the second. Now this was a period of *seven years*: far too long for such an inference as the above to be made with any probability. During this time he *may* have travelled into Palestine, and collected the information which he incorporated in his Gospel. For that it was collected *in Palestine*, is on all accounts probable. And that it should have been published much before this is, I think, improbable.

4. My reasons are the following:—I have implied in the former part of these Prolegomena, that it is not likely that the present Evangelic collections would be made, until the dispersion of all or most of the Apostles on their missionary journeys. Besides this, the fact of numerous *ἐπιγῆσεις* having been *already drawn up* after the model of the Apostolic narrative teaching, forbids us to suppose their teaching by oral communication to have been in its fulness still available. Now the Apostles, or the greater part of them, were certainly at Jerusalem at the time of the council in Acts xv. 1—5 ff. i. e. about A.D. 50. How soon after that time their dispersion took place, it is quite impossible to determine;—but we have certainly *this date* as our *terminus a quo*, before which, as I believe, no Gospel could have been published.

5. After this dispersion of the Apostles, it will be necessary to allow some time to elapse for the *ἐπιγῆσεις* of which Luke speaks (ch. i. 1) to be drawn up;—not less certainly than one or two years, or more; which would bring us just about to the time when he was left behind by Paul in Philippi. This last arrangement must however be, from its merely hypothetical grounds, very uncertain.

6. At all events, we have thus eight years, A.D. 50—58, as the limits within which it is probable that the Gospel was published. And, without pretending to minute accuracy in these two limits, we may at least set it down as likely that the publication did not take place much before Luke and Paul are found together, nor after the last journey which Paul made to Jerusalem, A.D. 58. And even if the grounds on which this latter is concluded be objected to, we have, as a final resort, the fixed date of the *publication of the Acts*, two years after Paul's arrival at Rome, *after which*, by internal evidence, *the Gospel cannot have been published*.

## SECTION V.

### AT WHAT PLACE IT WAS WRITTEN.

1. Our answer to this inquiry will of course depend upon the considerations discussed in the last section. Adopting the view there taken, we find Luke in Asia Minor, Syria, or Palestine (probably) previously to his

first journey with Paul A.D. 51; and from that time till his second journey A.D. 58, perhaps remaining in Greece, but perhaps also travelling for the sake of collecting information for his Gospel. At all events, at the latter part of this period he is again found at Philippi. We need not then dissent from the early tradition reported by Jerome (Prolog. in Matt.), that Luke published his Gospel 'in Achaïæ Bæotiaëque partibus,' as being on the whole the most likely inference.

2. The inscription in the Syriac version,—and Simeon Metaphrastes in the tenth century,—report that the Gospel was written at Alexandria, but apparently without any authority.

## SECTION VI.

### IN WHAT LANGUAGE IT WAS WRITTEN.

There never has been any doubt that Luke wrote his Gospel in Greek. His familiarity with Greek terms and idioms, and above all, the classical style of his preface, are of themselves convincing internal evidence that it was so.

## SECTION VII.

### GENUINENESS OF THE GOSPEL.

1. It has been generally and almost unanimously acknowledged that the Gospel which we now possess is that written and published by Luke.

2. Whatever doubts may have been raised by rationalistic Commentators as to the genuineness of the *two first chapters*, have been adopted in aid of their attempts to overthrow their *authenticity* (on which see the next section); and have rested on no sufficient ground of themselves. Their principal appeal is to Marcion, who notoriously mutilated the Gospel, to make it favour his views of the Person of Christ.

3. On the genuineness of ch. xxii. 43, 44, see various readings and notes there.

## SECTION VIII.

### THE AUTHENTICITY OF THE TWO FIRST CHAPTERS.

1. If the view maintained above of the probable time of the publication of the Gospel be adopted,—and its later terminus, the publication of the Acts two years after Paul's imprisonment at Rome began, is, I think, *beyond question*,—I cannot see how any reasonable doubt can be thrown upon the authenticity of this portion of the narrative. For there were those living, who might have contradicted any false or exaggerated account of the Lord's birth and the events which accompanied it. If not the mother of the Lord herself, yet His brethren were certainly living; and the universal reception of the Gospel in the very earliest ages sufficiently demonstrates that no objection to this part of the sacred narrative had been heard of as raised by them.

2. The ἀκριβὴς παρηκολουθηκότι of Luke forbids us to imagine that he would have inserted any narrative in his Gospel which he had not ascertained to rest upon trustworthy testimony, as far as it was in his power to ensure this : and the means of ensuring it must have been at that time *so ample and satisfactory*, that I cannot imagine for a moment any other origin for the account, than *such testimony*.

3. If we inquire what was probably the *source* of the testimony, I answer, that but one person is conceivable as delivering it, and that person the Mother of our Lord. She was living in the Christian body for some time after the Ascension ; and would most certainly have been appealed to for an account of the circumstances attending His birth and infancy.

4. If she gave any account of these things, it is inconceivable that this account should not have found its way into the records of the Lord's life possessed by the Christian Church, but that instead of it a spurious one should have been adopted by two of our Evangelists, and that so shortly after, or even coincident with, her own presence in the Church.

5. Just as inconceivable, even supposing the last difficulty surmounted, is the formation of a mythical, or in any other way unreal, account of these things, and its adoption, in the primitive age of the Church. For the establishment of this I refer to Professor Mill's able tract, *On the Mythic Interpretation of Luke i.* ;—in which he has stated and severally refuted the arguments of Strauss and the rationalists.

6. I infer then that the two first chapters of this Gospel contain the account given by the Mother of our Lord, of His birth, and its prefatory and attendant circumstances ; of some of which circumstances that in Matt. i. 18—25 is a more compendious, and wholly independent account.

## SECTION IX.

### ITS STYLE AND CHARACTER.

1. We might have expected from Luke's name and profession, that he was a man of education, and versed in the elegant use of the Greek, which was then the polite language in the Roman empire. We accordingly find that while we have very numerous Hebraisms in his Gospel, we also have far more classical idioms, and a much freer use of Greek compounds than in the others. By consulting the marginal references in this edition, it will be seen that the number of ἁπαξ λεγόμενα in Luke is very great, far exceeding those in any other Gospel ; and that very many of them are classically-authorized compound words.

2. The composition of the sentences is more studied and elaborate than in Matthew or Mark :—the Evangelist appears more frequently in the narrative, delivering his own estimate of men and things ;—e. g. xvi. 14. vii. 29, 30. xix. 11 al. ;—he seems to love to recount instances of the Lord's

tender compassion and mercy ;—and in *the report of His parables*, e. g. in ch. xv. is particularly simple in diction, and calculated to attract and retain the attention of his readers.

3. In narrative, this Evangelist is very various, according to the copiousness or otherwise of the sources from which he drew. Sometimes he merely gives a hasty compendium ; at others he is most minute and circumstantial in detail, and equally graphic in description with Mark : see as instances of this latter, ch. vii. 14. ix. 29. It has been remarked (see Olshausen, *Bibl. Comm.* i. p. 20) that Luke gives with extreme accuracy not so much the *discourses*, as the *observations* and *occasional sayings* of our Lord, with the replies of those who were present. This is especially the case in his long and important narrative of the journey up to Jerusalem, ch. ix. 51—xviii. 14.

4. On the question how far those doctrines especially enforced by the great Apostle of the Gentiles are to be traced, as inculcated or brought forward in this Gospel, see above in this chapter, § ii. 7.

5. In *completeness*, this Gospel must rank first among the four. The Evangelist begins with the announcement of the birth of Christ's Forerunner, and concludes with the particulars of the Ascension : thus embracing the *whole great procession of events by which our Redemption by Christ was ushered in, accomplished, and sealed in heaven*. And by recording the allusion to the *promise of the Father* (ch. xxiv. 49), he has introduced, so to speak, a note of passage to that other history, in which the *fulfilment of that promise*, the *great result* of Redemption, was to be related. It may be remarked, that this *completeness*,—while it shows the earnest diligence used by the sacred writer in searching out and making use of every information within his reach,—forms an additional proof that he can never have seen the Gospels of Matthew and Mark,—or *he would* (to say nothing of the other difficulties attending this view, which have before been dealt with in ch. i.) *most certainly have availed himself of those parts of their narratives, which are now not contained in his own*.

## CHAPTER V.

### THE GOSPEL ACCORDING TO JOHN.

#### SECTION I.

##### ITS AUTHORSHIP.

1. The universal belief of the Christian Church has ascribed this Gospel to the Apostle John. I shall not here anticipate the discussion respecting its genuineness (see below, § vi.), but assume that it has been rightly so ascribed.



2. John was son of Zebedee and Salome, and younger (?)<sup>7</sup> brother of James. His father was a Galilæan, and by occupation a fisherman on the lake of Galilee. Where he resided, is uncertain: perhaps, at Bethsaida: but the circumstance of Simon Peter, who was of that place, being (Luke v. 10) partner in the fishing trade, or perhaps in that particular expedition only, with the sons of Zebedee, is no proof as to *their* residence there also.

3. The family of John seems not to have been one of the lowest class: we find *hired servants* in the ship with Zebedee, Mark i. 20; their mother Salome was one of those women who came with Jesus from Galilee, and ministered to Him of their substance, Luke viii. 3. xxiii. 55, compared with Mark xvi. 1; the same Salome was one of those who bought sweet spices and ointments to anoint Him (Mark, *ibid.*); and, John xix. 27, we find John himself taking the mother of our Lord εἰς τὰ ἱδία, which though (see note there) it *need not* imply that John had *then* a house at Jerusalem, certainly denotes that he had some fixed habitation, into which she was received. If, as is most likely, John be meant by the ἄλλος μαθητῆς of ch. xviii. 15, he was personally known to the High Priest Caiaphas. From all these facts, the inference is that his family belonged to the *middle class of society*; the higher grade of those who carried on the by no means despised or ungainful business of fishermen on the sea of Galilee.

4. If (see note on John i. 41) the second of the two disciples who heard the Baptist's testimony to Jesus, and followed Him in consequence, was John himself,—we have his acquaintance with our Lord dating from the very beginning of His Ministry. And to this agree the contents of chapters ii. iii. iv. v., containing particulars of the Ministry at Jerusalem and in Galilee which happened previous to the commencement of the official record of the other Evangelists. It seems that John accompanied our Lord to Jerusalem,—with perhaps those of the Apostles already called,—and witnessed those incidents which he has related in that part of his Gospel.

5. In the intervals of our Lord's first circuits and journeys, the Apostles seem to have returned to their families and occupations. Thus in Luke v. 1—11, we find the sons of Zebedee, as well as Simon Peter, again engaged in fishing, and solemnly and finally summoned by Jesus to follow Him;—an incident which, as Lücke acknowledges (Comm. in Joh., Einleitung, p. 12), would be inexplicable even by the miracle, unless there had been a previous acquaintance on their part with our Lord.

<sup>7</sup> This is by no means certain. While Matt. and Mark always write 'Peter, James, and John;' Luke ix. 28, and Acts i. 13 (not in rec.) has 'Peter, John, and James;' although in the other catalogue of the Apostles, Luke vi. 14, he keeps the usual order. It is impossible to say whether the order arose from any account at all being taken of mere seniority.

6. From that time John belonged to that chosen number known as 'the Twelve,' who were nearest to the Person of Jesus during His Ministry. And of that number, he seems to have been the most personally beloved by our Lord. For the assumption that he is the author of our Gospel, also identifies him with 'the disciple whom Jesus loved,' so often mentioned in it. (See ch. xiii. 23. xix. 26. xx. 2. xxi. 7. 29. 24.) He, together with his brother James, and Peter, was witness of the raising of Jairus's daughter, Mark v. 37: also of the transfiguration, Matt. xvii. 1 ff.; and of the agony in Gethsemane: he lay on the bosom of Jesus at the last supper; and was recognized by Peter as being the innermost in His personal confidence, John xiii. 23. To him was committed the charge of the Mother of Jesus, by Himself when dying on the Cross, John xix. 26, 27.

7. And to this especial love of the Redeemer John appears to have corresponded in devoted affection and faithfulness. He fled, it is true, with the rest, at the dark hour of the capture of Jesus: but we find him, together with Peter, soon rallying again,—and from that time, John xviii. 15, 16, even to the end, xix. 25 ff., an eye-witness of the sufferings of His Divine Master. In John xxi. we find the same personal distinction bestowed on the beloved Disciple by our Lord after His Resurrection.

8. In the Acts of the Apostles, John comes before us but very seldom, and always in connexion with and thrown into the back ground by Peter. See Acts iii. 1 ff. viii. 14—25. The history leaves him at Jerusalem: where however he appears *not to have been on Paul's first visit to Jerusalem*, Gal. i. 18 ff., cir. A.D. 43 (Wieseler), for he states that he saw *none of the Apostles save Peter and James*;—but on his second visit, Gal. ii. 1, cir. A.D. 45, John *was there* (ver. 9). If the journey to determine the question about circumcision, Acts xv. 1, was a different one, and later than this second (see Prolegomena to Acts, vol. ii.), then at that date also John was in Jerusalem. After this time, we lose sight of the Apostles,—nor can we with any approach to certainty point out the period of their final dispersion. It took place probably some time between this council and Paul's last visit to Jerusalem, Acts xxi. 18 (cir. A.D. 60), when we find only James resident there.

9. For the after-history of John, we are dependent on tradition. And here we have evidence more trustworthy than in the case of any other Apostle.

(a) It is related by Polycrates Bishop of Ephesus at the end of the second century,—in his Epistle to Victor Bishop of Rome on the keeping of Easter,—that John, whom he numbers among the great lights (*στοιχῆτα*, see Eusebius, iii. 31, and Heinichen's note) of Asia, died and was buried (*κεκοίμηται*) in Ephesus.

(β) Irenæus also,—the scholar of Polycarp, who himself was a disciple of John,—relates that John remained in Ephesus till the times of Trajan.

(Adv. Hær. ii. 39, iii. 1 and 3, cited also by Eusebius, iii. 23.) To the same effect testify Clement of Alexandria (Euseb. *ibid.*), Origen (Euseb. iii. 1), Eusebius (*ibid.*), and Jerome (de Viris Eccl., p. 270).

10. But, assuming as a fact the long residence and death of the Apostle at Ephesus, we in vain seek any clue to guide us as to the time when, or the place whence, he came thither. The Asiatic Churches were founded by Paul, who made it a rule not to encroach on the field of labour of any other Apostle, Rom. xv. 20:—who never, in his Epistles to the Asiatic Churches, makes any mention of nor sends any salutation to John:—who, in his parting speech to the Elders of the Ephesian Church at Miletus (Acts xx.) certainly did not anticipate the coming of an Apostle among them. So much then we may set down as certain, that the arrival of John in Asia must have been after the death of Paul.

11. We may perhaps with some appearance of probability conjecture that the dangers which evidently beset the Asiatic Churches in Paul's lifetime,—and to which Peter in his First Epistle, written to them, not indistinctly alludes (see 1 Pet. i. 14. ii. 1, 2. 7, 8. 12. 16 al. fr.),—had taken so serious a form after the removal of Paul their father in the faith, that John found it requisite to fix his residence and exercise Apostolic authority among them. This is supposed by Lücke, *Einl.* p. 24, and Neander, *Leitung u. Pflanzung der Kirche*, 4th edition, p. 614.

12. But we are as far as ever, even if this conjecture be adopted, from arriving at any method of accounting for the interval between John's leaving Jerusalem, and his coming to Asia Minor: a period, on any computation, of nearly six years, A.D. 58—64. It is not necessary, however, as Lücke also observes, to reject a tradition so satisfactorily grounded as that of John's residence and death at Ephesus, on this account;—especially when we consider that it is necessary to interpose some influence corresponding to that of John, between the state of the Asiatic Churches as shown in the Pauline Epistles, and that in the time of Polycarp, who immediately followed the Apostolic age. See Neander, *Leitung u. Pflanzung*, 4th edition, p. 615. I reserve the discussion of the other element of uncertainty in this matter,—the confusion of two persons named John, the Apostle and the Presbyter, for the Prolegomena to the Second Epistle of John, in vol. ii.

13. I mention here,—reserving its discussion for the Prolegomena to the Apocalypse, vol. ii.,—the tradition universally received in the early Church, which records that the Apostle John was exiled under Domitian to the island of Patmos. *Assuming the Apocalypse to be his work, the fact of such an exile is established*, see Rev. i. 9,—but the time left uncertain. But even those who do not ascribe the Apocalypse to him, relate this exile, e. g. Eusebius, *Hist. Eccl.* iii. 20.

14. It is also related (Euseb. *ibid.*) that he returned under Nerva to Ephesus, and that his death (under Trajan, see above) took place (in what

manner is uncertain, but probably not by martyrdom) in extreme old age. It would be out of place here to recount the other traditions, some of them highly interesting, which are extant. See one of them in note on 1 John iii. 18, vol. ii., and the whole recounted and commented on in Stanley's *Sermons and Essays on the Apostolic Age*, pp. 275—289.

## SECTION II.

### ITS SOURCES.

1. In several places the Author of this Gospel plainly declares or implies that he relates what he had seen and heard. See ch. i. 14. xiii. 2. xviii. 15. xix. 26. xx. 2, and especially xix. 35. Also xxi. 24.

2. And with this declaration the contents of the Gospel agree. Amidst the entire disregard of minute specifications of sequence or locality as a general rule, in almost every narrative we have undoubted marks of autoptic testimony.

3. The only question which arises on receiving this as the fact, has reference to the *diversity of style observed in the discourses* of the Lord as related by the three other Evangelists, and as related by John. In their more or less common report, a certain similarity of style is supposed to be observable in the parables and sayings of Jesus, which is wholly absent from them in John's Gospel. Let us examine this matter more closely.

4. In order to form a satisfactory judgment on this point, it would be necessary to be in possession of some *common matter reported by both*. But such common matter in any sufficient quantity for this purpose, *we do not possess*. No one discourse is reported by all four. Certain insulated sayings are so reported; e. g. John ii. 19. comp. Matt. xxvi. 61. Mark xiv. 58.—John vi. 20. Matt. xiv. 27. Mark vi. 50.—John xii. 7, 8. Matt. xxvi. 10, 11. Mark xiv. 6, 7. —John xiv. 20. Matt. x. 40. Luke x. 16.—John xiv. 21. Matt. xxvi. 21. Mark xiv. 18.—John xiv. 37, 38. Matt. xxvi. 33 and ||.—John xx. 19. Luke xxiv. 36. Now in these common reports, amidst much variety in verbal and circumstantial detail, such as might have been expected from independent narrators, there is *no such difference of style observable*.

5. We have then the following remarkable phenomenon presented by the two classes of narrators;—that the sayings of the Lord reported by the one are *different from*, and *exclusive of* those contained in the other. And this must very much modify our view of the subject in question.

6. It would be in the highest degree probable that our Lord would discourse mainly and usually on *two great branches of divine truth*: one of these being, the *nature and moral requirements of that kingdom which He came to found among men*, which would embrace the greater part of His discourses to the multitude,—His outer or popular sayings,—His parables



and prophecies :—and the other, *the deeper spiritual verities relating to His own Divine Person and Mission*. Of these latter, there would be two subdivisions : one class of them would be spoken in the gracious condescension of love to His own disciples when conversing privately with them, and the other in the fire of holy zeal when contending against His bitter adversaries, the rulers of the Jews.

7. Now of the two greater classes just mentioned, let us inquire which would most naturally form the matter of the oral Apostolic teaching to the Churches in the first age. Let it be remembered that that teaching was mostly elementary,—matter of catechization ;—selected for the edification of those who were to be built up as Christian converts. Would it not unquestionably be *the first*? Granted, that some few of those deeper sayings (deeper, I mean, in their very *form* and *primary reference*) might occasionally find their place in the reports of longer discourses (see e. g. Matt. xi. 27. Luke x. 22), yet I cannot imagine the main stream of oral Apostolic teaching to have been otherwise composed than as we find it: viz. of the popular discourses and parables of our Lord, to the exclusion for the most part of His inner teaching and deeper revelations respecting His own Divine Person. These, in case the Apostles had been suffered by Providence to carry on systematically their testimony to the Church, might have followed after : but certainly they would not be likely to form the *first* subject of their oral teaching.

8. But that they would dwell powerfully on their minds, and in proportion to their individual receptivity of the Spirit and Person of their Lord, is most evident. And this consideration, united with that of the very nature and purpose of the Apostolic Office, and with the promise specially recorded that the Spirit should bring to their minds all things which He had said to them, will fully account for there arising, late in the Apostolic age, so copious and particular a report of these inner and personal discourses of our Lord.

9. That such a report should be characterized in some measure by the individual mind which has furnished it, was to be expected, on any view of spiritual guidance. But that this individuality has in any considerable degree modified the report, I think extremely improbable. Taking the circumstances into consideration, the relation of John to his Divine Master, the employment and station from which he was called, and the facts also which have been above noticed respecting the sayings reported by all in common, I think it much more probable, that the character and diction of our Lord's discourses entirely penetrated and assimilated the habits of thought of His beloved Apostle ; so that in his first epistle he writes in the very tone and spirit of those discourses ; and when reporting the sayings of his own former teacher the Baptist, he gives them, consistently with the deepest inner truth of narration (see note on ch. iii. 31), the forms and cadences so familiar and habitual to himself.

10. It belongs to the present section of our subject to inquire how far it may be supposed that John had seen or used the synoptic Gospels. I confess myself wholly unable to receive the supposition *that any of them, in their present form, had ever been seen by him.* On such a supposition, the phenomena presented by his Gospel would be wholly inexplicable. To those parts of it which he has in common with them, the reasonings of the former part of these Prolegg. will apply. And though these are not so considerable in extent as in the case of the three Gospels, yet they are quite important enough to decide this question. The account and testimony of the Baptist in ch. i. ;—the miraculous feeding in ch. vi. ;—the whole history from ch. xii. 1, in its subject matter, will come under this description. Let any *common passages* be selected, and tried by the considerations above advanced, ch. i. § ii.—and our conclusion must be that the report is *an independent one, not influenced nor modified by theirs.* Of those parts of his Gospel which are original, I will speak in another section.

11. It is, however, an entirely distinct question, how far John had in his view the generally-received oral teaching from which our three Gospels are derived. That he himself, answering so strictly to the description in Acts i. 21,—laying so much weight as he does on *testimony*, ch. i. 19. xix. 35. xxi. 24,—bore his part, and that no inconsiderable one, in the Apostle's witness to the facts of the Evangelic history,—I take for granted. It will follow that he was aware of the general nature and contents of that cycle of narratives and discourses of our Lord which became current at Jerusalem from his own testimony and that of the other Apostles. Accordingly we find him in his Gospel *assuming as known, certain facts contained in that cycle.* See ch. vii. 41, and note,—ch. xi. 1,—also ch. i. 40, where *Simon Peter* is referred to as *one known*, before the giving of the latter name is related.

12. I can hardly however suppose, that John wrote with any fixed design of filling up by a supplementary Gospel the deficiencies of the generally-received oral account. Sometimes, e.g. ch. vi. 1—14, xviii., xix., he goes over *the same ground* with it: and in no part can it by the most ingenious application of the supplementary theory be shown, that he in any respect produces or aims at the effect of a work designed to fill up and elucidate those which have gone before. This point will be dwelt on more at length in the next section.

13. I have no hesitation, therefore, in receiving as the true account of the source of this Gospel, that generally given and believed ;—viz. *that we have it from the autoptic authority of the Apostle himself.*

## SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT IT WAS WRITTEN.

1. This Gospel presupposes readers already Christians, and was written to build them up and confirm them in the faith. (See ch. xix. 35. xx. 31.) It is as Lücke remarks (Einl. p. 185), neither complete enough, nor elementary enough, for the *first founding* of a belief in Christ in the mind. This must have been, even as early as the Apostolic times, the work of no written Gospel (see Luke i. 1—4), but of the oral preaching of the word.

2. Being written then for Christian readers, the *main and ultimate* purpose as regards them is sufficiently declared in ch. xx. 31,—*ταῦτα γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.*

3. This purpose however, as it would be common to all the sacred writings of the New Testament more or less, in no way accounts for the *peculiar cast of the Gospel*, or the portions of the Christian's faith which are most prominently brought out in it. These will require closer examination.

4. It will at once appear, that *some especial occasion* must have induced John to write so pointedly as he has done on certain doctrines,—and to adopt, in doing so, a nomenclature unknown to the rest of the New Testament writers. Some state of opinion in the Church must have rendered it necessary for the Apostle to state strongly and clearly the truth about which error was prevalent, or questions had been raised: the method of speaking which even *he*, under the guidance of the Spirit, adopted to convey that truth, must have become familiar to and valued by the educated and philosophic minds in the Christian community.

5. It may be well to set down the opinions of the ancients on this, before we enter into the matter itself.

Irenæus states that John wrote his Gospel to controvert the errors of Cerinthus, and before him the Nicolaitans<sup>1</sup>. Tertullian (de Præscript. adv. Hær. 33) in the main agrees with this. Epiphanius (Hær. li. 12, Lücke) and Jerome<sup>2</sup> repeat it as a certain fact, that John wrote against

<sup>1</sup> Hanc fidem annuntians Johannes Domini discipulus, volens per evangelii annuntiationem auferre eum qui a Cerintho insemminatus erat hominibus errorem, et multo prius ab his qui dicuntur Nicolaitæ, qui sunt vulsio ejus, quæ falso cognominatur scientia,—ut confunderet eos et suaderet quoniam unus Deus qui omnia fecit per verbum suum, . . . sic inchoavit evangelium, &c. Adv. Hær. iii. 11.

<sup>2</sup> Joannes Apostolus novissimus omnium scripsit evangelium, rogatus ab Asiæ episcopis adversus Cerinthum aliosque hæreticos et maxime tunc Ebionitarum dogma consurgens, qui asserunt, Christum ante Mariam non fuisse. De Scriptor. Eccl. 9. But he also gives in the same place another reason: see in the text below.

Cerinthus : but instead of the Nicolaitans, they mention the Ebionites. Those who assert him to have written against Valentinus or Marcion are evidently chronologically in error.

6. Several of the ancients give in substance, the *supplementary* view of the design of John's Gospel. Clement of Alexandria, as cited by Eusebius, Hist. Eccl. vi. 14, related, τὸν Ἰωάννην ἔσχατον συνιδόντα ὅτι τὰ σωματικὰ ἐν τοῖς εὐαγγελίοις δεδήλωται, προτραπέντα ὑπὸ τῶν γνωρίμων, πνεύματι θεοφορηθέντα, πνευματικὸν ποιῆσαι εὐαγγέλιον. Eusebius in another place (Hist. Eccl. iii. 21) states, that whereas the other Evangelists wrote the history of the official life of our Lord subsequent to the imprisonment of the Baptist, John wishing that there should be a complete account, gave in his Gospel the particulars *preceding* that event. The same is repeated almost verbatim by Jerome, ut supra. Later authors (see Lücke, Einleitung, p. 189) reproduced the conjectures of their predecessors as being traditions of the Church ; and for the most part united the *polemical* with the *supplementary* theory.

7. None of the above-cited authors appeal to any *historical* or *traditional* fact, as the ground of their own statements. Those statements have therefore for us *no authority ab extra*, and must be judged by their own intrinsic probability or otherwise, as established by the contents of the Gospel, and the state of the Church at the period of its publication. In modern times, these last considerations have given rise to several opinions, which I shall now briefly state ; acknowledging, throughout this part of the section, my obligations to Lücke, whose facts and remarks I have for the most part borrowed.

8. Grotius, and some of the Socinian commentators, supposed,—on account of the contrast strongly drawn in the prologue, ch. i. and elsewhere, between Jesus Christ as the true Light, and the Baptist as only having come to bear witness of that Light,—that the Evangelist wrote against the so-called *disciples of John*, who held the Baptist to have been the Messiah. Others (as Herder, Overbeck, Ziegler) thought that the *Sabæi*, who combined gnostic errors with an overweening estimation of John the Baptist, were principally aimed at. Others, not finding in this a sufficient account of the peculiarities of the Gospel, supposed this, or other polemic aims, to have been united with the supplementary one. Of this last number are Storr, Wegscheider, Hug, &c. Others again (as Paulus) finding in the Gospel no sufficient evidence either of a polemical or a supplementary intention, fell back on the didactic aim set forth ch. xx. 31. This view, however, was never found satisfactory to explain the *peculiar phenomena* of the Gospel.

9. Meantime, however, the critical study of the other Gospels had so far advanced, that it became more and more clearly seen, that the hypothesis of John having been acquainted with, and having wished to complete or correct them, was *entirely untenable*. Again, not finding traces



of a *polemical* design sufficiently prominent in the Gospel, some critics, slightly altering the term, have supposed it to be *apologetic* in its character (Hemsen, Seiffarth, Schott). Some, lastly, pronounced it unworthy of the Apostle to follow any secondary designs, considering his own avowal in ch. xx. 30, 31 (Credner). But, as Lücke remarks, even granting this, it may still be a lawful inquiry, *What peculiar circumstances led to his realizing this his great design in the present peculiar form of composition.* The synoptic Evangelists had, he says, beyond question *the same great design*, and yet have followed it in a very different manner. Something of this may doubtless be explained by the individual character of the writer's mind, but clearly *not all*: and that character itself was modified by surrounding events. We are driven therefore to the special circumstances under which the Gospel, but especially *the prologue*, which in this matter rules the Gospel, was composed.

10. Into these Lücke inquires under two heads: (1) the relation of John's Gospel to the other three; (2) the character of the age and section of the Church in which the Evangelist lived. In treating the first of these he disproves, much in the same manner as has been done in these Prolegomena, the probability that John intended to supply, or had ever seen, our present Gospels; and maintains that an acquaintance on his part with the general stream of oral testimony from which they were derived, will sufficiently account for the relations observable between him and them. His inference is, that if his Gospel (as undoubtedly is the case), sometimes supplies and gives precision to theirs, this has been only the *result*, but could in no way be the *aim* of his writing; the peculiarities and object of which must be altogether accounted for from considerations belonging to the other head of the inquiry.

11. In pursuing this, he distinguishes three classes of writings likely to arise in the Apostolic age: (α) the simple committal to paper of the cycles of oral narration, with a view to fixing them for the general and continued edification of the readers. To this class he refers the Gospels of Matthew and Mark. (β) Writings compiled with a more set purpose of giving a *complete* account, *in order*, of the events of our Lord's life on earth. In this division he classes the Gospel of Luke. (γ) The third class would arise from the growing up of the faith, which at first was a simple historical belief, into the maturer *γνώσις* of doctrinal system. In the course of this progress, various questions would arise respecting the life and teaching of the Lord Jesus, which the generally-received oral narration was not competent to answer. And these writings would be composed to satisfy such inquirers by presenting such an apologetic view of the Lord's life, and such a doctrinal account of His teaching, as might tend to set their questionings at rest. To this class he supposes *may* have belonged some of the gnostic apocryphal writings; and to this class certainly does belong the Gospel of John.

12. At the time of its composition, many questionings were already raised between the believing and unbelieving, and among the believing themselves. Traces of such we find even in the Pauline Epistles, 1 Cor. i. 23. xv. 1. Lücke instances some of these questions which this Gospel was well adapted to answer. ( $\alpha$ ) The rejection of the Lord Jesus by His own people the Jews, was an event likely to prove a stumbling-block, and to be used by unbelievers against our religion. To the elucidation of this,—the tracing its progress, step by step,—the showing its increasing virulence amidst the blameless innocence and holy words and deeds of the Redeemer,—does John especially devote the middle and principal section of his Gospel. He shows that thereby His enemies were fulfilling the Divine purpose, and that they were even forewarned of this by one among themselves, ch. xi. 51, 52. ( $\beta$ ) We may evidently see from the diligence with which John accumulates autoptic evidence on the subject of the actual death of Christ, and His resurrection, that he has in this part also some in view, who did not receive those great events as undoubted facts, but required the authority of an Apostle to assure them of their truth. ( $\gamma$ ) The way also in which he relates the testimonies of the Lord respecting the manner, results, and voluntary nature of His own death,—that it was His true glorification,—that it was undertaken freely, but in complete accordance with the Father's will,—seems to point to doubts as to the character of that event, which the Evangelist meditated removing. ( $\delta$ ) It was certainly, later (see Origen against Celsus, quoted in note on Matt. ix. 9), a reproach against the Apostles, that they were low born and ignorant men. In the case of Paul we find very early a disposition on the part of some in the Churches, to set aside Apostolic authority. And those who were so disposed might perhaps appeal to the oral narrative which forms the foundation of the synoptic Gospels, to prove that the Apostles often misunderstood the sayings of the Lord,—and might from thence take occasion to vilify their present preaching as resting on similar misunderstanding. John,—from his relating so much at length the discourse of our Lord in which he promised the Comforter to guide them into all the truth, and bring to their minds all that He had said to them, and from noticing (ch. xii. 16. xx. 9) that they understood not certain things at first, which were made clear to them afterwards,—seems to be guarding the Apostolic office and testimony from such imputations.

13. But all these designs, possible as they may have been, do not reach so far as to give any account of the very remarkable cast and diction of the *prologue*. This opening gives a tone to the whole Gospel, being no less than a compendium or programme of its contents, gathered up and expressed according to a nomenclature already familiar to certain persons within the Church. The fact of John having been led to adopt the gnostic term *λόγος* as the exponent of his teaching respecting the person of our Lord, would of itself make it probable that he had the combating of

*gnostic error* in his view ; or perhaps, speaking more accurately, that he was led to take advantage of the yearnings of the human desire after an universal and philosophic religion,—by grasping and lifting upward into the certainty of revelation the *truth* which they had shaped to themselves,—and thereby striking off and proscribing their manifold and erroneous conceits. But neither the language of the prologue itself, nor any prominence given to antagonistic truths in the Gospel, justify us in ascribing to the Evangelist a position directly polemical against the peculiar tenets of Cerinthus<sup>3</sup>. The stand made in the Gospel, is *against Gnosticism in the very widest sense*: in its Ebionitish form, as denying the Divinity and pre-existence of Christ,—and in its Docetic, as denying the reality of His assumption of the Human Nature.

14. While, however, John contends against false *γνώσεις*, he is, in the furtherance and grounding of the true *γνώσις*, the greatest, as he was the last, of the Spiritual Teachers of the Church. The great Apostle of the Gentiles, amidst fightings without and fears within, built in his argumentative Epistles the outworks of that temple, of which his still greater colleague and successor was chosen noiselessly to complete, in his peaceful old age, the inner and holier places. And this, after all, ranging under it all secondary aims, we must call the great object of the Evangelist:—to advance, purify from error, and strengthen, that maturer Christian life of *knowledge*, which is the true development of the teaching of the Spirit in men, and which the latter part of the Apostolic period witnessed in its full vitality. That he should have been led to cast his testimony into a form antagonistic to the peculiar errors then prevalent,—that he should have adopted the thoughts and diction of previous seekers after God, so far as they were capable of serving his high purpose and being elevated into vehicles of heavenly truth,—these are arrangements which we may not, because they are natural and probable, the less regard as providential, and admirably designed for that which especially was his portion of the Apostolic work,—the perfecting of the saints.

## SECTION IV.

### AT WHAT PLACE AND TIME IT WAS WRITTEN.

1. These two questions as relating to John's Gospel, are too intimately connected to form the subject of separate sections.

2. The most ancient testimony, that of Irenæus, relates that it was published *at Ephesus*<sup>4</sup>. This testimony is repeated by Jerome<sup>5</sup> and

<sup>3</sup> For an account of them, see Neander's Church History, Rose's translation, vol. ii. p. 49.

<sup>4</sup> Ἰωάννης ὁ μαθητὴς τοῦ κυρίου, ὁ καὶ ἐπὶ τὸ στήθος αὐτοῦ ἀναπεσὼν, καὶ αὐτὸς ἐξέλιπε τὸ εὐαγγέλιον, ἐν Ἐφέσῳ τῆς Ἀσίας διατρίβων. Adv. Hier. iii. 1 ; cited also by Euseb. H. E. v. 8.

<sup>5</sup> Prologue to Matthew.

others, and is every way consonant with what we have above (§ i.) related of the history of the Apostle its author. Some later writers have reported that it was published from *Patmos*, during John's exile; some have combined the two accounts, and made John dictate the Gospel in *Patmos*, and publish it at *Ephesus* after his return. But of these the only account which from its date and character deserves attention, is that of *Irenæus*.

3. The Gospel itself furnishes only negative or uncertain evidence on this point. From the manner in which the sites and habits of Palestine are spoken of<sup>6</sup>, it seems evident that it was composed at a distance from that country. If again we regard the peculiar nomenclature of the prologue, and inquire to what locality this points, two places occur to us where it would be likely to have been adopted; one of these, *Alexandria*,—the other, *Ephesus*. The first of these cities was the home and birth-place of the Gnostic philosophy; the other (*Acts* xviii. 24) was in communication with, and derived its philosophic character from *Alexandria*<sup>7</sup>. Now as no history gives us any account of the Apostle having laboured or ever been at *Alexandria*, this consideration also forms a presumptive confirmation of the tradition that the Gospel was written at *Ephesus*.

4. If so, we have some clue, although but an indirect one, to the time at which it was published. If John cannot be supposed to have come thither till some time after the ultimate disappearance of the Apostle Paul from *Asia Minor*<sup>8</sup>, then we have obviously a time specified, before which the Gospel cannot have been published.

5. The voice of tradition on this point is very uncertain. *Irenæus* states that this Gospel was the latest written of the four: which, as he places Mark's and Luke's after the deaths of Peter and Paul (but see *Prolegg.* to Luke, § iv.) would bring us to a similar date with that pointed out in the preceding paragraph<sup>9</sup>. As usual in traditional matter,—on our advance to later writers, we find more and more particular accounts given:—the year of John's life, the reigning Emperor, &c., under which the Gospel was written<sup>1</sup>. In all such cases the student will do well to remember, that *such late traditions are worthless exactly in proportion to their particularity of detail*.

6. But we have thus no direct indication, at what date to place the Gospel. On examining its contents, we find no such indication given by them. It is true that the Evangelist speaks in ch. v. 2 of the pool of

<sup>6</sup> See ch. ii. 6. 13. iii. 23. iv. 4. v. 2. vi. 4. x. 22. xi. 18. 49—51. 54, 55. xviii. 1. 13. 28. xix. 13. 31.

<sup>7</sup> See note on John i. 1 (σ).

<sup>8</sup> See § i. of the present chapter, paragraph 10.

<sup>9</sup> Similarly Clement of Alex., Origen, and Eusebius: see Eus. II. E. v. 8. iii. 24.

<sup>1</sup> ἐπὶ τῇ γηραλίᾳ αὐτοῦ ἡλικίᾳ, μετὰ ἔτη ἐνεμήκοντα τῆς αὐτοῦ ζωῆς, μετὰ τὴν αὐτοῦ ἀπὸ τῆς Πάτμου ἐπάνοδον, τὴν ἐπὶ Κλαυδίου γενομένην Καίσαρος. Epphran. Hier. li. 12. ε.



Bethesda in the *present* tense as being near the sheepgate, and thence it might seem as if he wrote before the destruction of Jerusalem:—but such indications are confounded by the fact that he speaks of places near Jerusalem, which would remain after the destruction, in the *past* tense (ch. xi. 18), which seems to show that no stress is to be laid on such expressions, which were perhaps used by him according to the cast of the particular narrative which he was then constructing, without any reference to the existing state of things at the time of his writing<sup>2</sup>.

7. It has been inferred from ch. xxi. 18, 19. xviii. 10, that the Gospel must have been written during the lifetime of Peter;—that in the one place, had the Lord's prophecy been fulfilled before the account was written, some notice would have been taken of such fulfilment;—and that Peter's name would not have been mentioned in the other, had he been still living. But it is plain that we might just as well argue for ch. xxi. 18, 19 (waiving for the moment all question as to the chapter itself), being written *after* Peter's death, on account of the definiteness of the interpretation there given to the prophecy; and I have shown in my note on Matt. xxvi. 51, that no stress can be laid on the other inference.

8. Nor do we find any more certain indication by comparison of the Gospel with the First Epistle, or with the Apocalypse. The dates of both these are very uncertain;—and it has been disputed whether their contents presuppose the Gospel or not. Such expressions as ὁ λόγος τῆς ζωῆς, ἡ ζωὴ αἰώνιος, ἥτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν, 1 John i. 1, 2, and similar ones, make it at least probable, that the Epistle was written after the Gospel (see Lücke, iii. 21 ff.). But *how long after*, we have no means of even conjecturing. And with regard to the Apocalypse, the whole criticism of that book is still in too imperfect a state for us to be able to deduce any trustworthy chronological inferences from its contents, as to the time of its publication.

9. Our only resource then must be the very wide limits above indicated;—the final departure of Paul from Asia Minor, and indeed his death must be supposed to have happened some time;—this, such as it is, will be our *terminus a quo*;—and our *terminus ad quem*, the *probable duration of John's life*, or more properly speaking, *of his powers of writing as we find him writing in this Gospel*. And as antiquity testifies that he lived to a great age, this latter terminus will be even less definite than the former.

10. One consideration, however, may tend somewhat to narrow its limits. I have argued in the Commentary, that ch. xxi. is a genuine addition by the hand of the Apostle himself, probably in the decline of life, some years at least, from internal evidence of style, after the Gospel was completed. Add to which, as hinted above, that the style of the

<sup>2</sup> See also ch. xviii. l. xix. 41.

Gospel is, as Lücke has also remarked, that of a *matured*, but *not of an aged* writer.

11. If then we set the death of Paul with Wieseler in A.D. 64, we perhaps must not allow our terminus a quo to be placed earlier than 70 : nor, supposing John to have been a few years younger than our Lord, can we prolong our later limit much beyond A.D. 85. We should thus have, but with no great fixity either way, *somewhere about fifteen years*,—A.D. 70—85, during which it is probable that the Gospel was published.

## SECTION V.

### IN WHAT LANGUAGE IT WAS WRITTEN.

1. The testimony of antiquity is unanimous that John wrote in Greek. (See Lücke, *Einleitung*, § xi.) Nor is there any reason to doubt the fact. If he lived and taught in Asia Minor, he must have been familiar with the Greek language.

2. Some among the moderns (Salmasius, according to Lücke, the first) have held an Aramaic or Hebrew original. They seem to ground this principally on the citations from the Old Testament being from the Hebrew, not from the LXX. But this latter is by no means without exception : see i. 23. ii. 17. vi. 45. x. 34. xii. 14, 15. 38. xv. 25. xix. 24. 36. That we find other citations (xii. 40. xiii. 18. xix. 37) after the Hebrew solely or principally, was to be expected from the Apostle's personal history, as a Jew of Palestine who had been brought up in the knowledge of the Hebrew original : and is a confirmation of the genuineness of the Gospel. See below in the next section, and Bleek, *Beitrag zur Evangelien Kritik*, p. 87.

## SECTION VI.

### ITS GENUINENESS.

1. It would enlarge these Prolegomena too much, to give a detailed history of the recognition of this Gospel, and its impugnors, in ancient times. It may suffice to refer to such works as Lücke's *Einleitung*, where this history will be found. The result of his researches on the subject is, that down to the end of the second century the Gospel was universally recognized and attributed to the Apostle whose name it bears, with the sole exception of the Alogi, an unimportant sect in Asia Minor, who, from excessive opposition to the heresy of Montanus, rejected both the Apocalypse and Gospel of John, as favouring (according to them) some of the views of that Heretic. Such an exception rather strengthens than weakens the general evidence of ancient Christendom in its favour.

2. Equally satisfactory is the testimony of the fathers after the close of the second century. The citations by Irenæus from this Gospel are very

frequent, and express, both as to its canonicity and the name of its author. And his testimony is peculiarly valuable because (1) he was an anti-gnostic; (2) his acquaintance with the whole Church, Eastern and Western, was greater than that of any other ecclesiastical writer; and (3) in his youth he had conversed with Polycarp, himself a disciple of the Apostle John. Theophilus of Antioch, Tertullian, Clement of Alexandria, Hippolytus, Origen, Dionysius of Alexandria, Eusebius, — the ancient Syriac version, the Peschito, — the adversaries of Christianity, Porphyry, and Julian, — all these refer to the Gospel as without doubt the work of the Apostle John.

3. We may then, *as far as antiquity is concerned*, regard its genuineness as established. But there is one circumstance which has furnished many modern writers with a ground for doubting this. Neither Papias, who carefully sought out all that Apostles and Apostolic men had related regarding the Life of Christ, — nor Polycarp, who was himself a disciple of the Apostle John, — nor Barnabas, nor Clement of Rome, in their Epistles, nor lastly Ignatius (in his genuine writings), make any mention of, or allusion to, this Gospel. So that in the most ancient circle of ecclesiastical testimony, it appears to be unknown or not recognized.

4. But this circumstance, when fairly considered in connexion with *its universal recognition by writers following on these*, rather serves for a confirmation of the genuineness of this Gospel. It confessedly was written late in the Apostolic age. As far then as silence (or apparent silence) can be valid as an argument, it seems to show that the recognition of this Gospel, as might have been expected, was *later than that of the others*. And it is some confirmation also of this view, that Papias, if Eusebius (iii. 39) gives his testimony entire, appears *not to recognize Luke's Gospel*, but *only those of Matthew and Mark*. It is remarkable, however, on the other hand, that Papias (Eusebius, *ibid.*) recognizes the *First Epistle* of John, which, as remarked in § iv., was probably written after the Gospel. This would seem to make it probable that we have not in Eusebius the whole testimony of Papias given; for it would certainly seem from internal grounds that the First Epistle and the Gospel must stand or fall together.

5. It is evident that too much stress must not be laid on the silence of Polycarp, from whom we have one short epistle only. He also (apparently) was acquainted with the First Epistle of John<sup>3</sup>. But he wrote with no purpose of giving testimony to the sacred books, and what reason therefore have we to expect in his Epistle, quotations from or allusions to any particular book which did not happen to come within his design, and the subject of which he was treating?

<sup>3</sup> πᾶς γὰρ ὅς ἀν μὴ ὁμολογῇ Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθῆναι, ἀντίχριστός ἐστι. ch. vii.: compare 1 John iv. 3.

6. The same may be said of the silence of Barnabas, Hermas, and Ignatius. Had any intention existed on the part of the primitive Christian writers of informing posterity what books were counted canonical in their days, their silence would be a strong argument against any particular book :—but they had no such intention : their citations are fortuitous, and most of them loose and allusory only. So that we cannot argue from such silence to the recognition or otherwise of any book, unless it be universal and continuous, which is not the case with regard to this Gospel.

7. Again, the *kind of testimony* furnished by Irenæus is peculiarly valuable. He does not relate *from whom* he had heard that John wrote a Gospel, but he treats and quotes it as a well-known and long-used book in the Christian Church. What could have induced Irenæus to do this, except *the fact of its being thus known and used* ? So that this character of his testimony virtually carries it back farther than its actual date. Besides, when one who has had the means which Irenæus had of ascertaining the truth in a matter, asserts things respecting that matter,—the ordinary and just method is to suppose that he *draws his information from his superior opportunities of gaining it*, even though he may not expressly say so : so that when Irenæus, who had conversed with Polycarp himself, the friend of the Apostle John, quotes this Gospel as the work of that Apostle, we may fairly presume that he had assured himself of this by the testimony of one so well capable of informing him.

8. Another historical argument used against its genuineness is,—that in the dispute about the time of keeping Easter between Polycarp and Anicetus bishop of Rome about the year 160, the former defended the practice of the Asiatic Churches,—which was to keep their Christian passover at the time of the Jewish passover, the evening of the 14th of Nisan, by what he had learned from John and the other Apostles (Eusebius, Hist. Eccl. v. 24). But, say the opponents, John himself in his Gospel clearly relates that our Lord instituted the Lord's supper on the evening of the 13th of Nisan, and was crucified on the 14th. Therefore either Polycarp falsely appealed to John's authority, which is not probable, or John did not write the Gospel which bears his name. But, as Lücke has shown, this argument is altogether built on the assumption that the Christian passover must necessarily coincide with *the time of the institution* of the Lord's supper ; whereas such a coincidence does not appear to have entered into the consideration of the litigants in this case, but merely the question, whether the Churches should follow the Jewish calendar, or an arrangement of their own. Even in the later dispute between Polycrates, bishop of Ephesus, and Victor (Eusebius, ut supra), on the same point, *this question was not raised*, but the matter was debated on other grounds.

9. The last historical objection which I shall notice is, that this Gospel was first circulated by the Gnostics, and therefore is to be looked on with



suspicion. But Lücke has shown (Einl. p. 119) that this was not the case: that *unquestionable traces of Catholic reception of it are found before it was received by them*: and that, at all events, Irenæus recognized and used it contemporaneously with the Valentinians. The known opposition between the Catholic Fathers and the Gnostics furnishes a sure guarantee, that, *had they first promulgated the Gospel, it never would have been received into the Canon of the Catholic Church.*

10. The modern opponents of the genuineness and canonicity of this Gospel have raised two arguments against it upon *internal* evidence. The first of these rests upon the assumed radical diversity between the views of the Person and Teaching of Christ presented to us by John, and by the synoptic Evangelists. On this point I have said nearly all that is necessary in § ii.; and I will only now add, that supposing the diversity to be as unaccountable as it is natural, it would of itself serve as a strong presumption that the Gospel was not the work of a forger, who would have enlarged and decorated the accounts already existing, but a genuine testimony of one who was not an imitator of nor dependent on those others.

11. The second endeavours, by bringing out various supposed inconsistencies in the narration, to show that the Apostle John cannot have been the author. Such are,—imagined want of connexion in certain parts (iv. 44. xiii. 20. xiv. 31, where see notes);—an imputed inconsistency in the character and development of the treachery of Judas (see note on ch. vi. 64);—the not naming once in the Gospel of his own brother James (which, as Lücke remarks, is far easier to account for on supposition of its genuineness than on that of its spuriousness<sup>4</sup>);—the supposed want of accurate information with regard to the geography and customs of Judæa. But again, the passages cited to support this involve only geographical and archæological *difficulties*, such as would never have been raised by an impostor;—and one in particular (vii. 52: see note there) is chargeable, not on the Evangelist, but on the Sanhedrim, who were likely enough to have made the mistake, or purposely overlooked the fact, in their proud spirit of contempt for Galilee. The other objections derived from internal considerations are hardly worth recounting. They are fully stated and answered by Lücke, *Einleitung*, pp. 136—140.

12. An hypothesis was advanced by Eckermann, Vogel, and Paulus, and brought to completeness by Weisse, founded on a compromise between the evidence for and against the Gospel: that it is *partly genuine*, and principally in the didactic portions, which are veritable

<sup>4</sup> James, the son of Zebedee, though one of the favoured Three, comes forward no where personally in the Gospels, nor in the Acts; and vanishes the first of all the Apostles from the historic field of view. It is very unlikely that John would have introduced mention of him merely because he was his brother. He has not named several others of the Apostles. See ch. xxi. 2, and note.

notices from the Apostle John : but that a later hand has wrought upon these, and added most of the narrative portions. But first, ecclesiastical tradition gives no countenance to this, always citing the Gospel *as a whole*,—and dropping no hint of any such distinction between its parts ;—and secondly, it is quite impossible to draw any line in the Gospel itself which shall separate the original matter from the supposed additions. There certainly is a marked distinction in diction and style between the rest of the Gospel and ch. xxi. (of ch. vii. 53—viii. 12, I do not now speak ; see notes there):—which I believe to be accounted for by that chapter being a later addition by the author himself :—but farther than this, no such distinction can, even by the most fanciful analogies, be established. The same spirit pervades the form of the narrative and didactic parts : and so strongly, that the impugnors of the Gospel have made this very circumstance an argument against the authenticity of the latter ;—how unjustly, I have shown above in § ii. :—but the fact of the objection having been made is important, as fatal to Weisse's hypothesis.

13. The principal arguments against the genuineness of the Gospel have been repeated and elaborated by Baur (in Zeller's *Theologisches Jahrbuch*, 1844, 1. 3. 14), who tries to show that the whole is apocryphal,—and has arisen from a pious (?) fraud of an author in the latter part of the second century. I mention this attempt because an admirable answer to it has appeared, by Ebrard, *Das Evangelium Johannis und die neueste Hypothese über seine Entstehung*, pp. 217. Zurich, 1845. In this work he has gone over carefully all the arguments treated in the preceding sections, and shown their entire untenableness.

14. Our conclusion then from internal as well as external evidence, must be that the Gospel is what it has generally been believed to be,—*the genuine work of the Apostle John*. And this result has been obtained by rigid criticism, apart from all subjective leanings either way. To dilate on the importance of this conclusion, does not belong to these Prolegomena ; but I cannot avoid pointing it out, in an age when on the one hand the historic truth of our scriptural accounts is being again boldly denied ;—and on the other, we providentially stand at a point in the progress of criticism, where none but the most rigid trial of them,—none but the fairest and most impartial judgments,—can or ought to satisfy us.

## SECTION VII.

### ITS STYLE AND CHARACTER.

1. This is the only one of the four Gospels to which a *pre-arranged and systematic plan* can with any certainty be ascribed. That such does not exist in the other three, any farther than the circumstances under which they were each respectively written have indirectly modified their arrangement, has been already shown. But that such a plan is proposed

and followed out by the writer of this Gospel, will become evident by an examination of its contents.

2. The prologue contains a *formal setting forth of the subject-matter of the Gospel*:—‘that the Eternal Creator Word became Flesh, and was glorified by means of that work which he undertook in the flesh.’ This *glorification of Christ* he follows out under several heads: (1) the testimony borne to Him by the Baptist; (2) His miracles; (3) His conflict with the persecution and malice of the Jews; (4) His own testimony in His discourses, which are very copiously related; (5) His sufferings, death, and resurrection. And this His glorification is the *accomplishment of the purpose of the Father, by setting Him forth as the Light and Life of the world,—the One Intercessor and Mediator, by whose accomplished Work the Holy Spirit is procured for men*; and through Whom all spiritual help, and comfort, and hope of glory, is derived.

3. Several subdivisions of the Gospel have been proposed, as showing its arrangement, in subordination to this great design. The simplest and most satisfactory is that adopted by Lücke: (1) The prologue, ch. i. 1—18; (2) the first main division of the Gospel, i. 18—xii. 50; (3) the second main division of the Gospel, xiii. 1—xx. 31; (4) the appendix, ch. xxi.

4. Of these divisions, I. the prologue, contains a general statement of the whole subject of the Gospel. II. The first main division treats of the official work of the Lord in Galilee, Judæa, and Samaria, His reception and rejection, and closes with the general reflections of the Evangelist, xii. 37—43, and summary of the commission of Jesus, do. 44—50:—its foundation in the will of the Father, and purposes of grace and love to men. III. The second main division may be subdivided into two parts, (1) the inner glorification of Christ in His last supper and His last discourses, (2) His outer and public glorification by His Sufferings, Death, and Resurrection. Then IV. the appended chapter xxi. relates, for a special purpose, an appearance of the Lord, after His resurrection, in Galilee:—see notes there.

5. In all these, except the last, the great leading object of the Gospel is kept in view and continually worked out more fully. After having stated it in the prologue, he relates the recognition of Christ’s glory by the testimony of the Baptist;—then by the disciples on their being called;—then the manifestation of that glory by His miracle in Cana of Galilee,—by His cleansing of the temple,—by His declaration of Himself to Nicodemus,—and so onwards. But the more this is the case, the more is He misunderstood and withstood; and it becomes evident by degrees, that the great showing forth of His glory is to be brought about by the result of this very opposition of His enemies. This reaches its height in the prophetic testimony of Caiaphas, xi. 47 ff.; and the voice from heaven, xii. 28, ἐδόξασα, κ. πάλιν δοξάσω seems to form the point of

transition from the manifestation of His glory by His acts, discourses, and conflict with the Jews, in part I.—to that by His Sufferings, Death, and Resurrection in part II. Thus, as Lücke remarks, these words form the ground tone of the whole Gospel,—‘The public working of Christ, manifested His glory; but at the same time led on to His Death, which Death again manifested His glory.’

6. In the course of the Gospel the Evangelist steadily keeps his great end in view, and does not turn aside from it. For its sake, are the incidents and notices introduced, with which his matter is diversified; but for its sake only. He has no chronological, no purely historical aims. Each incident which is chosen for a manifestation of the Lord's glory, is introduced sometimes with very slight links, sometimes with altogether no links of connexion to that which has preceded. So that while in the fulfilment of its inner design the Gospel forms a closely connected and perfect whole, considered in any other view it is disjointed and fragmentary.

7. With regard to the style of this Gospel, it may be remarked, (1) that Dionysius of Alexandria, as cited by Eusebius, Hist. Eccl. vii. 25, remarked the purity of its Greek as compared with that of the Apocalypse. τὰ μὲν γὰρ (the Gospel and First Epistle) οὐ μόνον ἀπταιστως κατὰ τὴν τῶν Ἑλλήνων φωνήν, ἀλλὰ καὶ λογώτατα ταῖς λέξεσι, τοῖς συλλογισμοῖς, ταῖς συντάξεσι τῆς ἐρμηνείας γέγραπται. πολλοῦ γε δεῖ βάρβαρον τινα φθόγγον, ἢ σολοικισμόν, ἢ ὅλως ἰδιωτισμὸν ἐν αὐτοῖς εἰρεθῆναι. (2) That without subscribing to the whole of this eulogy, if classical authors are to be the standard of comparison, the same will hold good of this Gospel as compared with the other three. (3) That the greater purity of its Greek is perhaps mainly owing to its far greater *simplicity of style*. While the deepest truths lie beneath the words, the words themselves are almost *colloquial* in their simplicity; the historical matter is of small amount as compared with the dialogue. (4) That while the language is for the most part unobjectionable Greek, the cast of expression and thought is Hebraistic. ‘Sermo quidem Græcus sed plane adumbratus ex Syriaco illius sæculi’ (Grotius). There is, both here and in the Epistle, very little unfolding or deducing one proposition from another: different steps of an argument, or sometimes different conclusions from mutually dependent arguments, are indicated by mere juxtaposition:—and the intelligent reader must be carrying on, as it were, an under-current of thought, or the connexion will not be perceived. (5) That in this respect this Gospel forms a remarkable contrast to those parts of the New Testament written by Hellenistic Christians: e. g. the Epistles of Paul, and that to the Hebrews; in which, while external marks of Hebraistic diction abound, there is yet an internal conformation of style, and connexion of thought, more characteristic of the Grecian mind:—they write more in periods, and more according to dialectic form. In



observing all such phænomena in our Sacred Writings, the student will learn to appreciate the evidence which they contribute to the historic truth of our belief with regard to them and their writers :—and will also perceive an admirable adaptation of the workman to his work, by Him whose one Spirit has overruled them all.

## CHAPTER VI.

### SECTION I.

#### OF THE ARRANGEMENT OF THE TEXT IN THIS EDITION.

1. In order to set the principles on which the text has been revised clearly before the student, it may be well to premise a short account of what has been hitherto done towards its revision in modern times.

2. The *received text* of the Greek Testament is that of the second Elzevir edition, published at Leyden in 1633, and founded on a collation of the third edition of Robert Stephens (1550),—which itself was founded on the fifth edition of Erasmus (1535),—with Beza's editions. The term '*received text*' appears to have originated in an expression used by the Elzevirs in their preface—'*Textum ergo habes nunc ab omnibus receptum, in quo nihil immutatum aut corruptum damus.*' (For particulars respecting the previous editions of the Greek Testament, see Wetstein, prolegomena, p. 116 ff.)

3. The critical authority of the received text is very feeble.—The fifth edition of Erasmus mentioned above was nearly a reprint of his fourth, which was founded on his former editions corrected by the<sup>1</sup> Complutensian, which had just been published at that time. But neither Erasmus nor the Complutensian editors had before them any sufficient critical apparatus whereupon to construct their text;—nor did the latter use faithfully even that which they had. Wetstein has shown that their text is singularly corrupted and inaccurate. Erasmus also, besides committing numerous inaccuracies, tampered with the readings of the very few MSS. which he collated. Stephens has given but a very vague account of the additional MSS. to which he had access, and the work appears to have been done with levity and carelessness. The Elzevirs differ from Stephens's third edition in 145 readings only. (Tischendorf, ed. 2, p. xxxvii.)

<sup>1</sup> Published at Alcalá (Complutum) in Spain, under the superintendence of Cardinal Ximenes. This edition was ready in 1514, two years before Erasmus published his first edition; but, from various delays, not published till 1522, after Erasmus had published his *third*.

4. The first systematic attempt to revise the received text which I shall notice here, as embracing in itself some previous partial ones, is that of J. J. Griesbach, whose edition (complete) appeared in 1796—1806. He collected and systematized the previous labours of Mill and Wetstein, adding to them very many collations of his own. His theory of various recensions of the Greek text apparent in the different classes of MSS., although arbitrarily carried out by him and those who have adopted it from him, has certainly a foundation in truth, and corresponds in the main to the phenomena:—but it misled him in his recension of the text. Nor has he been sufficiently careful in his collation of the principal MSS., nor consistent in the application of his own critical rules. Besides which, the number and complexity of his symbols indicating his judgment on the quality of the readings, form an objection to his edition as furnishing a text for general use.

5. The next considerable attempt to revise the text is found in the edition of Dr. Scholz, Roman Catholic professor of sacred literature at Bonn. In his extensive travels undertaken in pursuance of his work, he has discovered and collated very many MSS. unknown before:—and in this department of criticism, his services have been considerable. But the theory which he has upheld with regard to the recension of the text is as untenable, as his own departure from it has been manifest. He adopts Griesbach's classification of MSS. into two great families or recensions, the Alexandrine and the Constantinopolitan. Of these he holds that the latter contain the true original text of the sacred books, the former having been altered and corrupted from them. But notwithstanding this, he continually receives into his text, in almost every page, Alexandrine readings, against the almost unanimous testimony of the Constantinopolitan MSS. In fact, his is a text constructed in spite of, not according to, his theory. Besides which, with all respect for Dr. Scholz's labours in the cause of Biblical criticism, it must be confessed that the extreme inaccuracy of his edition of the New Testament renders it almost unfit for the use of the scholar<sup>2</sup>.

6. In 1831 a stereotype edition of the New Testament appeared, followed in 1842 by a first part, containing the Gospels, of a larger edition with various readings and the Latin Vulgate annexed, by C. Lachmann. The view with which he has reconstructed his text is explained at length in his prolegomena to the edition of 1842. He professes to give

<sup>2</sup> So viel aber ist entschieden daß man den Angaben dieses Kritikers nimmer mit Zuversicht vertrauen kann, und daß seine Arbeiten, die denen welche sich damit befassen nur vergebliche Mühe und Zeit kosten, als völlig unbrauchbar möglichst bald der Vergessenheit überliefert werden sollten. Es gibt wenig Zeilen im Vol. I. dieses N. T. worin sich nicht irgend eine Incorrectheit nachweisen ließe. Scholz, cited by Tischendorf, ed. Lips. 2, prolegg. p. xxxix,—who adds: 'Quod D. Scholz testatus est; Es gibt wenig Zeilen u.f.w.: id majorem in modum in vol. ii. quadrare quævis pagina docet.'

the text as it was received in the East in the fourth century. To this end he cites as his authorities *entirely the older MSS.*,<sup>3</sup> A B C P Q T Z in the Gospels as of primary, and D as of secondary authority; neglecting altogether the other uncial MSS. and all the cursive mss.:—of the versions he lays most stress (and properly) on the ancient Latin ones, *a b c d*, but to the entire neglect of the important Syrr., Copt., Æth., Arm., Sahid.<sup>4</sup> Of the Fathers, in the Gospels he only cites Origen as of primary authority,—Irenæus, Cyprian, Hilary, and Lucifer as of secondary;—and lastly, the Vulgate of Jerome. But this rejection of the greater part (numerically) of the witnesses for the text has reduced him, in a very considerable part of the New Testament, to implicit following of one primary MS. only (e.g. A does not contain Matt. i.—xxv. 6, besides other lacunæ; B does not contain the epistles to Timothy, Titus, and Philemon, nor the Apocalypse; and the lacunæ in C are large and frequent). Besides which, he has not consistently followed his own system, as Tischendorf, ed. Lips. 2, prolegg. p. xlv., as shown by many instances. And he has not taken the pains which he should have done to obtain the best collations of the Vatican MS. (B), by far the most important for his work<sup>5</sup>; having neglected altogether that of Bartolucci, which was known and accessible to him;—nor of the Parisian Codex Ephremi (C), which was also accessible to him, but which he has taken from the imperfect collation of Wetstein. On the use made of Lachmann's digest of various readings in this edition, see below, § ii.

7. In 1846 an edition of the New Testament appeared by Muralt, entitled 'Novum Testamentum Græce ad fidem codicis principis Vaticani edidit Eduardus de Muralto.' The Editor professes to have had access to the celebrated Vatican MS. during three days, and in that time to have been able to compare the various collations hitherto made, and to decide between them. It need not be remarked, that such an edition, if carefully and faithfully done, would be an invaluable contribution to sacred criticism. But as far as we have the means of judging, this has not been the case; nor does the Editor appear ever to have consulted the Vatican MS. at all! I transcribe the words of Tischendorf, in the prolegomena to his 2nd Leipzig edition, p. xlvii. 'Opus est incredibili insecitia, socordia, perfidia. Quod ut et dicam et paucis probem, iis tam multis debere mihi videor qui, quum rem criticam non profiteantur, tanto promissoris hiatu verbisque sesquipedalibus facile in errorem ducuntur et jam ducti sunt.—Videamus primum quod summa res est. Est autem quod "ad fidem codicis Vaticani" N. T. se editurum profitetur. Hunc codicem principem unde tandem habet? Collationes duas, alteram Bar-

<sup>3</sup> See catalogue of MSS. below, ch. vii. § i.

<sup>4</sup> See for all these, catalogue of versions below, ch. vii. § ii.

<sup>5</sup> See below, ch. vii. § i. catalogue of MSS. under B.

tolocci anni 1669, depositam Parisiis, a Scholzio et me excussam, alteram Birchii dudum ab omnibus adhibitam cum notis aliquot meis habuit, prætereaque, si verum quæris, nihil. Attamen refert "*a 1844 per 3 dies*" <sup>6</sup> *hoc arcano uti*" sibi licuisse. Quod si licuit, aliquid lucri eum fecisse credibile est. Quum vero mense Nov. 1844, Ed. de Muralt, tum ipsum Roma rediens, ubi paucos dies transegerat, Vindobonæ mihi se obtulisset, narrassetque de suis circa cod. Vat. studiis, dubitationem de narratis mihi obortam dispulsurus statim Romam scripsi ad *eundem legatum*, cui commendanti ac tuenti Vaticanam suam messem debere se professus erat. Ille 11 Dec. 1844 manu fratris sui his verbis mihi rescripsit: "*Fr. Muralt aus Petersburg hatte sich anfangs ohne Erfolg bemüht den Bibelcodex zu sehen; dieses ist ihm erst durch Bemühung meines Bruders gelungen, benutzen hat er ihn aber nicht können. Wie uns Hr. Dr. De Wette erzählt, hat man Ihnen nur während weniger Stunden erlaubt dieses wichtige Defument zu benutzen, und so wären sie doch glücklicher als Hr. Muralt gewesen?*"' This being the case, all dependence on Muralt's work, as representing the Codex Vaticanus, is taken away. I am sorry to say that I had myself been taken in by it, and from Luke vi. onwards had cited the readings of B from it. The portion from Luke vi.—xviii. had passed through the press before I received Tischendorf's second edition with the above notice. I immediately corrected the various readings from Luke xviii.—end of John; and of that portion which was irrevocable I have subjoined a table of errata, which I very much regret.

8. Dr. Tischendorf has published at Leipzig two editions of the Greek Testament, the first in 1841, the second in this present summer (1849). Of these the second is by far the most important, and of that I now speak. He has bestowed much pains on accurately ascertaining the readings of several MSS. which had been hitherto carelessly or partially collated, and his digest of readings is much more copious, and I am willing to believe, trustworthy, than any which has hitherto appeared. In his revision of the text, as explained in his prolegomena, he has followed the *most ancient* MSS., not however disregarding the testimony of the later ones, versions and Fathers where the former disagree, or where the readings of the elder MSS. have apparently sprung from corruption of the text. And to judge of this last he lays down the following rules:—  
1. Readings are to be suspected, which are peculiar to one or other of the elder MSS., or which savour strongly of the character of some one class of recensions, and have therefore probably proceeded from some cor-

<sup>6</sup> 3 dies ex legibus bibl. Vat. faciunt *horas novem*.

<sup>7</sup> "M. Muralt, from Petersburg, had endeavoured at first without success to be allowed to see the Codex. This was at length granted him through the exertions of my brother, but he was not permitted to consult it. Dr. De Wette informs us that *you* were allowed, for a few hours only, to consult this important document: in that case, however, you were more fortunate than M. Muralt."



rector. 2. Readings which although supported by many MSS., have manifestly or probably sprung from the error of a copyist. 3. Readings which have sprung from a desire to assimilate citations from the Old Testament to the text of the cited passage, or parallel places in the Gospels to one another. In such cases (unless there be strong cause to the contrary) the discrepant reading is to be preferred to the accordant one. 4. A reading is to be preferred, which appears to furnish a clue to the others, or to contain the elements of them in itself. 5. The usage of the New Testament writers in general, and of each one in particular, is to be regarded in balancing readings with one another. For the discussion of these rules, I refer the student to the work itself. The theory of them is unobjectionable; it will be by the practical carrying out of them that the New Testament Editor must be judged. And Dr. Tischendorf's second edition has come into my hands too recently, for me to venture to pronounce on it as a whole. I see some arbitrary readings of his former edition (e. g. Matt. xxvii. 17, Ἰησοῦν Βαραββᾶν ἢ Ἰησ. τὸν λεγ. χριστὸν, adopted without the authority of a single uncial codex!!) still retained; and in the portion which I have been able to consult for my own digest of various readings, I find some strange inconsistencies, e. g. the omission of τοῦ κυρίου Ἰησοῦ, Luke xxiv. 3, on the authority of only D, 1, and some versions;—also of καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν, ib. ver. 36, on the same authority;—of ver 40, on the same authority;—of προσκυνήσαντες αὐτὸν, ib. ver. 52, on the same authority. If one chapter furnishes so many instances of rash innovation on very slight authority (and the same appears to be the case throughout the Gospel of John), I fear we can hardly expect to find Tischendorf's text any great advance on those previously promulgated. This will not however diminish the value of his digest of various readings, which I only regret I have not had before me during the whole of my labours in that department.

9. It remains now to explain the principles which have regulated the revision of the text in this edition. It seemed to me, that for present use in this country, a middle course should be adopted between two extremes. (α) To reject on the one hand the unanimous testimony of the older MSS. *where the sense is affected*, in favour of the less supported or altogether unsupported readings of the received text, seemed to be a betrayal of the first duty of a critic; and to depart from the received text where such variation is indifferent, seemed not to be expedient in a country where that text has so long taken hold of the public mind.—(β) It also appeared to me desirable, where the MSS. of primary authority were divided on a reading at present contained in the text (unless some other circumstances, as overwhelming preponderance of secondary testimony, or strong internal evidence, intervened), to give the received text the benefit of that doubt, retaining it, but at the same time marking it as doubtful.—Again (γ), where such division of the primary MSS. occurs, and neither of the

readings upheld by them is found in the received text, but a third, resting on lower authority,—or where the majority of primary authorities concur but perfect unanimity does not exist,—I have (with the caution mentioned in the parenthesis above) still retained the received text, but with a stronger mark, indicating probable spuriousness, and leaving the reader to form his judgment between the conflicting readings.

10. It is obvious that the text thus produced will be a *provisional* text only; not the best or most correct attainable, but the one best suited to the intended use of this edition under present circumstances. I will not conceal from the reader, that were my work to be done afresh, I should feel much disposed to carry the influence of unanimity in the primary MSS. further,—and to adapt the text to them even in matters of indifference;—and also to leave no reading in the text (even with a mark of probable spuriousness) which had not for its ground some primary authority. But the present volume may be regarded as an experiment how far the public mind in England may be disposed to receive even the first and plainest results of the now advanced state of textual criticism;—by the success or failure of which (unless this latter depend upon deficiencies chargeable upon myself, and not on my system) the practicability of further advance must be determined.

11. I will now enumerate the leading points of my revision, as above implied, adding some illustrative remarks.

(α) Wherever the primary MSS.<sup>s</sup> are unanimous, in any reading affecting the sense, I have adopted that reading, to the rejection of the commonly received text.

(1) That the reader may at once perceive what are the primary MS. authorities containing any given passage, I have throughout marked them in the inner margin, indicating where the lacunæ in the MSS. occur;—and have, for the sake of convenience, repeated the last preceding mark at the top of every left-hand page. So that by referring back to the last preceding notification of the kind in every case, it will be at once perceived on what primary authorities the text of that portion depends.

(2) It sometimes happens, from the frequent lacunæ in the primary MSS., that some portions are contained in only two, or even one, of them. In that case I have not carried out the above principle inflexibly, but have weighed secondary circumstances, such as the concurrence of versions or Fathers, or later MSS.; and where I have not altered the received text, have marked it as probably spurious. See below under (γ).

(3) Every variation from the received text is indicated by an obelus † prefixed.

(β) Where the primary MSS. are divided, some containing the received

<sup>s</sup> For a catalogue of these see below, ch. vii. § i. 1.

reading and others a different one, I have (see above under this head) retained the received reading, marking it as doubtful, with an asterisk \*, or brackets [ ].

(1) It must be observed that the asterisk will necessarily indicate a variety of shades of difference, verbal, inflexional, or of insertion by some MSS. of a clause or word not found in the text;—it must therefore be regarded in every case as referring to the digest of various readings, where the cause of its being placed there will be explained.

(2) Where an asterisk is found at the beginning of a clause or sentence, and another at the end, connected thus \*—\*, it is implied that all between the two is included in the doubt thus indicated.

(γ) In the cases above specified under this head, I have retained the received reading, marking it with a line drawn over, in addition to the asterisk \*—, or the brackets [ ]:

(1) These marks are also used in the case mentioned under (α), obs.  
(2). The digest of various readings will in each case indicate the reason of their use.

## SECTION II.

### OF THE VARIOUS READINGS.

1. The digest of various readings given in this edition has been compiled principally, as regards the primary authorities, from that of Lachmann: combining that of Scholz in the case of the secondary MSS. versions and Fathers. I had not the advantage of consulting Tischendorf's second edition until the work as far as Luke xvi. was printed. From ch. xviii. of that Gospel to the end of the volume has been rewritten and enriched with his more copious notices. From Luke vi.—xviii., as observed above, I have, to my great regret, inserted statements regarding the Codex Vaticanus from the apparently worthless edition of Muralt, which are corrected in the annexed table of errata. I must also take my share of the errors regarding B which have been above charged upon Lachmann, in the former part of the volume. In the latter part, these have been corrected; and cases where the reading of B has been assumed *ex silentio* have been notified by a query (B?).

2. One great advantage of Lachmann's digest is that he uniformly gives the primary authorities on which *the reading adopted in the text rests*, and not merely the authorities containing those readings which differ from it. In this I have followed him, thinking it at least as important to know the authority *for*, as that *against* our text. But I have not always been able to ascertain the *secondary* authorities *for* the existing or adopted text. I know of no digest which contains them,—and to undertake collations for the purpose of ascertaining them has been as yet out of my power. Tischendorf (ed. 2) has given them in many more cases than

had been done before, and I have partially supplied them in the latter part of this volume (Luke xviii.—end) from that source ; still, however, in many cases they are unascertained.

3. In the digest of various readings, I have used the following signs and abbreviations :

- (α) The abbreviation (om.) before the specification of any MS. or MSS., signifies that the word or clause mentioned is *omitted* in that MS. or MSS.
- (β) The abbreviation (ins.), similarly situated, that it is *inserted*.
- (γ) The abbreviation (txt.), similarly situated, that *the reading in our text is contained* in the MS. or MSS. specified.
- (δ) The abbreviation (rec.) before any specified reading, signifies that that reading is contained in the *received text*.
- (ε) The abbreviation (al.) after a specified number of MSS., signifies that *other MSS., not enumerated, also contain the reading*; (all.) that *many other such contain it*.
- (ζ) By MSS., are meant manuscripts in the *large or uncial character* : by mss., manuscripts in the *small, or cursive character*.

4. The following varieties of readings, which perpetually occur, and are of no immediate import to the sense or construction of the text, have *not been noticed in the following digest*, except where special reasons have made their mention advisable :

- (1)—plural or singular verbs with neuter plural nouns.
- (2)—insertion or omission of ὅτε loquentis.
- (3)—Alexandrine terminations in -ar, &c., as εἰπάρ, εἰχάρ (Mark vii. 11), ἐλθάτω, &c.
- (4)—insertion or omission of ὁ Ἰησοῦς, or substitution of that Name for αὐτός or its cases in the narrative, and vice versa.
- (5)—insertion or omission of the article generally before proper names, except where the sense is or may be affected, as Μαρία and ἡ Μαρία, &c.
- (6)—insertion or omission of αὐτῷ or αὐτοῖς, or πρὸς αὐτὸν or -οῦς, after verbs of speaking, where the person or persons addressed are otherwise evident and unmistakeable.
- (7)—insertion or omission of αὐτοῦ or αὐτῶν, or μου or σου, when ownership is otherwise unmistakeably indicated.
- (8)—the endless variations of ἀποκριθεὶς εἶπεν, or εἶπεν οὖν, or ἔε, or καὶ εἶπεν (in John these especially abound).
- (9)—variations of ἠρώτων, ἠρώτου, ἠρώτησαν, ἐπηρώτων, ἐπηρώτησαν, &c., and generally of the imperfect and aorist ; *but only in cases where the sense is in no way affected by the change*.
- (10)—transpositions of the augment in compound words, as προεφήτευσαν and ἐπροφήτευσαν, &c.
- (11)—trifling variations in the way of writing or spelling, as οὔτω and



οὐτως,—ἐδύνατο and ἡδύνατο,—εὐθὺς and εὐθέως,—καὶ γὰρ and καὶ ἐγὼ,—ἐνάτη and ἐννάτη, &c.

(12)—ὡς and ὡς εἰ, when identical in meaning.

(13)—ξως οὖν, and ξως οὐτοι. This variety is frequent in the MS. D.

(14)—mere transpositions of words, as πάντα ταῦτα and ταῦτα πάντα, &c.

(15)—variations such as ὅχλος πολλὺς and ὅχλοι πολλοί, &c.

(16)—mere errors in writing, evidently such; which abound in D especially.

(17)—The ordinary instances of *itacism*, (confounding αι and ε) where the sense is not affected, or where the var. reading has obviously been occasioned *merely* by the itacism, as ἐταῖραι, which is found in A, Luke viii. 3, for ἔτεραι,—πέδων for παιδίων in D, Mark vii. 28,—εἰρηνεύεται for εἰρηνεύετε in A, D, Mark ix. 50,—ἐτέραι for ἐταῖραι in D, Matt. xxvi. 50; &c. &c.

(18)—The indicative future, or subjunctive aorist after οὐ μὴ, in ordinary cases.

(19)—omission or insertion of ἐξ before a genitive, as εἰς ὑμῶν or εἰς ἐξ ὑμῶν.

(20)—use of the participial or the direct construction, as ἐλαβε . . . καὶ, or λαβὼν . . . in ordinary cases.

5. I am aware that some of these may appear to critics of the sacred text varieties too important to be omitted in a digest of various readings. But when it is considered, that many of them appear *almost every time that the expressions occur*, and thus may be almost taken for granted by the student,—and that if they had been inserted, the following digest would have been more than doubled in bulk without any corresponding addition to its real value,—I hope that I shall be excused for having ventured on their omission. It is of course important that *there should be editions* of the New Testament, in which every even the least variation is scrupulously noticed;—but such editions will necessarily be as much out of the reach of the ordinary student from their bulk and price, as their purpose is out of the track of his studies:—unless indeed, as has been the case with Lachmann's edition, reasonableness of size and price has been obtained at a sacrifice of a very considerable part of the evidence.—See also on this point, the remarks made above, § i. 10.

### SECTION III.

#### OF THE MARGINAL REFERENCES.

1. The references in the margin of this Edition of the Greek Testament are not those usually printed in other Editions. Those are references to the *subject matter* of the text: and are most useful and necessary to every Biblical student. As however they are now to be found in many editions of our English Bible, it seemed unnecessary to reprint them here. Instead of them, I have drawn up a body of references *to verbal and idiomatical*

*usages*, which I hope will be found an addition to our apparatus criticus, as tending to exhibit, simultaneously with the text itself, the peculiarities and ἀπαξ λεγόμενα of the passage under consideration.

2. The materials for constructing such a body of references have of course been principally found in the various Greek Testament Lexicons, aided by personal study of the text in matters of which Lexicons do not treat. I have also used with profit, but not extensively, Grinfield's Editio Hellenistica Novi Testamenti, and take this opportunity of acknowledging my obligations to that work.

3. The hindrances, as well as the helps, to such a compilation should be mentioned. They have mainly consisted in the almost uniform *inaccuracy in the references in the existing Lexicons*. In Schleusner and Parkhurst, little more than half of the passages referred to are to be found. The citations are *copied without verification*. In Wahl, this has not been the case, nor are the inaccuracies so many; but the errors in printing have introduced far more than are compatible with a profitable use of his very laborious and copious work. An honourable exception to the general inaccuracy of our Lexicon references is found, as far as my experience has gone, in Robinson's Greek and English Lexicon to the New Testament edited by Dr. Bloomfield. I have however been constrained principally to use Wahl, from his greater copiousness in detail.

4. In the present edition, *no reference has been inserted which has not been verified*; and I am bound to acknowledge that the accuracy of the printing has fully corresponded to my earnest desire that the whole may be found correct. In the course of so many thousand citations, I cannot expect but that errors will occasionally have crept in;—I have specified in the errata those which I have observed; and I shall be obliged to any reader who may discover such, to communicate with me (addressed at Messrs. Rivingtons', St. Paul's Churchyard) that the mistake may be corrected.

5. The sources whence the references have been drawn have been, (1) *the text of the Greek Testament itself*, as affording instances of similarity of usage or construction,—of use of the same or different words in parallel passages of the Gospels,—or of tacit reference to the words and acts of our Lord in the Epistles:—(2) *the Septuagint version of the Old Testament*; as being, from the place and time of its publication, its use by the New Testament writers, and its similarity of style and diction,—so full of interest in the elucidations of the sacred text:—(3) *the Apocrypha*, which approaches even more nearly than the LXX to the peculiar Hellenistic style of the New Testament:—and (4) *the works of Josephus and Philo-Judæus*, who occasionally are found using expressions and constructions similar to those in our text. To these may be added, (5) a few instances from the classic writers, especially Xenophon, justifying or elucidating New Testament words or constructions.

6. For convenience in arranging this body of reference, it has been found necessary to use some few signs and abbreviations, which will here be explained.

- (α) When a reference is preceded by the sign (=), it is indicated that the word which is the subject of reference is used, in the passage referred to, *in the same sense* as in the text.
- (β) When, in the Gospels, the sign (||) occurs in a reference, it is signified that the word occurs *in the parallel place* in the other Gospels, which will always be found indicated *at the head of the note* on the paragraph. When the sign (||) is *qualified*, thus, (|| Mark, or || Matt. Mark, &c.) it is signified that the word occurs *in the parallel place in that Gospel or Gospels, but not in the other or others*.
- (γ) When the words '*here only*,' or in such and such places '*only*,' occur in a reference, they are always to be understood as meaning that the word occurs in that place or those places *only of the New Testament*; and as having *no reference to its occurring in the LXX or elsewhere*.
- (δ) When a reference is followed by the sign †, it is indicated that the word *does not occur in the Septuagint version of the Old Testament*.
- (ε) When a reference is followed by the sign ‡, it is indicated that the word *does not occur in the LXX in the same sense* as in the text.
- (ζ) The abbreviation (constr.) occurring before a reference, indicates that it is the *construction* of the clause or sentence which is referred to.
- (η) Other abbreviations will be understood from the context: e. g. trans. or intrans., that the verb is used *transitively* or *intransitively* in the passages referred to: gen., dat., acc., that the verb or preposition governs these cases respectively in those passages: so of '*act. pass.*,' &c. &c.
- (θ) In *one only case*, are the references not to verbal or idiomatical usage, but to *subject-matter*. Where the text contains a *citation from or reference to* the Old Testament, the place of that citation or reference is indicated in the margin, but *in small capitals*: thus: ISA. liii. 5.

7. The student is requested not to consider the references in any instance as embracing *the whole number of times* where a word occurs in the New Testament,—unless it be expressly so stated. In by far the greater number of cases, they consist merely of a selection, at discretion, from an abundance of similar instances.

8. To avoid mistakes, I think it well to advertise the student, that when the references extend *below the text*, they are to be read *in single lines* across the page.

## CHAPTER VII.

## APPARATUS CRITICUS.

## SECTION I.

MANUSCRIPTS OF THE GREEK TESTAMENT REFERRED TO IN THIS EDITION.

Manuscripts written in the large capital, or uncial character, of *first class authority*.

1. A. The MS. known by this symbol is that commonly called the Alexandrine, or **CODEx ALEXANDRINUS**. It once belonged to Cyrillus Lucaris, patriarch of Alexandria and then of Constantinople, who in the year 1628 presented it to our King Charles I. It is now in the British Museum. It is on parchment and in folio, consisting of four volumes, of which three contain the Old, and one the New Testament, with the Epistle of Clement to the Corinthians. It will be seen by the letters in the inner margin of this Edition, that the first 24 chapters of Matthew are wanting in it, its first leaf commencing ch. xxv. 6 :—as also the leaves containing John vi. 50—viii. 52. It is generally agreed that it was written at Alexandria ;—it does not however, *in the Gospels*, represent that commonly known as the Alexandrine text, but approaches much more nearly to the Constantinopolitan, or generally received text. It has often been collated, and published in fac simile,—the New Testament by Woide, Lond. 1786, the Old Testament by Baber, Lond. 1819. The date of this MS. has been variously assigned, but it is now pretty generally agreed to be *the fifth century*. The arguments for the various dates (from the fourth to the tenth century) may be seen in Horne's Introduction, vol. ii. pp. 94—98 (ed. 8) :—see also Wetstein's Prolegomena, pp. 8—22 (ed. Amst. 1751).
2. B. The **CODEx VATICANUS**,—No. 1209 in the Vatican Library at Rome. The history of this MS. is unknown. It was apparently, from internal evidence, copied in Egypt. It is on vellum, in quarto, and contains the Old and New Testaments. In the latter, it is deficient from Heb. ix. 14—end of the Epistle ;—it does not contain the Epistles to Timothy, Titus, and Philemon ;—nor the Apocalypse. It has never been published in fac simile (!) nor even thoroughly collated (!). The partial collations which we possess are,—(1) that of Bartolocci (under the name of Giulio de St. Anastasia), once librarian at the Vatican, made in 1669, and preserved in the Royal Library at Paris ; (2) that of Birch, published in various readings to the Acts and Epistles, Copenhagen, 1798—Apocalypse, 1800—Gospels, 1801 ; (3) that of Thomas Bentley, who was sent to Rome



by his uncle, the great Bentley, for that purpose, and was assisted by Mico, an Italian. This collation is published in an Appendix to Woide's edition of the Codex Alexandrinus, 1799. Of these collations, Bartolucci's is very negligently made;—Birch's is in Luke and John dependent on Bentley's, whose sheets he copied;—Bentley's is the most carefully done (Tischen. proll. p. lviii.). Since these collations, the Codex has been occasionally consulted for the verification of certain readings, but never to any extent. Cardinal Angelo Mai has long been employed on an edition of the whole, which has been, from some cause variously assigned (ostensibly the non-completion of his prolegomena), delayed for many years. The printing of the whole was finished before the year 1843 (!). On Muralt's pretended collation of this MS., see above ch. vi. § i. 6. This Codex is sufficiently proved, and now generally allowed, to be the *oldest copy of the New Testament extant*. It probably was written during the *fourth century* (Hug, Tischendorf, al.). Its text is that commonly known as the Alexandrine, with, however, considerable additions and variations. The readings of this MS. are given, as far as Luke vi., from Lachmann and Scholz; from Luke vi.—xviii. (see above ch. vi. § i. 6) from the pretended collation of Muralt, an error which I have corrected in the table of errata; from Luke xviii.—end of John, from Tischendorf, ed. 2.

3. C. The CODEX EPHRÆMI, or CODEX REGIUS PARIENSIS, preserved in the Royal (National) Library at Paris, No. 9.—It is a Codex rescriptus or palimpsest, consisting of the works of Ephrem the Syrian written over the MS. of fragments of the Old and New Testaments. It seems to have come to France with Catharine de Medicis, and to her from Cardinal Nicolas Ridolfi. Tischendorf thinks it probable that he got it from Andrew John Lascaris, who at the fall of the Eastern Empire was sent to the East by Lorenzo de Medicis to preserve such MSS. as had escaped the ravages of the Turks. This is confirmed by the later corrections in the MS., which were evidently made at Constantinople. But from the form of the letters, and other peculiarities, it is believed to have been written at Alexandria, or at all events, where the Alexandrine dialect and method of writing prevailed. Its text is perhaps the *purest* example of the Alexandrine text,—holding a place about midway between the Constantinopolitan MSS. and most of those of the Alexandrine recension. It was edited very handsomely in uncial type, but unfortunately not in fac simile, with copious dissertations, &c., by Tischendorf, in 1843. He assigns to it an age at least equal to A, and places it also in the *fifth century*. The readings of this MS., in the present edition, are throughout taken from Tischendorf's reprint<sup>1</sup>.

<sup>1</sup> Tischendorf distinguishes three periods of this MS.:—C<sup>1</sup> (in this ed. C\* Tisch.), the original text, written (in Egypt?) before the middle of the fifth century; C<sup>2</sup> (C\*\*

4. D. The *CODEx CANTABRIGIENSIS*, or *BEZÆ*,—so called because it was presented to the University library at Cambridge by Beza in 1581. He procured it in 1562, from the monastery of S. Irenæus at Lyons, where it had lain neglected. It is on parchment, in folio, and contains the Gospels and Acts, with a Latin version. Its lacunæ, which are many, will be perceived by the inner marginal letters in this edition.—It was published in fac simile at the expense of the University of Cambridge, by Dr. Kipling, in 1793. Its text is a very peculiar one, deviating more from the received readings and from the principal MS. authorities, than any other. It appears to have been written in France, and by a Latin transcriber, ignorant of Greek, from many curious mistakes which occur in the text, and version attached. It is closely and singularly allied to the ancient Latin versions, so much so that some critics have supposed it to have been altered from the Latin,—but apparently without reason. Its peculiarities are so great that in many passages, while the sense remains for the most part unaltered, hardly three words together are the same as in the commonly received text. And that these variations often arise from capricious alteration, is evident from the way in which the Gospels, in parallel passages, have been interpolated from one another in this MS.—The concurrence with the ancient Latin versions seems to point to a very early state of the text, not altogether independent of the source whence the Alexandrine recension flowed (for in many places D exactly agrees with it), but having undergone singular alterations. It is impossible to set aside the value of this MS. as an index to the early history of the text,—although in critical weight it ranks the lowest of the four leading MSS. Its age has been very variously given: the general opinion now is that it was written in the *latter end of the fifth or the sixth century*.
5. P. Q. By these symbols are designated the *CODICES GUELPHERTANÆ*,—two fragmentary palimpsests in the ducal library at Wolfenbützel; the former containing fragments of the Gospels—the latter only of Luke and John:—both probably of the *sixth century*.
6. T. A fragment of John,—vi. 28—67. vii. 6.—viii. 31, called the *CODEx BORGIANUS*, of the *fifth century* (probably). It is accompanied with a Sahidic version. Both were published by A. A. Georgi, at Rome, in 1789. Its text agrees with the Alexandrine recension.
7. Z. The *CODEx RESCRIPTUS DUBLINENSIS* of the library of Trinity

Tisch.) the first correction, made (in Palestine?) about a century later; C<sup>2</sup> (\*\*\*\*Tisch.), the second correction, made at Constantinople about the ninth century. The distinction between C<sup>1</sup> and C<sup>2</sup>, which has not been so carefully observed as I could have wished in the first part of my volume, has after Luke viii. 40 been accurately noted.

College, Dublin;—contains, of the N. T., the Gospel of Matthew. It was discovered by Dr. Barrett, who published it in fac simile at the expense of the College in 1801. It has many lacunæ, which will be seen by the letters in our inner margin. Its text agrees nearly with the Alexandrine recension. The date assigned to it is *the sixth century*.

8. Such are all the MSS. which in my recension of the text I have regarded as of *first class authority*, and which alone I have in ordinary cases followed as my guides in departing from the received reading. Those which follow, and which I shall speak of more briefly, I have treated as important in the silence, or equal balance of the primary MSS. That some of them *may be* of more importance is very possible, as being perhaps copies of MSS. of far earlier date; but from our inability to ascertain this, we must treat them as we find them, and assign them merely that weight which their apparent antiquity justifies.
9. Manuscripts written in the uncial character, but only of *second class authority*, being subsequent to the sixth century.
  - E. The Codex Basileensis (B. vi. 21.—K. iv. 35 Tisch.), containing the four Gospels with some considerable lacunæ. Collated by Wetstein, whose various readings are those cited in this edition from Scholz<sup>2</sup>. Said to be of the middle of the *eighth century*. (Tisch.)
  - F. The Codex Boreeli, once possessed by John Boreel, Dutch ambassador in London, under James I. It was lost for many years, till found at Arnheim by Heringa, a professor at Utrecht. It is now in the public library at the latter place. Heringa wrote a dissertation on it, so copious as to serve for an edition of the codex itself. This dissertation was published by Vincke in 1843.—Contains the four Gospels. Was only partly collated (from Matt. vii. 6 to Luke xi.) by an unknown scholar, whose collation was used by Wetstein. Follows the Constantinople text. Neither Wetstein, Griesbach, nor Scholz, mention any date for this MS.:—Tischendorf assigns it to *the ninth century*.
  - G. The Codex Harleianus or Wolfii A, in the British Museum, brought by Erasmus (Andrew? Tisch.) Seidel from the East. Contains the Gospels with many lacunæ. Its text generally Constantinopolitan, but not consistently so. Collated by J. C. Wolf, to whom it once belonged,—and recently by Tischendorf. Ascribed to the *eleventh century* (Scholz).
- II. The Codex Wolfii B, now in the public library at Hamburg. Its history is the same as that of the last MS. Its contents, the Gospels,—with many lacunæ: its character Const. with considerable

<sup>2</sup> As far as Luke xviii.; and more recently by Tischendorf, whose collation has been followed in the subsequent portion of the digest.

mixture of Alexandrine readings: its assigned date the *eleventh century*. It was collated by Wolf, whose collation has been used by all editors since.

- I. The Codex Cottonianus, in the British Museum, a splendid fragment of a MS., written in silver on a faded purple ground, containing only Matt. xxvi. 57—65. xxvii. 26—34. John xiv. 2—10. xv. 15—22. It is a fragment of the same codex as Γ and N below. It has been edited and commented on by Tischendorf, in the *Monumenta sacra inedita*, p. 10 ff. Is assigned by Scholz to the *seventh or eighth century*: by Tisch. to the *end of the sixth or beginning of seventh*.
- K. The Codex Cyprius, brought from the island of Cyprus to Paris and now in the Royal (National) Library there. Contains the Gospels, memoirs of the saints of the Greek Church, and the canons of Eusebius. Collated by Scholz,—and more recently by Tischendorf. Its text is peculiar and sui generis, sometimes making with one, sometimes with the other family of MSS., sometimes with neither: and is consequently of much value. Scholz assigns it to the *ninth century*.
- L. The Codex Regius Parisiensis 62, contains the Gospels with some lacunæ; was collated almost entirely by Griesbach, and since then the parts deficient in his collation have been supplied by Scholz. Tischendorf has edited it entire in his *Monumenta sacra inedita*, pp. 57—399. Its text is uniformly Alexandrine, and very nearly related to that of B. From the careless positions of the accents, Scholz and Griesbach think it to have been copied from some more ancient MS. which had no accents. Ascribed to the *eighth century*.
- M. The Codex Regius 48, presented to Louis XIV. by the Abbé des Champs, in 1706. Contains the Gospels, with notices of the saints of the Greek Church, the canons of Eusebius, and much inserted matter betokening late date. Its text is irregular in character, and has some readings common only to itself and K. Assigned to the tenth century by Scholz,—to the ninth by Tischendorf, who collated it, and corrected previous errors.
- N. The Codex Cæsareus or Vindobonensis, a MS. in the imperial library at Vienna; in silver letters on a purple ground; contains fragments of Genesis, and a fragment of the N. T., Luke xxiv. 13—21. 39—49. It has formed two leaves of the same codex as I above. Collated for Dr. Holmes's edition of the LXX by Professor Alter, of Vienna;—and since edited in the *Mon. sacr. inedit.*, pp. 21—24, by Tischendorf. Griesbach and Scholz assign it to the *seventh century*; Tischend. to the *end of the sixth or beginning of seventh*.
- O. A fragment of some MS. of the Gospels, containing only part of Luke xviii. It was given by Bunduri to Montfaucon. No character nor date assigned.



- O (Tischendorf,—who rejects the last-mentioned codex as being merely a fragment of an Evangelistarium). The Codex Mosquensis 120, brought from Mount Athos. Contains fragments of John. Edited by Matthäi, in 1785. Apparently of the *ninth century*.
- R. One leaf only of some MS. containing John i. 38—50; re-published by Reuss: assigned to *the seventh century*.
- R (Tischendorf, who rejects also the last-mentioned codex as merely a fragment of an Evangelistarium)—the Codex Neapolitanus rescriptus, containing, beneath more recent (fourteenth century) ecclesiastical writing of the Greek Church, twelve or fourteen leaves of an ancient MS. of the Gospels, probably of the *eighth century*.
- S. The Codex Vaticanus 354, contains the Gospels entire, with the canons of Eusebius. Written by Michael, a monk, in the year 949. Agrees almost always with the Constantinopolitan recension. Collated by Birch.
- U. The Codex Nanianus 1, in S. Mark's library at Venice, contains the Gospels entire, with the canons of Eusebius. It has been collated by Tischendorf. Its text is Constantinopolitan. Assigned to the *tenth century* by Scholz:—to the *ninth* or *tenth* by Tischendorf.
- V. A MS. in the library of the Holy Synod at Moscow. Contains the Gospels,—as far as John vii. 39, in uncial letters of the *eighth century*, Scholz; or *ninth*, Tischendorf;—after that, in cursive characters of the thirteenth century. Text Constantinopolitan. Collated by Matthäi.
- W. A fragment in the royal (national) library at Paris, attached to the Codex Regius 314, containing only two leaves, Luke ix. 36—47. x. 12—22. Text Alexandrine. Ascribed to the *eighth century*. Edited by Tischend. in the Monumenta sacra inedita, pp. 51—56.
- X. The Codex Monacensis, formerly Ingolstadiensis. Contains the four Gospels with numerous lacunæ. Was entirely<sup>s</sup> collated by Scholz. Text Alexandrine. Ascribed to the *tenth century*. Collated by Scholz, and since by Tischendorf.
- Y. A fragment in the Barberini library (225), containing John xvi. 3—xix. 41. Text Alexandrine. Assigned to the *ninth century*, Scholz:—*eighth*, Tischendorf. Edited in the Mon. sacr. inedit., pp. 37—50, by Tischendorf.
- Γ. A fragment of the same codex as I and N (see above), once attached to a Latin MS. (3785) in the Vatican: consisting of only five leaves out of the Gospel of Matthew. Edited in the Mon. sacr. inedit., pp. 25—36, by Tischendorf.
- Δ. The Codex San Gallensis, in the library at St. Gall. Contains the Gospels with a Latin version. Edited by Rettig, at Zurich, in 1836. The text agrees with the Vat. MS. B. for the most part—sometimes against all other MSS. The readings of this MS. are

not given in the former part of this vol. as not being contained in any digest to which I had access; after Luke xviii. they are taken from Tischendorf, ed. 2.

O. and A. two parts of codices found by Tischendorf in the East, containing fragments of Matthew,—of the seventh and ninth centuries respectively,—have not been cited in this digest.

10. Of Manuscripts written in the small letter, or cursive character, 469 have been more or less collated, and their readings specified by Scholz. These, in my digest, I have not enumerated, but have merely given the number which agree in the readings, after the primary and secondary authorities.

11. Of MS. Evangelistaria, or collections of lessons from the Gospels, Scholz enumerates 181;—a few in uncial characters, but most of them cursive; none older than the *eighth century*, and the greater number much later. The readings of these have not been noticed in the following digest.

## SECTION II.

### VERSIONS OF THE NEW TESTAMENT REFERRED TO IN THIS EDITION.

1. The ancient Latin versions.—The most ancient versions of the N. T. in Latin appear to have been made in Africa; they are in barbarous Latin, but rendered from the Greek with such scrupulous verbal fidelity, that we are able from them to detect the original Greek with considerable confidence. The younger Buttmann, the coadjutor of Lachmann, in his edition of the Greek Test. has given a table of renderings by which even the minute variations of subjunctive tenses may in most cases be pointed out.—Of these ancient *italic* versions (as they are usually called), Lachmann has selected three as having been edited in an entire form when he drew up his edition:
  - a. The MS. at Vercelli, in Piedmont.
  - b. The MS. at Verona.
  - c. The Colbertine MS. 4051 of the twelfth century.—The readings of these versions are for the most part in singular accordance with those of the Greek Codex D (Bezae).  
Besides these he gives, throughout, the readings of
  - d. The Latin version which accompanies, but is not made from, the Greek Codex D (Bezae).
2. *v.* The Vulgate version of Jerome:—undertaken by him at the request of Damasus, bishop of Rome, in the year 383.—but since its completion by him variously emended and edited:—finally put forth by authority under pope Clement VIII., in 1592.
3. Versions in other languages.
- a. Syr.—The ancient Syriac version, or Peschito (i. e. *simple*).—Of all versions, this has generally been held in the highest esteem. It

is supposed to have been made in the *first*, or early in the *second century*: and is remarkable for its close adherence to the original text.—The text of it is in a very corrupt state; and Dr. Scholz, Gr. Test., vol. i. p. cxxxiii. despaired of any purer text being found. But a number of very ancient MSS. of this version have lately been discovered. Its readings in the present edition are taken from Scholz, with some corrections after Luke xviii. from Tischendorf.

β. syr. The later or Philoxenian Syriac version, made under the orders of Philoxenus, bishop of Hierapolis, in Syria, in the year 508, by Polycarp, his chorepiscopus. It was edited by Prof. White, in 1778—1804. Its text, says Dr. Scholz, agrees principally with the const. MSS. Readings from Scholz.

When both the Syriac versions concur, I have signified it by the abbreviation Syrr.

γ. Copt. The Coptic or Memphitic version was made from the Greek, in Lower Egypt, in the *third century*. Edited by Dav. Wilkins, in 1716. Its readings agree mostly with the Alexandrine MSS. I have drawn them from Scholz.

δ. Sahid. The Sahidic or Thebaic version, was made from the Greek, in Upper Egypt in the *third century*. Agrees for the most part with the Alexandrine MSS., but has many singular readings and some in common with the Latin versions. Edited partially by Woide, in an appendix to his edition of the Alexandrine MS (A). Readings from Scholz, corrected after Luke xviii. from Tischendorf.

ε. Æth. The Æthiopic version, said to have been made by Frumentius, who introduced Christianity into Æthiopia in the *fourth century*. It adheres so closely to the Greek, as sometimes to exhibit the various readings of the MSS. from which it was made, in juxta-position in its text. It is Alexandrine in character. Readings from Scholz.

ζ. Arm. The Armenian version, originally made in the *fifth century* from the Syriac versions, and afterwards corrected from the Greek. This version has in later times (since the twelfth century) been re-corrected from the Vulgate, which has much diminished its critical value. The edition from which Scholz's readings are taken was published at Venice by Zohrab, in 1805.

### SECTION III.

#### OF FATHERS AND ANCIENT CHRISTIAN WRITERS REFERRED TO IN THE DIGEST OF VARIOUS READINGS.

1. The critical use of the writings of the Fathers is attended with much uncertainty. They quoted frequently from memory, sometimes very inaccurately; and in many places only hinted at the words of some text of Scripture without any intention of citing it verbatim. We have, however, as will be seen in the following list, from several of them commentaries

on parts of Scripture, from which their readings may be with certainty ascertained;—and in other places of their writings we have occasionally *express* quotations, which can be depended upon as giving the Scripture faithfully as they read it. I have taken the readings from Lachmann and Scholz, as specified below. The arrangement of writers is alphabetical.

## 2. GREEK FATHERS AND WRITERS.

Ath.—Athanasius, bishop of Alexandria, in the *fourth century*.—In his writings are found very many verbatim citations of the books of the N. T. He generally agrees with the Alexandrine text, but seldom when its variations from the received text are confined to a few MSS. (Scholz.)

Bas.—Basil, bishop of Cæsarea, in the *fourth century*. His citations are very lax and varying, so that little critical use is to be made of them. They will be found seldom referred to in the following digest.

Chrys.—John Chrysostom, presbyter of Antioch, afterwards bishop of Constantinople, in the *fourth century*. Great caution is required in using the citations so copiously made by him in his noble commentaries. He often confounds various places, of the same or different writers, often quotes loosely, often follows Origen:—but his writings have been diligently collated, and his probable readings given by Matthæi and Scholz. From the above circumstances, he seems occasionally to favour the Alexandrine, sometimes the Constantinopolitan text.

Clem.—Clement of Alexandria, in the *second century*. He generally cites from memory, but in many places gives the texts as they are found in the earlier Alexandrine MS. His works were collated by Griesbach.

Clem. r.—Clement of Rome, in the *second century*. In his Epistle to the Corinthians he cites a few passages of the Gospels.

Cyr.—Cyril of Alexandria, in the *fifth century*. His citations follow the Alexandrine text. (Cyril of Jerusalem is not referred to in this digest.)

Epiph.—Epiphanius, bishop of Constantia in Cyprus, in the *fourth century*.

Ephrem.—Ephrem the Syrian, in the *fourth century*. His works were very early translated into Greek. Cites the Syriac version.

Eus.—Eusebius of Cæsarea, the Ecclesiastical historian, in the *fourth century*. He often quotes literally, and generally uses the Alexandrine text, but occasionally Constantinopolitan readings are found (Scholz) in his writings.

Euthym. or Euth.—Euthymius Zigabenus, the commentator, a monk of Constantinople in the *twelfth century*. His text is Constantinopolitan.

Heracle.—Heracleon the gnostic, in the *second century*. He wrote commentaries on John, which Origen often quotes. His text (says Scholz) is generally the received one.



Ign.—Ignatius of Antioch, in the *second century*.

Ir.—Irenæus, bishop of Lyons, in the *second century*. Quotes variously and inconsistently; and his Latin translator, from whom alone we have much of his work, has substituted the words of the early Latin versions in his citations:—but apparently (Lachmann, præf. p. x.) from memory, and only where they agreed with Origen's text.

Just.—Justin Martyr, in the *second century*. Very seldom quotes exactly.

Or. or Orig.—Origen, of Alexandria, in the *third century*. He had before him and cites from very many MSS., whose readings he does not appear always to quote accurately;—he has besides, as in Matt. viii. 28, and some other places, altered the text conjecturally. Still from the number and importance of his exegetical works, and the constant reference to his readings in subsequent authors, his authority is considerable in determining, in most cases, the state of the text at his time.

Theod.—Theodoret, bishop of Cyrrhus in Syria, in the *fifth century*. In his commentaries he generally (Scholz) agrees with the received text; but sometimes follows without consideration Origen or Chrysostom.

Theophyl. or Theoph.—Theophylact, archbishop of Bulgaria, in the *eleventh and twelfth centuries*. In his commentaries he usually agrees with the received text, but has many Alexandrine readings.

### 3. LATIN FATHERS AND WRITERS.

Ambr.—Ambrose, bishop of Milan, in the *fourth century*. In almost all his citations he follows the Alexandrine text.

Aug.—Augustine, bishop of Hippo in Africa, in the *fourth century*. He almost always agrees with the ancient Latin versions.

Cypr.—Cyprian, bishop of Carthage, in the *third century*. Cites variously and much from memory, but most frequently from some ancient Latin version.

Hilar.—Hilary of Poitiers, who lived some time in Phrygia in the *fourth century*. Used the ancient Latin versions, but also had before him Greek MSS., of whose texts nothing else is known.

Hier. or Jer.—Hieronymus, or Jerome, in the *fourth century*. Generally uses a Greek text of the Alexandrine family, as agreeing best with the ancient Latin versions.

Lucif.—Lucifer of Cagliari, who lived some time in Upper Egypt, in the *fourth century*. Agrees with the Alexandrine MSS. and ancient Latin versions.

Tert.—Tertullian, of Carthage, in the *third century*. Very seldom appealed to in the following digest;—his citations are lax and not to be depended upon. Where they are express,—as from Luke, in his book against Marcion,—they are generally Marcion's readings;—

for he does not cite the received text of Luke, as being already known.

## SECTION IV.

LIST, AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED,  
REFERRED TO, OR MADE USE OF IN THIS COMMENTARY, VOL. I.

- AMEROSE, *Expositio Evangelii secundum Lucam*. Ed. Paris 1836, vol. ii. pp. 425—475.
- AUGUSTINE, de *Sermone Domini in Monte*; de *Consensu Evangelistarum*; in *Johannem Tractatus*; *Enarrationes in Psalmos*; (*Sermones ad Populum*; *De Civitate Dei*; and some other works.) Cited generally from the Benedictine Edition in 12 voll. folio, Antwerp, 1700:—sometimes, but with acknowledgment, from the works of other writers.
- BENGEL, *Gnomon Novi Testamenti*, vol. i. Tübingen 1836.
- BINGHAM, *Origines Ecclesiasticæ*, Works, 2 voll. fol. Lond. 1726.
- BLEEK, Dr. F., *Beytrage zur Evangelien Kritik*, Berlin 1846.
- CATENA AUREA, *Commentary on the Gospels from the Fathers*, collected by Thomas Aquinas, 4 voll. Oxford 1843.
- CHRYSOStOM, *Homiliæ in Matthæum*. Edidit Fridericus Field, A.M. 2 voll. Cambridge 1839. The other works of Chrysostom have been cited from other writers.
- CLEMENT OF ALEXANDRIA, Works, 4 voll. ed. Klotz, Lips. 1831.
- DE WETTE, Dr. W. M. L., *Kurzgefasstes exegetisches Handbuch zum Neuen Testament*, 3rd edition, Leipsig 1845 (Matt.—Mark, Luke, and John, 1846).
- DORNER, Dr. J. A., *Entwickelungs-geschichte der Lehre von der Person Christi*, Stuttgart 1845.
- EBERD, *Wissenschaftliche Kritik der Evangelischen Geschichte*, Frankfurt 1842;—*Das Evangelium Johannis und die neueste Hypothese über seine Entstehung*, Zürich 1845.
- EUSEBIUS, *Historia Ecclesiastica*, ed. Heinichen, 3 voll. Leipzig 1828.
- EUTHYMIUS ZIGABENUS, *ἐρμηνεία εἰς τὰ τέσσαρα εὐαγγέλια*, 2 voll. Athens 1842.
- FRIEDLIEB, J. H., *Archäologie der Leidens-geschichte unsers Herrn Jesu Christi*, Bonn 1843.
- GRESWELL, Dr. E., *Harmonia Evangelica*, 3rd edition, Oxford 1840; *Prolegomena in Harm. Evang.* Oxf. 1840; *Dissertations on a Harmony of the Gospels*, 3 voll. Oxford 1830; *Preliminary Dissertations*, Oxf. 1831; *An Exposition of the Parables and other parts of the Gospels*, 5 voll. Oxf. 1834.
- GRINFIELD, E. G., *Novum Test. Græcum, Editio Hellenistica*, 2 voll. London 1843; *Scholia Hellenistica in Novum Testamentum*, London 1848.

GROTIUS, cited from the *Critici Sacri* and Pole's Synopsis.

HARE, ARCHDEACON, *The Mission of the Comforter*, 2 voll. Cambridge 1846.

HASE, DR. KARL, *Das Leben Jesu*, 2nd ed. Leipzig 1835.

HORNE, THOMAS HARTWELL, *Introduction to the Critical Study and Knowledge of the Holy Scriptures*, 5 voll. 8th ed. Lond. 1839.

HUG, *Introduction to the Writings of the New Testament*, translated by Rev. D. G. Wait, 2 voll. Lond. 1827.

IRENÆUS, *Opera Omnia*, ed. Stieren, Leipzig 1848. Only one vol. published. The citations after book ii: ch. 13 are secondhand.

JEROME, *Works*, 11 voll. fol. (in 3), Frankfurt 1684.

JONES, JEREMIAH, *on the Canon of the New Testament*, 3 voll. Oxford 1827.

JOSEPHUS, ed. Richter, 6 voll. Leipzig 1826.

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# ΕΥΑΓΓΕΛΙΟΝ

## ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

B I. <sup>1</sup> <sup>a</sup> Βίβλος <sup>b</sup> γενέσεως Ἰησοῦ <sup>c</sup> χριστοῦ, <sup>d</sup> υἱοῦ Δαυὶδ <sup>a</sup> Mark xii. 25. υἱοῦ Ἀβραάμ. <sup>2</sup> Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ. Ἰσαὰκ <sup>b</sup> Luke iii. 4. Gen. ii. 4. v. 1. <sup>b</sup> ver. 18. Luke i. 14. Gen. xxxvii. 2. c Lev. iv. 5. 16. 1 Kings xxiv. 7. 11. Ps. ii. 2. civ. 15. d ch. xii. 23. xxi. 9. xxii. 42 & 11.

Ματθαῖον B D. txt A C all.—CHAP. I. 1. rec. Δαβιδ always. txt (but generally Δαυειδ, εἰ being frequently written indiscriminately with ι) A B C D E G L T X Δ. δαδ P Q Z. In

Title] *εὐαγγέλιον*, in earlier Greek, signifies a *present made as a return for good news*, (see Hom. Od. ξ. 152. 166, also 2 Kings iv. 10, LXX.) or a *sacrifice offered in thanksgiving for the same* (Aristoph. Eq. 653); in later Greek, *the good news itself*, as in LXX, and N. T. passim, in the appropriated sense of *the good news of salvation by Christ Jesus*. Hence it came to be applied to the writings themselves which contain this good news, very early: so Justin M. Apol., οἱ ἀπόστολοι ἐν τοῖς γενομένοις ὑπ' αὐτῶν ἀπομνημονεύμασιν, ἃ καλεῖται εὐαγγέλια, p. 98.—κατὰ M.] *as arranged by M.*—implies *authorship*, as far as the present arrangement goes: so Ὁμηρος κατὰ Ἀρίσταρχον. It is not merely = a genitive,—*of M.*, which would have been *used*, had it been meant.—Nor does it *signify*, that the original teaching was Matthew's, and the present Gospel drawn up after that teaching. See prolegg. to Matt. Eusebius, H. E. iii. 24, says, Ματθαῖος . . . γραφὴ παραυτοῦς τὸ κατ' αὐτὸν εὐαγγέλιον.

CHAP. I. 1. βίβλος γενέσεως] Not always used of a pedigree only: see reff. Here, however, it appears that it refers exclusively to the genealogy, by Ἰησ. χρ. being used in the *enunciation*, and the close being Ἰησ. ὁ λεγ. Χρ. Then ver. 17 forms a conclusion to it, and ver. 18 passes on to other matter.—*χριστοῦ*] = *ἠψψ*, anointed. In reff. it is used of kings, priests, prophets, and of

the promised Deliverer. Theophylact says, λέγεται ὁ κύριος, χριστός· καὶ ὡς βασιλεὺς, ἐβασίλευσε γὰρ κατὰ τῆς ἁμαρτίας· καὶ ὡς ἱερεὺς, προσήγαγε γὰρ αὐτὸν θῦμα ὑπὲρ ἡμῶν· ἐχρίσθη δὲ καὶ αὐτὸς κυρίως τῷ ἀληθινῷ ἐλαίῳ, τῷ ἁγίῳ πνεύματι. It is here used (see ver. 16) in that sense in which it became affixed to Ἰησοῦς as the name of the Lord. It does not once thus occur in the progress of the *Evangelic history*: only in the prefatory parts of the Gospels, Matt. i. 1. 16, 17, 18. Mark i. 1. John i. 17, and once in the mouth of the Lord Himself, John xvii. 3; but passim in the Acts and Epistles. This may serve to show that the *Evangelic memoirs* themselves were of earlier date than their incorporation into our present Gospels. On Ἰησοῦ see below, ver. 21.—*υἱοῦ*] both times refers to our Lord. יהוה יהו was an especial title of the Messiah: see reff. That He should be the son of Abraham was too solemn a subject of prophecy to be omitted here, even though implied in the other. These words serve to show the character of the Gospel, as written *for Jews*: οὐδὲν γὰρ οὕτως ἀνέπαινε τοὺς ἐξ Ἰουδαίων πεπιστευκότας, ὡς τὸ μαθεῖν, ὅτι ἐκ σπέρματος Ἀβραάμ καὶ Δαυὶδ ἦν ὁ χριστός. Euthymius. Luke, ch. iii. 23, carries his genealogy further back: (but see prolegomena.)—2. καὶ τ. ἄδελφ.] These additions probably indicate that Mat. did not take his

δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν B C  
καὶ τοὺς ἀδελφοὺς αὐτοῦ· <sup>3</sup>Ἰούδας δὲ ἐγέννησε τὸν  
c Gal. iv. 1, 2, 23. Φαρὲς καὶ τὸν Ζαρὰ ἕκ τῆς Οαμάμ· Φαρὲς δὲ ἐγέννησε  
τὸν Ἑσρώμ· Ἑσρώμ δὲ ἐγέννησε τὸν Ἀράμ· <sup>4</sup>Ἀράμ δὲ  
ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασ-  
σών· Ναασσών δὲ ἐγέννησε τὸν Σαλμών· <sup>5</sup>Σαλμών δὲ  
ἐγέννησε τὸν \*Βοὺζ ἕκ τῆς Ῥαχάβ· \*Βοὺζ δὲ ἐγέννησε  
τὸν †Ἰωβηδ ἕκ τῆς Ῥούθ· †Ἰωβηδ δὲ ἐγέννησε τὸν  
Ἰεσσαί· <sup>6</sup>Ἰεσσαί δὲ ἐγέννησε τὸν Δαυῖδ τὸν βασιλέα·  
Δαυῖδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν \*Σολομῶντα ἕκ τῆς  
τοῦ Οὐρίου· ἸΣολομῶν δὲ ἐγέννησε τὸν Ῥοβοάμ· Ῥο-  
βοάμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησε τὸν  
†Ἀσάφ· <sup>8</sup>†Ἀσάφ δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφάτ  
δὲ ἐγέννησε τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησε τὸν Ὁζίαν·  
<sup>9</sup>Ὁζίας δὲ ἐγέννησε τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε  
τὸν Ἀχαζ· Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν· <sup>10</sup>Ἐζεκίας  
δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆς δὲ ἐγέννησε τὸν  
†Ἀμώς· †Ἀμώς δὲ ἐγέννησε τὸν Ἰωσίαν· <sup>11</sup>Ἰωσίας

consequence Δαυῖδ will always be used in this txt without further remark.—3. Ζαρὰ B. txt C a.—5. βοὺς B. βοὺς C. txt ac (?)—rec. ὠβηδ, with a. txt B C 2 Copt. Sahid. Arm. Epiph. Hier.—6. Σολομῶντα A (elsewhere) C E G K L M S 33 al. txt B. (?)—7. rec. Ἀσά with a, but txt B C 2 c Copt. Sahid. Æth. Arm.—10. rec. Ἀμῶν with a. txt BCM

genealogy from any family or public documents, but constructed it himself.—3.] The reason for these women, Thamar, Rahab, Ruth, and Bathsheba, being mentioned, has been variously assigned. It most probably is that given by Maldonatus: 'Prætermisit Evangelista quod ordinarium erat, quod autem singulare et dubium exerat.'—5. Ῥαχάβ] It has been imagined, on chronological grounds, that this Rachab must be a different person from Rachab of Jericho. But those very grounds completely tally with their identity. For Naashon (the father of Salmon), the prince of Judah (1 Chron. ii. 10), offered his offering at the setting up of the tabernacle (Num. vii. 12) thirty-nine years before the taking of Jericho. So that Salmon would be of mature age at or soon after that event; at which time Rahab was probably young, as her father and mother were living (Josh. vi. 23). Nor is it any objection that Achan, the fourth in descent from Judah by Zara, is contemporary with Salmon, the sixth of the other branch: since the generations in the line of Zara average sixty-nine years, and those in the line of Phaleg forty-nine; both within the limits of probability. The difficulty of the interval of 366 years between Rahab and David does not belong to

this passage only, but equally to Ruth iv. 21, 22; and is by no means insuperable, especially when the extreme old age of Jesse, implied in 1 Sam. xvii. 12, is considered.—I may add that, considering Rahab's father and mother were alive, the house would hardly be called *the house of Rahab*, except on account of the character commonly assigned to her.—6. τῆς τοῦ Οὐ.] This construction, which is not properly elliptical, but possessive, (Meyer compares *Luther's Katharina*), occurs in the Gospels to designate various relations: see ch. x. 3, 4. Luke vi. 16. xxiv. 10. John xxi. 15.—8. Ἰωράμ... Ὁζίαν] Three kings, viz., Ahaziah, Joash, Amaziah, (1 Chron. iii. 11, 12,) are here omitted. Some (Spanheim, Lightf., Ebrard, &c.) think that they were erased on account of their connexion, by means of Athaliah, with the accursed house of Ahab. Simeon is omitted by Moses in blessing the tribes (Deut. xxxiii.): the descendants of Zebulun and Dan are passed over in 1 Chron. viii. 1 with Gen. xlii. 21.—11. Ἰωσίας... Ἰεχον.] Eliakim, son of Josiah and father

δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ  
 B C P τῆς <sup>1</sup>μετοικεσίας <sup>5</sup>Βαβυλῶνος· <sup>12</sup>μετὰ δὲ τὴν μετοικεσίαν <sup>f</sup>ver. 17 only.  
 Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ· Σαλα- <sup>4</sup>Kings xxiv.  
 θιήλ δὲ ἐγέννησε τὸν Ζοροβάβελ· <sup>12</sup>Ζοροβάβελ δὲ ἐγέν- <sup>16.</sup> 1 Chron.  
 νησε τὸν Ἀβιούδ· Ἀβιούδ δὲ ἐγέννησε τὸν Ἐλιακίμ· <sup>v. 22.</sup> Obad.  
 Ἐλιακίμ δὲ ἐγέννησε τὸν Ἀζώρ· <sup>20.</sup> Nah. iii.  
 Ἀζώρ δὲ ἐγέννησε τὸν Σαδώκ· Σαδώκ δὲ ἐγέννησε τὸν Ἀχείμ· Ἀχείμ δὲ <sup>10.</sup>  
 ἐγέννησε τὸν Ἐλιούδ· <sup>g</sup>Constr. ch. iv.  
 Ἐλιούδ δὲ ἐγέννησε τὸν Ἐλεάζαρ· <sup>15.</sup> x. 5.  
 Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθάν δὲ <sup>Gen. iii. 24.</sup>  
 ἐγέννησε τὸν Ἰακώβ· <sup>16</sup>Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ <sup>Jer. ii. 18.</sup>  
 τὸν ἄνδρα Μαρίας, <sup>h</sup>ver. 3, & reff.  
 ἡ ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος <sup>i</sup>ch. xxiii. 35  
 χριστός· <sup>17</sup>πάσαι οὖν αἱ γενεαὶ <sup>i</sup>ἀπὸ Ἀβραάμ <sup>i</sup>ἕως <sup>and i.</sup>  
 Δαυὶδ γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοι- <sup>1 Kings xv. 7.</sup>

10 al. c Copt. Sahid. Aeth.—11. aft. ἐγέννησε, M and many later mss. and Irenæus (apparently) ins. Ἰωακείμ· Ἰωακείμ δὲ ἐγέννησε.—12. γεννᾷ (twice) B. and again three times in ver. 13. txt C P abcdv.—σελαθιήλ B. txt CP abcdv.—15. Μαθθάν B. txt CP abd.—17. at end, omnes itaque generationes ab Abraham usque in (ad c) adventum Jesu

of Jeconias, is omitted; which was objected to the Christians by Porphyry. The reading which inserts Joacim (i.e. Eliakim) rests on hardly any foundation, and would make fifteen generations in the second tesseradecade. The solution of the difficulty by supposing the name to apply to both Eliakim and his son, and to mean the former in ver. 11 and the latter in ver. 12, is unsupported by example, and contrary to the usage of the genealogy. When we notice that the ἀδελφοὶ of Jeconias are his uncles, and find this way of speaking sanctioned by 2 Chron. xxxvi. 10, where Zedekiah, one of these, is called his brother, we are led to seek our solution in some recognized manner of speaking of these kings, by which Eliakim and his son were not accounted two distinct generations. If we compare 1 Chron. iii. 16 with 2 Kings xxiv. 17, we can hardly fail to see that there is some confusion in the records of Josiah's family. In the latter passage, where we have "his father's brother," the LXX render τὸν υἱὸν αὐτοῦ.—ἐπὶ τῆς μετ.] close upon the migration to Babylon: and μετὰ τὴν μετ., after the migration. For the construction, μετ. βαβ., see reff.—12. Ἰεχον. . . Σαλαθ.] So also the genealogy in 1 Chron. iii. 17. When, therefore, it is denounced (Jer. xxii. 30) that Jeconiah should be "childless," this word must be understood as explained by the rest of the verse, "for no man of his seed shall prosper, sitting upon the throne of David and ruling any more in Judah." The LXX render this word ἱερέων: but the Talmudical writers

explain it according to our rendering.—Σαλαθ. . . Ζοροβ.] There is no difficulty here which does not also exist in the O. T. Zerubbabel is there usually called the son of Shealtiel (Salathiel). Ezra iii. 2, &c. Neh. xii. 1, &c. Hag. i. 1, &c. In 1 Chron. iii. 19, Zerubbabel is said to have been the son of Pedaiah, brother of Salathiel. Either this may have been a different Zerubbabel, or Salathiel may, according to the law, have raised up seed to his brother.—13. Ζοροβ. . . Ἀβιούδ] Abiud is not mentioned as a son of the Zerubbabel in 1 Chron. iii. The names which follow are taken from public or family records, both of which were kept among the Jews. None of them appear to be elsewhere mentioned.—On the comparison of this genealogy with that given in Luke, see notes on Luke iii. 23—38.—17. γενεαὶ δεκατέσσαρες] If we carefully observe Matthew's arrangement, we shall have no difficulty in completing the three tesseradecades. For the first is from Abraham to David, of course inclusive. The second from David (again inclusive) to the migration; which gives no name, as before, to be included in both the second and third periods, but which is mentioned simultaneously with the begetting of Jeconias, leaving him for the third period. This last, then, takes in from Jeconias to JESUS CHRIST inclusive. So that the three stand thus, according to the words of this verse: (1) ἀπὸ Ἀβραάμ ἕως Δαυὶδ. (2) ἀπὸ Δαυὶδ ἕως τ. μετ. βαβ., i.e. about the time when Josiah begat Jeconias. (3) ἀπὸ τ. μετ. βαβ. (i.e. from Jeconias) ἕως τοῦ χριστοῦ.

κεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς BCPZ  
 k ver. 1, & refl. I Luke i. 27.  
 ii. 5, only. μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκα-  
 Deut. xx. 7. τέσσαρες.  
 xxii. 23.  
 m See Acts  
 xxiv. 5.  
 2 Tim. ii. 7. 18 Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ <sup>k</sup>† γένεσις οὕτως ἦν·  
 n Mark xiv. 30. ἡ <sup>m</sup> [γὰρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ  
 Acts ii. 20. ἡ <sup>l</sup> μνηστευθείσης ἡ <sup>n</sup> [γὰρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ  
 Is. vii. 15. ἡ <sup>o</sup> [γὰρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ  
 o = 1 Cor. vii. ἡ <sup>p</sup> [γὰρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ  
 5 only. ἡ <sup>q</sup> [γὰρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ  
 p = 1 Cor. vii. ἡ <sup>r</sup> [γὰρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ  
 5 only. ἡ <sup>s</sup> [γὰρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ  
 q Luke xxi. 23. ἡ <sup>t</sup> [γὰρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ  
 al. Exod. al. Exod. al. Exod. al. Exod.  
 2 Kings xiv. 5. ἡ <sup>u</sup> [γὰρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ  
 Is. i. 11. ἡ <sup>v</sup> [γὰρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ  
 Is. lxiii. 10. ἡ <sup>w</sup> [γὰρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ  
 11. ἡ <sup>x</sup> [γὰρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ  
 s Gen. xxi. ἡ <sup>y</sup> [γὰρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ  
 19. Exod. ἡ <sup>z</sup> [γὰρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ  
 xv. 13. or ἡ <sup>aa</sup> [γὰρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ  
 Luke xx. 20. ἡ <sup>ab</sup> [γὰρ] τῆς μητρὸς αὐτοῦ Μαρίας τῇ  
 t Heb. vi. 6 only. See Col. ii. 15. Num. xxv. 4. Ezek. xxviii. 17. u ch. v. 31, 32, al. = not in LXX. x ch.  
 ix. 4. Acts x. 19. Josh. vi. 18. y Exod. iii. 2, al. z ch. ii. 12, 13, 19, 22. ch. xxvii. 19 only. See Heb. ix. 9.  
 Gen. xx. 6.

*Christi generationes sunt XLII bc.* — 18. rec. γέννησις with nearly all const. MSS., but  
 txt B C P S Z Δ 6 Syr. Eus. Ath.—γὰρ om. B C Z 2 abe Syr. Copt. Sahid. Arm. Iren.  
 Aug., ins. P d. — 19. δειγματίσαι B Z. txt C P. — 20. μαρίαν B. txt C D P Z.—ἀγίου

18—25. γένεσις] The ordinary reading γέννησις is taken up from ver. 16, and the γὰρ, which follows, accounts for the exception in this last case to the direct sequence of ἐγέννησε throughout the genealogy. If γένεσις be read, this remark will still apply; for it must be understood in a wide sense, as identical in meaning with γέννησις.—μνηστευθείσης] The interval between betrothal and the consummation of marriage was sometimes considerable, during which the betrothed remained in her father's house, till the bridegroom came and fetched her. See Deut. xx. 7.—συνελθεῖν] Here to be understood of living together in one house as man and wife.—εὐρέθη] not merely for ἦν, as some have said, but in its proper meaning. 'She was discovered to be,' no matter by whom. The words ἐκ πν. ἁγ. are the addition of the Evangelist declaring the matter of fact, and do not belong to the discovery.—ἐκ πν. ἁγ.] by the agency of the Holy Ghost. See ref. to ver. 20. The interpretation of πν. ἁγ. in this place must thus be sought: (1) Unquestionably τὸ πν. τὸ ἅγ. is used in the N. T. as signifying the Holy Ghost. Luke iii. 22. Acts i. 16. Eph. iv. 30. (2) But it is a well-known usage to omit the articles from such words under certain circumstances, e. g. when a preposition precedes, as εἰς λιμένα, (Plato, Theat. § i.) πλησίον θαλάσσης, (Xen. Cyrop. vii. 106.) &c. We are therefore justified in interpreting ἐκ πν. ἁγ. according to this usage, and understanding τὸ πν. τὸ ἅγ. as the agent referred to.—19. δίκαιος] Most probably, 'a just man;' in which case καὶ μὴ θ. is not the explanation of δίκαιος, but an additional particular. If we render δίκ.,

'kind,' 'merciful,' these latter words will be a mere expansion of it, "and therefore not wishing," &c.—λάθρα] Not 'without any writing of divorcement,' which would have been unlawful; but according to the form prescribed in Deut. xxiv. 1. The husband might either do this, or adopt the stronger course of bringing his wife (or betrothed, who had the same rights, Maimon. in Wetstein, and Philo de legg. spec. p. 783. αἱ ὁμολογίαι γάμοις ἰσοδυναμοῦσι) to justice openly. The punishment in this case would have been death by stoning. Deut. xxii. 23. Maimonides (quoted by Buxtorf de divorc.) says, "Femina ex quo desponsata est, licet nondum a viro cognita, est uxor viri, et si sponsus eam velit repudiare, oportet, ut id faciat libello repudii."—ἐβουλήθη] 'intended,' 'was minded.'—20. ἰδοὺ] answers to the Hebrew הִנֵּה, and is frequently used by Matt. and Luke to introduce a new event or change of scene; not so often by Mark.—ἄγγελος κ.] The announcement was made to Mary openly, but to Joseph in a dream; for in Mary's case faith and concurrence of will were necessary,—the communication was of a higher kind,—and referred to a thing future; but here it is simply an advertisement for caution's sake of an event which had already happened, and is altogether a communication of an inferior order: see Gen. xx. 3.—υἱὸς Δαυὶδ] These words would recall Joseph's mind to the promised seed, the expectation of the families of the lineage of David, and at once stamp the message as the announcement of the birth of the Messiah. The nom. for the vocative is frequent in the gospels: generally with an article. See Luke viii. 54. Matt.



<sup>a</sup> παραλαβεῖν Μαριάμ τὴν γυναικά σου· τὸ γὰρ ἐν αὐτῇ <sup>a=ver.24only.</sup>  
 BCDZ γεννηθὲν <sup>b</sup> ἐκ πνεύματος ἑστίν ἅγιον. <sup>21 c</sup> τέξεται δὲ υἱόν, <sup>Cant. viii. 2.</sup>  
 καὶ <sup>c</sup> καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ <sup>d</sup> σώσει <sup>τὴν Ῥαχὴλ</sup>  
 τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. <sup>22</sup> τοῦτο δὲ <sup>παραλάβε.</sup>  
 ὅλον γέγονεν <sup>e</sup> ἵνα <sup>f</sup> πληρωθῇ τὸ <sup>g</sup> ῥηθὲν <sup>h</sup> ὑπὸ <sup>i</sup> †κυ- <sup>Jos. Ant. i.</sup>  
 ρίου διὰ τοῦ προφήτου λέγοντος <sup>23 h</sup> Ἰδοὺ ἡ παρθένος <sup>19, 7.</sup>  
 ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα <sup>b=Acts v. 39.</sup>  
<sup>Rom. ii. 29.</sup>  
<sup>1 Cor. xii. 31.</sup>  
<sup>1 Kings i. 20.</sup>  
<sup>d=Ezek.</sup>  
<sup>xxxvi. 29.</sup>  
<sup>e See Mark iv.</sup>  
<sup>22. Rom.</sup>  
<sup>xi. 11. 32.</sup>  
<sup>f 2 Chron.</sup>  
<sup>xxxvi. 21, 22.</sup>  
<sup>(καλέουσιν).</sup>

g ch. ii. 15. 17· iii. 3. xxii. 31 only. See Exod. xvi. 3.

h Isa. vii. 14

ἔστιν D *abcd* Orig. txt BCPZ.—22. rec. τοῦ κ., but txt BCDZ 3 a (?) *bc* Iren.—  
 After προφ. ins. ἡσαίου D 1 *abc* Syr. Iren., but om. BCZ *v* Iren.—23. καλέσεις D.

xi. 26 al. and particularly John xx. 28.—  
 τὴν γυν. σου] Not 'as thy wife;' but in  
 apposition with Μαριάμ. See above, on ver.  
 19.—τὸ γὰρ ἐν αὐ. γ.] ἐν is here not in-  
 strumental, 'that which is conceived by  
 her,' but local, 'that which is begotten in  
 her.' The gender here is not to be pressed  
 as involving any doctrinal consequence, but  
 to be regarded as the usual way of speak-  
 ing of the unborn foetus. See also John iii.  
 6. 1 John v. 4.—21. Ἰησοῦν] The same  
 name as Joshua, the former deliverer of  
 Israel. It is written יהושע in the Law and  
 Prophets, but Ἰησὺς in the Hagiographa.  
 Philo says, Ἰησοῦς ἐρμηνεύεται, σωτηρία  
 κυρίου. De mut. nom. § 21.—αὐτὸς] He,  
 emphatically: *He alone*.—τὸν λαὸν αὐτοῦ]  
 In the primary sense, the Jews, of whom  
 alone Joseph could have understood the  
 words: but in the deeper sense, all who  
 believe on Him: an explanation which the  
 subsequent admission of the Gentiles war-  
 rants.—ἀπὸ τῶν ἁμαρτιῶν] It is remark-  
 able that in this early part of the Evangelic  
 history, in the midst of pedigrees, and the  
 disturbances of thrones by the supposed  
 temporal King of the Jews, we have so  
 clear an indication of the spiritual nature of  
 the office of Christ. One circumstance of  
 this kind outweighs a thousand cavils against  
 the historical reality of the narration. If I  
 mistake not, this announcement reaches  
 further into the deliverance to be wrought  
 by Jesus, than any thing mentioned by the  
 Evangelist subsequently. It thus bears the  
 internal impress of a message from God,  
 treasured up and related in its original formal  
 terms.—Meyer understands the words of a  
 political emancipation and prosperity of the  
 Jewish people, and refers to Luke i. 68 for  
 confirmation of this idea (!); adding, how-  
 ever, that a religious and moral reformation  
 was considered as intimately connected with  
 such a change. ἁμαρτία is not put for the  
 punishment of sin, but is the sin itself—the  
 practice of sin, in its most pregnant sense.  
 —22. τοῦτο δὲ ὅλον] It is impossible to  
 interpret ἵνα in any other sense than, 'in

order that.' The words τοῦτο δ. ὅ. γέγ. and  
 the uniform usage of the N. T., in which  
 ἵνα is never used except in this sense, for-  
 bid any other. Nor, if rightly viewed, does  
 the passage require any other. Whatever  
 may have been the partial fulfilment of the  
 prophecy in the time of Ahaz, its reference  
 to a different time, and a higher deliverance,  
 is undeniable: and then, whatever causes  
 contributed to bring about τοῦτο ὅλον,  
 might be all summed up in the fulfilment  
 of the Divine purpose, of which that pro-  
 phesy was the declaration. The accomplish-  
 ment of a promise formally made is often  
 alleged as the cause of an action extending  
 wider than the promise, and purposed long  
 before its utterance. And of course these  
 remarks apply to every passage where ἵνα  
 or ὅπως πληρωθῇ are used. Such a con-  
 struction can have but one meaning. If  
 such meaning involve us in difficulty regard-  
 ing the prophecy itself, far better leave such  
 difficulty, in so doubtful a matter as the  
 interpretation of prophecy, unsolved, than  
 create one in so simple a matter as the ren-  
 dering of a phrase whose meaning no indif-  
 ferent person could doubt.—πληρωθῇ] The  
 immediate and literal fulfilment of the pro-  
 phesy seems to be related in Is. viii. 1—4.  
 Yet there the child was not called Em-  
 manuel: but in ver. 8 that name is used as  
 applying to one of far greater dignity.  
 Again, Is. ix. 6 seems to be a reference to  
 this prophecy, as also Micah v. 3.—23. ἡ  
 παρθένος] Such is the rendering of the  
 LXX. The Hebrew word is the more gen-  
 eral term יְהוָה, and is translated by Aquil.  
 Symm. and Theodot. ἡ νεάνις. De Wette  
 cites the LXX rendering as a proof that the  
 prophecy was then understood of the Mes-  
 siah. But is it not much more probable  
 that Aquila and the others rendered it νεάνις  
 to avoid this application? Can it be shown  
 that the birth of the Messiah from a παρ-  
 θένος was matter of expectation?—καλέ-  
 σουσι] This indefinite plural is surely not  
 without meaning here. "Men shall call"—  
 i. e. it shall be a name by which He shall be



Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν <sup>u N. T. passim. Gen. xxiii. 7. 2 Kings xlii. 20. P. xxviii. 2.</sup> γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν <sup>u</sup> πρὸς-

to detail all the conjectures to which this history has given rise. From what has been written on the subject, it would appear, (1) That ἀνατολαὶ may mean either Arabia, Persia, Chaldæa, or Parthia, with the provinces adjacent. See Judges vi. 2. Is. xli. 2. xlv. 11. Num. xxiii. 7. Philo (leg. ad Caium, p. 584) speaks of *ἐθνη τὰ ἑρὰ καὶ ἡγεμόνες αὐτῶν Παρθυαῖοι*. In all these countries there were magi, at least persons who in the wider sense of the word were now known by the name. Their words in ver. 2 seem to point to some land not very near Judæa, as also the result of Herod's inquiry as to the date, shown in ἀπὸ διετούς. (2) If we place together (α) the prophecy in Num. xxiv. 17, which could hardly be unknown to the Eastern astrologers, and (β) the assertion of Suetonius, (Vesp. c. 4), 'Percrebuerat Oriente toto *vetus et constans opinio, esse in fatis, ut eo tempore Judæa profecti rerum potirentur*;' and Tacitus, v. 13, 'Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore ut valesceret Oriens, profectique Judæa rerum potirentur,' and (γ) the prophecy, also likely to be known in the East, of the seventy weeks in Daniel ix. 24; we can, I think, be at no loss to understand how any remarkable celestial appearance at this time should have been interpreted as it was. (3) There is no ground for supposing the magi to have been three in number, nor to have been kings. The first tradition appears to have arisen from the number of their gifts: the second, from the prophecy in Is. lx. 3.—2. αὐτοῦ τὸν ἀστέρα.] This expression of the magi, 'we have seen his star,' does not seem to point to any miraculous appearance, but to something observed in the course of their watching the heavens. Now we learn from astronomical calculations, that a remarkable conjunction of the planets of our system took place a short time before the birth of our Lord. In the year of Rome 747, on the 20th of May, there was a conjunction of Jupiter and Saturn in the 20th degree of the constellation Pisces, close to the first point of Aries, which was the part of the heavens noted in astrological science as that in which the signs denoted the greatest and most noble events. On the 27th of October, in the same year, another conjunction of the same planets took place, in the 16th degree of Pisces: and on the 12th of November a third, in the 15th degree of the same sign. On these two last occasions the planets were so near, that an ordinary eye would regard them as one star of surpassing

brightness. (Ideler. Handbuch der Chronologie, ii. 399, sqq. also Winer, Realwörterbuch, under Stern der Weisen, which see.) Supposing the magi to have seen the first of these conjunctions, they saw it actually 'in the East;' for on the 20th of May it would rise shortly before the sun. If they then took their journey, and arrived at Jerusalem in a little more than five months, (the journey from Babylon took Ezra four months, see Ezra vii. 9,) if they performed the route from Jerusalem to Bethlehem in the evening, as is implied, the November conjunction, in 15° of Pisces, would be before them in the direction of Bethlehem, coming to the meridian about 8 o'clock P.M. These circumstances would seem to form a remarkable coincidence with the history in our text. They are in no way inconsistent with the word ἀστέρα, which cannot surely be pressed to its mere literal sense of one single star, but understood in its wider astrological meaning: nor is this explanation of the star directing them to Bethlehem at all repugnant to the plain words of vv. 9, 10, importing its motion from S.E. towards S.W., the direction of Bethlehem. We may further observe, that no part of the text respecting the star, asserts, or even implies, a miracle; and that the very slight apparent inconsistencies with the above explanation are no more than the report of the magi themselves, and the general belief of the age would render unavoidable. If this subservience of the superstitions of astrology to the Divine purposes be objected to, we may answer with Wetstein, 'Superest igitur ut illos ex regulis artis suæ hoc habuisse existimemus: quæ licet certissime fallis, vana, atque fallax esset, casu tamen aliquando in verum incidere potuit. Admirabilis hinc elucet sapientia Dei, qui hominum erroribus et sceleribus usus Josephum per scelus fratrum in Ægyptum deduxit, regem Babelis per haruspicia et sortes Judæis immisit, (Ezech. xxi. 21, 22,) et magos hic per astrologiam ad Christum direxit.'—It may be remarked that Abarbanel the Jew, who knew nothing of this conjunction, relates it (Maajne haschnah. cited by Münter in Ebrard, Wissenssch. Kritik, p. 248) as a tradition, that no conjunction could be of mightier import than that of Jupiter and Saturn, which planets were in conj. A.M. 2365, before the birth of Moses, in the sign of Pisces; and thence remarks that that sign was the most significant one for the Jews. From this consideration he concludes that the conjunction







μάγους <sup>h</sup> ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομέ- <sup>h</sup> here and in  
 νου ἀστέρος, <sup>s</sup> καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε Πο- <sup>ver. 16 only.</sup>  
 ρευθέντες <sup>i</sup> ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ <sup>i</sup> Dent. xix, 18.  
 εὔρητε, ἀπαγγεῖλάτε μοι, ὅπως καὶ γὼ <sup>k</sup> ἐλθὼν προσκυ- <sup>k</sup> Gen. xxvii.  
 νήσω αὐτῷ. <sup>9</sup> οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύ- <sup>35. Prov.</sup>  
 θησαν. καὶ ἰδὼν ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ <sup>1</sup> προ- <sup>xxiii, 35.</sup>  
 ἦγεν αὐτοὺς, ἕως ἐλθὼν <sup>†</sup> ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον. <sup>1</sup> ch. xiv, 22.  
<sup>10</sup> ἰδόντες δὲ τὸν ἀστέρα <sup>m</sup> ἐχάρησαν χαρὰν μεγάλην σφό- <sup>m</sup> Dent. vii, 23.  
 δρα. <sup>11</sup> καὶ ἐλθόντες εἰς τὴν οἰκίαν <sup>†</sup> εἶδον τὸ παιδίον <sup>29.</sup>  
 μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ <sup>n</sup> πεσόντες προσεκύ- <sup>n</sup> 2 Kings i, 2.  
 νησαν αὐτῷ, καὶ <sup>o</sup> ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν <sup>o</sup> Dent. xxviii.  
<sup>12. Jer. xxvii.</sup>  
<sup>25.</sup>

—μοι ἐξελ. CK Arm.—ποιμί(αι)νι D.—8. ὅταν δὲ D.—ἐπαγγεῖλατε D.—9. rec. ἔστη, but txt BCD.—ἐπάνω τοῦ π. D *be*.—11. rec. εὔρον τ. π. with *be*, but txt BCDEKLMS and nearly all mss. Syrr. Æth. Copt. Sahid. Arm. Orig. Eus. Chrys. al.

*perfecti*, may have been derived from these words of the LXX.—7. ἠκρίβωσε] ascertained accurately.—φαινομένου] the participle of the *present*; 'non *initium*, sed *continuitas*, denotatur,' Grot.; the question of Herod would be, 'How long has the star been seen?' and the *direct* expression of this question would be, πόσον ἤδη χρόνον φαίνεται ὁ ἀστὴρ;—De Wette takes the part. for an *imperfect*; most comm. for *φανέντος*, the aorist; Meyer as above.—8. πορευθέντες . . . ἐλθὼν] The pleonastic use of these words, common as a Hebraism in the N. T. (see Eph. ii. 17. 1 Pet. iii. 19,) is also idiomatic in English; and it may be remarked, that although not strictly needed in the sentences where they occur, their insertion always give fulness and accuracy to the meaning.—9] On this see note on ver. 2. ἐπάνω οὗ ἦν τ. π. may mean, 'over that part of Bethlehem where the young child was,' which they might have ascertained by inquiry. Or it may even mean, 'over the whole town of Bethlehem.' If it is to be understood as standing over the house, and thus indicating to the Magi the position of the object of their search, the whole incident must be regarded as miraculous. But this is not necessarily implied, even if the words of the text be literally understood; and in a matter like astronomy, where popular language is so universally inaccurate, and the Scriptures so generally use popular language, it is surely not the letter, but the spirit of the narrative which we are to believe.—11. μετὰ Μαρίας] No stress must be laid on the omission of Joseph here. In the parallel account as regarded the shepherds, in Luke ii. 16, he is mentioned. I would rather regard the omission here as indicating a simple matter of fact, and con-

tributing to show the truthfulness of the narrative:—that Joseph happened not to be present at the time. If the meaning of τὴν οἰκίαν is to be pressed, (as in a matter of detail I think it should,) it will confirm the idea that Joseph and Mary, probably under the idea that the child was to be brought up at Bethlehem, dwelt there some time after the Nativity. Epiphanius supposes that Mary was at this time on a visit to her kindred at Bethlehem (possibly at a passover) as much as two years after our Lord's birth. (Vol. i. p. 43. 154. 430.) But if Mary had kindred at Bethlehem, how could she be so ill-provided with lodgings, and have (as is implied in Luke ii. 7) sought accommodation at an inn? And the supposition of two years having elapsed, derived probably from the διετούς of ver. 16, will involve us in considerable difficulty. There seems to be no reason why the Magi may not have come within the forty days before the Purification, which itself may have taken place in the interval between their departure and Herod's discovery that they had mocked him. No objection can be raised to this view from the ἀπὸ διετούς of ver. 16: see note there. The general idea is, that the Purification was *previous* to the visit of the Magi. Being persuaded of the historic reality of these narratives of Matt. and Luke, we shall find no difficulty in also believing that, were we acquainted with all the events as they happened, their reconciliation would be an easy matter; whereas now the two independent accounts, from not being aware of, seem to exclude one another. How often will this be the case in ordinary life? e.g. in the giving of evidence. And nothing can more satisfactorily show the veracity and independence

p Gen. xliii. 26. P <sup>10</sup> προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρ- B C D  
 10. PSALM XXXI.  
 10. Heb. xl. 7. <sup>12</sup> καὶ <sup>11</sup> χρηματισθέντες κατ' ὄναρ μὴ ἄνακάμψαι  
 11. JER. XXXI.  
 11. (NUNAVI. 2. <sup>12</sup> πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ <sup>5</sup> ἀνεχώρησαν εἰς τὴν  
 12. JER. XXXI.  
 12. (NUNAVI. 2. <sup>13</sup> ἄναχωρησάντων δὲ αὐτῶν, ἰδοὺ ἄγγελος κυρίου φαί-  
 13. JER. XXXI.  
 13. (NUNAVI. 2. <sup>14</sup> νεται κατ' ὄναρ τῷ Ἰωσήφ λέγων Ἐγερθεὶς ἑπαράλαβε  
 14. JER. XXXI.  
 14. (NUNAVI. 2. <sup>15</sup> τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, B C D Z  
 15. JER. XXXI.  
 15. (NUNAVI. 2. <sup>16</sup> καὶ ἵσθι ἐκεῖ ἕως ἂν εἰπῶ σοί· μέλλει γὰρ Ἡρώδης \*ζη-  
 16. JER. XXXI.  
 16. (NUNAVI. 2. <sup>17</sup> τεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. <sup>14</sup> ὁ δὲ ἐγερθεὶς παρ-  
 17. JER. XXXI.  
 17. (NUNAVI. 2. <sup>18</sup> ἔλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ <sup>5</sup> ἀνε-  
 18. JER. XXXI.  
 18. (NUNAVI. 2. <sup>19</sup>χώρησεν εἰς Αἴγυπτον, <sup>15</sup> καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς  
 19. JER. XXXI.  
 19. (NUNAVI. 2. <sup>20</sup> Ἡρώδου· ἵνα πληρωθῇ τὸ ῥῆθ' ἐν ὑπὸ † κυρίου διὰ τοῦ  
 20. JER. XXXI.  
 20. (NUNAVI. 2. <sup>21</sup> προφήτου λέγοντος <sup>2</sup> Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν  
 21. JER. XXXI.  
 21. (NUNAVI. 2. <sup>22</sup> μου. <sup>16</sup> τότε Ἡρώδης ἰδὼν ὅτι <sup>a</sup> ἐνεπαίχθη ὑπὸ τῶν μά-

τὸν παῖδα D.—13. aft. αὐτῶν add εἰς τὴν χώραν αὐτῶν B.—ἐφάρη B *abcd* Iren. txt CDK al.—τὸν παῖδα D (twice).—14. διεγερ. D.—τὸν παῖδα D.—15. rec. τοῦ κ., but txt B C D Z.—16. διετίεας D. bimatu *abcd* Lucif. txt B C Z.—κάτω D.—17. rec. ὑπὸ

of the narrators, where their testimony to the main facts, as in the present case, is consentient. — **θησαυροὺς**] chests or bales, in which the gifts were carried during their journey. The ancient Fathers were fond of tracing in the gifts symbolical meanings: ὡς βασιλεῖ, τὸν χρυσόν· ὡς δὲ τεθνηξομένην, τὴν σμύρναν. ὡς δὲ θεῶν, τὸν λίβανον. Origen, ag. Celsus, p. 47. Similarly Irenæus, iii. 10: χρυσὸν αὐτῷ γεννηθέντι βασιλείας σύμβολον προσεκόμισαν οἱ μάγοι. (Clem. Alex. p. 206, Potter.) We cannot conclude from these gifts that the Magi came from Arabia, as they were common to all the East. Strabo says that the best frankincense comes from the borders of Persia. (Book xvi. p. 1129. Wetstein.)

**13—23. ἐγερθεὶς παρ.]** 'Arise and take with thee;' not, 'When thou hast arisen (in the morning), take.' The command was immediate; and Joseph made no delay. He must be understood as having arisen the same night, and departed forthwith. (The same words are also used in vv. 20, 21, where no haste is necessarily implied.) Egypt, as near, as a Roman province and independent of Herod, and much inhabited by Jews, was an easy and convenient refuge. τοῦ ἀπολ. is not a Hebraism, but pure Greek, implying the purpose. See Soph. Trach. 57, and Hermann's note.—**15. ἐξ Αἰγύπτου]** This citation shows the almost universal application in the N. T. of the prophetic writings to the expected Messiah, as the general antitype of all the events of the typical dispensation. We shall have occasion to remark the same again and

again in the course of the Gospels. It seems to have been a received axiom of interpretation, (which has, by its adoption in the N. T., received the sanction of the Holy Spirit Himself, and now stands for our guidance,) that the subject of all allusions, the represented in all parables and dark sayings, was He who was to come, or the circumstances attendant on His advent and reign.—The words are written in Hosea of the children of Israel, and are rendered from the Hebrew.—A similar expression, with regard to Israel, is found in Exod. v. 22, 23.—**16.]** Josephus makes no mention of this slaughter; nor is it likely that he would have done. Not more than ten or twelve children most probably perished, in so small a place as Bethlehem and its neighbourhood. The modern objections to this narrative may be answered best by remembering the monstrous character of this tyrant, of whom Josephus asserts, (Ant. xvii. 6, 5,) μέλαινα χολὴ αὐτὸν ἦρει ἐπὶ πᾶσιν ἐξαγριάνουσα. Herod had marked the way to his throne, and his reign itself, with blood; had murdered his wife and three sons (the last just about this time); and was likely enough, in blind fury, to have made no inquiries, but given the savage order at once.—Besides, there might have been a reason for not making inquiry, but rather taking the course he did, which was sure, as he thought, to answer the end, without divulging the purpose. The word λάθρα in ver. 7 seems to favour this view.—Macrobius (Saturnalia, ii. 4) relates an anecdote of Augustus: 'Cum audisset inter

γων, ἐθυμώθη λίαν, καὶ <sup>b</sup> ἀποστείλας ἀνείλε πάντας τοὺς <sup>b</sup> παῖδας τοὺς ἐν <sup>c</sup> Βηθλεὲμ καὶ ἐν <sup>c</sup> πᾶσι τοῖς ὁρίοις αὐτῆς, <sup>c</sup> ἀπὸ <sup>d</sup> διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν <sup>d</sup> ἡ κρι- <sup>d</sup> βωσε παρὰ τῶν μάγων. <sup>17</sup> Τότε ἐπληρώθη τὸ ῥηθὲν <sup>e</sup> † διὰ <sup>e</sup> Ἰερεμίου τοῦ προφήτου λέγοντος <sup>18</sup> <sup>f</sup> Φωνὴ ἐν <sup>f</sup> Ῥαμᾷ <sup>15</sup> ἡκούσθη, [θρηῆνος καὶ] <sup>g</sup> κλαυθμὸς καὶ <sup>h</sup> ὀδυρμὸς πολὺς, <sup>g</sup> Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς καὶ οὐκ <sup>h</sup> \* ἤθελε <sup>i</sup> παρα- <sup>h</sup> κληθῆναι, ὅτι οὐκ <sup>k</sup> εἰσί. <sup>19</sup> Τελευτήσαντος δὲ τοῦ Ἡρώ- <sup>i</sup> δου, ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ <sup>k</sup> ἐν Αἰγύπτῳ <sup>20</sup> λέγων <sup>l</sup> Ἐγερθεὶς παράλαβε τὸ παιδίον <sup>l</sup> καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τε- <sup>m</sup> θηήκασι γὰρ οἱ <sup>m</sup> ζητοῦντες τὴν <sup>n</sup> ψυχὴν τοῦ παιδίου. <sup>21</sup> ὁ <sup>n</sup> δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ <sup>o</sup> καὶ <sup>o</sup> \* ἦλθεν εἰς γῆν Ἰσραὴλ. <sup>22</sup> ἀκούσας δὲ ὅτι Ἀρχέλαος <sup>p</sup> βασιλεύει <sup>p</sup> [ἐπὶ] τῆς Ἰουδαίας <sup>q</sup> ἂντὶ Ἡρώδου τοῦ πα-

Ἰερ., but txt (ὑπὸ κυρίου διὰ D) BCDZ 6 *abcv* Syrr. Chrys. Hier. Sahid. — 18. *θρηῆν*. καὶ om. BKZ 2 *abcv* Copt. Sahid. Æth. Hil. Ambr. Hier. ins. CD (?) — for *ὀδυρμὸς*, *βρ* . . . . Z. — *ἡθέλησεν* DZ *ac* Hil. txt BC (?). — 20. *τὸν παῖδα* D. — 21. *διεγέρθεις* D. — *τὸν παῖδα* D. *εἰσῆλθεν* BC. txt D (?) — for *γῆν*, *τὴν* D. — 22. *ἐπὶ* om. B 11 al.

pueros quos in Syria Herodes rex Judæorum intra bimatum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis porcum esse (τὸν ὄν?) quam filium (τὸν υἱόν?). But Macrobius wrote in the fifth century, and the words 'intra bimatum' look very like a quotation from our narrative. Besides, the anecdote shows great ignorance of the chronology of Herod's reign. Antipater, the last put to death of his sons, was of full age at his execution. — ἐνεπαίχθη] Loquitur Matth., ex sensu et opinione Herodis. (Calvin.) — ἀπὸ διετούς] i.e. παιδίου, not χρόνου. This expression must not be taken as any very certain indication of the time when the star did actually appear. The addition καὶ κατωτέρω implies that there was uncertainty in Herod's mind as to the age pointed out; and if so, why might not the jealous tyrant, although he had accurately ascertained the date of the star's appearing, have taken a range of time extending before as well as after it, the more surely to attain his point? — 17. τὸ ῥηθ. δ. Ἰερ.] Apparently an accommodation of the prophecy in Jer. xxxi. 15, which was originally written of the Babylonish captivity. We must not draw any fanciful distinction between τότε ἐπληρώθη and ἵνα πληρωθῇ, but rather seek our explanation in the acknowledged system of prophetic interpretation among the Jews, still extant in their Rabbinical books,

and now sanctioned to us by N. T. usage; at the same time remembering, for our caution, how little even now we understand of the full bearing of prophetic and typical words and acts. None of the expressions of this prophecy must be closely and literally pressed. The link of connexion seems to be Rachel's sepulchre, which (Gen. xxxv. 19) was in the way to Bethlehem; and from that circumstance, perhaps, the inhabitants of that place are called her children. We must also take into account the close relation between the tribes of Judah and Benjamin, which had long subsisted. Ramah was six miles to the north of Jerusalem, in the tribe of Benjamin (Jer. xl. 1); so that neither must this part of the prophecy be strictly taken. — 20. τεθνήκασι γὰρ] The plural here is not merely idiomatic, but a citation from Exod. iv. 19, where the same words are spoken to Moses. ζητεῖν τὴν ψυχὴν = ψῆν ψῆν. Herod the Great died of a dreadful disease at Jericho, in the seventieth year of his age, and the thirty-eighth of his reign, A. U. C. 750. Jos. B. J. i. 33, 8. — 22. ἀκούσας δὲ] Archelaus was the son of Herod by Malthace, a Samaritan woman: he was brought up at Rome (Jos. B. J. i. 31, 1); succeeded his father, but never had the title of king, only that of Ethnarch, with the government of Idumæa, Judæa, and Samaria, the rest of his father's dominions being divided between



p. John xliii. τὸς αὐτοῦ, ἐφοβήθη ὃ ἐκεῖ ἀπελθεῖν. χρηματισθεὶς δὲ κατ' B C D  
 3 al. Dent.  
 i. 37.  
 q = ver. 14. ὄναρ, ἠνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, <sup>23</sup> καὶ  
 1 Kings xix. ἐλθὼν ῥ κατέκρυψε εἰς πόλιν λεγομένην Ναζαρέτ. ὅπως  
 10. 110s. xli.  
 12.  
 r ch. iv. 13. ὁ πληρωθῇ τὸ ῥῆθ' ἐν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος  
 (Chrys. xlix. 1.) κληθήσεται.

Eus. txt C D (?).—23. ναζαρεθ C E K 12 *abcv* Copt. Sahid. Arm. Eus. Cyr. txt B D.

his brothers Philip and Antipas. (Jos. Ant. xvii. 11, 4.) But, (1) very likely the word *βασιλεύω* is here used in the wider meaning:—(2) Archelaus did, in the beginning of his reign, give out and regard himself as king: τὸ πλῆθος . . . ἐνχαριστῆ . . . τῆς πρὸς αὐτὸν θεραπείας ὡς πρὸς βέβαιον ἡδὴ βασιλεία (Jos. B. J. ii. 1, 1): (3) in ch. xiv. 9, Herod the Tetrarch is called ὁ βασιλεύς.—In the ninth year of his government Archelaus was dethroned, οὐ μόνον Ἰουδαίους, ἀλλὰ καὶ Σαμαρεῖσι χρησάμενός ὡμῶς, πρεσβευσαμένων ἐκατέρων κατ' αὐτοῦ πρὸς Καίσαρα, . . . φυγαδεύεται μὲν εἰς Βιένναν πόλιν τῆς Γαλατίας . . . (ibid. ii. 7, 3.) i. e. Vienne, in Gaul.—ἀνεχώρησεν εἰς τ. μ. τ. Γαλ.] This account gives rise to some difficulty as compared with Luke's history. It would certainly, on a first view, appear that the writer was not aware that Nazareth had been before this the abode of Joseph and Mary. And it is no real objection to this, that he elsewhere calls Nazareth τὴν πατρίδα αὐτοῦ, ch. xiii. 54. 57. It is perhaps just possible that Matthew, writing for Jews, although well aware of the previous circumstances, may not have given them a place in his history, but made the birth at Bethlehem the prominent point, seeing that his account begins at the birth (i. 18), and does not localize what took place before it, which is merely inserted as subservient to that great leading event. If this view be correct, all we could expect is, that his narrative would contain *nothing inconsistent* with the facts related in Luke; which we find to be the case.—I should prefer, however, believing, as more consistent with the fair interpretation of our text, that Matthew himself was not aware of the events related in Luke i. ii., and wrote under the impression that Bethlehem was the original dwelling-place of Joseph and Mary. Certainly, *had we only his Gospel*, this inference from it would universally be made.—ἀνεχώρησεν must not be pressed into the service of reconciling the two accounts, by being rendered *returned*; for the same word is used (ver. 14) of the journey to Egypt.—23. ὅπως πληρωθῇ] These words refer to the Divine purpose in the event,

not to that of Joseph in bringing it about.—τὸ ῥῆθ' ἐν δ. τ. πρ.] These words are no where verbatim to be found, nor is this asserted by the Evangelist; but that the sense of the prophets is such. In searching for such sense, the following hypotheses have been made—none of them satisfactory:—(1) Euthymius says, ποῖοι προφηταὶ τοῦτο εἶπον, μὴ ζητήσῃς οὐχ ἐνρήσεις γάρ. διότι πολλὰ τῶν προφητικῶν βιβλίων ἀπώλοντο, τὰ μὲν, ἐν ταῖς αἰχμαλωσίαις, τὰ δὲ καὶ ἐξ ἀμελείας τῶν Ἑβραίων, τινὰ δὲ καὶ ἐκ κακουργίας. But the expression διὰ τ. πρ. seems to have a wider bearing than is here implied. (2) The general sense of the prophets is, that Christ should be a despised person, as the inhabitants of Nazareth were (John i. 47). But surely this part of the Messiah's prophetic character is not general or prominent enough, in the absence of any direct verbal connexion with the word in our text, to found such an interpretation on; nor, on the other hand, does it appear that an inhabitant of Nazareth, as such, was despised; only that the obscurity of the town was, both by Nathanael and the Jews, contrasted with our Lord's claims. (3) The *Nazarites* of old were men holy and consecrated to God; e. g. Samson (Judg. xiii. 5), Samuel (1 Sam. i. 12). But (a) our Lord did not (like John the Baptist) lead a life in accordance with the Nazarite vow, but drank wine, &c., and set himself in marked contrast with John in this very particular (Matt. xi. 18, 19); and (β) the word for *Nazarite* is *Ναζιρ*, (Judg. xiii. 5,) or *Ναζιραῖος*, (Judg. xvi. 18 alex.,—Lam. iv. 7,) whereas this, denoting an inhabitant of Nazareth, is *Ναζωραῖος* always in the N. T., except in Mark x. 47, where it is *Ναζαρηνός*. (4) There may be an allusion to נָצַר, a branch, by which name our Lord is called in Is. xi. 1, and from which word it appears that the name Nazareth is probably derived. But this word is only used in the place cited; and in by far the more precise prophecies of the Branch, Zech. iii. 8. vi. 12. Jer. xxiii. 5. xxxiii. 15, and Is. iv. 2, the word נָצַר is used.—I leave it, therefore, as an unsolved difficulty.



III. 1' EN [δὲ] ταῖς ἡμέραις ἐκείναις <sup>s</sup> παραγίνεται <sup>s=Heb. ix. 11. 1 Macc. iv. 46.</sup> Ἰωάννης ὁ βαπτιστής, <sup>t</sup> κηρύσσων ἐν <sup>u</sup> τῇ ἐρήμῳ τῆς <sup>t= N. T. pas- sim. Exod. xxxii. 5. u ch. iv. 1 et. Exod. iii. 1. Judg. i. 16. x Is. xlii. 8.</sup> Ἰουδαίας, <sup>2</sup> [καὶ] λέγων <sup>x</sup> Μετανοεῖτε· <sup>y</sup> ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. <sup>3 z</sup> οὗτος γάρ ἐστιν ὁ ῥηθεὶς <sup>†</sup> διὰ

Jer. xviii. 8 al. y = ch. xxi. 34. Lam. iv. 18. Ezek. xii. 23. z Isa. xl. 3.

CHAP. III. 1. δὲ om. DKLMS 15 al δ Copt. Arm. Chrys. Theophyl. ins. B C (?).— καὶ om. B Copt. Sahid. Hil. ins. C D *abc* (?)—3. rec. ὑπὸ Ἡσ. txt B C D 5 *abc*

CHAP. III. 1—12.] Mark i. 1—8. Luke iii. 1—17. Here the synoptic narrative begins, its extent being the same as that specified by Peter in Acts i. 22, 'from the baptism of John till the day that He was taken up from us.' For a critical comparison of the narratives in the various sections, see notes on Mark. In this Gospel I have generally confined myself to the subject-matter.—1. ἐν δὲ ταῖς ἡμ. ἐκ.] The last matter mentioned was the dwelling at Nazareth: and though we must not take the connexion strictly as implying that *Joseph* dwelt there all the intermediate thirty years, the *ἡμέραι ἐκείναι* must be understood to mean that we take up the persons of the narrative where we left them; i.e. dwelling at Nazareth. See Exod. ii. 11, LXX.—*παραγίνεται*] *Came forward*—made his appearance. The title Ἰω. ὁ βαπτ. shows that Matthew was writing for those who well knew John the Baptist as an historical personage. Josephus, in mentioning him, (Ant. xviii. 5, 2,) calls him Ἰωάννης ὁ ἐπικαλούμενος Βαπτιστής.—John was, strictly speaking, a prophet; belonging to the legal dispensation; a rebuker of sin, and preacher of repentance. The expression in Luke, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννῃ, is the usual formula for the Divine commission of the Prophets. (Jer. i. 1. Ezek. vi. 1. vii. 1, &c.) And the effect of the Holy Spirit on John was more in accordance with the O. T. than the N. T. inspiration; more of a sudden overpowering influence, as in the Prophets, than a gentle indwelling manifested through the individual character, as in the Apostles and Evangelists.—The baptism of John was of a deeper significance than that usual among the Jews in the case of proselytes, and formed an integral part of his divinely appointed office. See below, note on ver. 15. It was emphatically the baptism of *repentance* (λουτρὸν μετανοίας, says Olshausen, but not λουτρὸν παλιγγενεσίας, Luke iii. 3. Titus iii. 5). We find in Acts xviii. 24. 26. xix. 1. 7, accounts of persons who had received the baptism of John, who believed, and (in Apollos's case) taught accurately the things concerning the Lord; but required instruction and (xix. 5) rebaptizing in the name of the Lord

Jesus. Whether the baptism practised by the disciples before the Resurrection was of the same kind, and required this renewal, is uncertain. The fact of our Lord Himself having received baptism from John, is decisive against the identity of the two rites, as also against the idea (Olsh. i. 154, note) derived from Acts xix. 4, that John used the formula βαπτίζω σε εἰς τὸν ἐρχόμενον. His whole mission, as Olsh. well observes, was calculated, in accordance with the office of the law which gives the knowledge of sin, (Rom. iii. 20,) to bring men's minds into that state in which the Redeemer invites them, (Matt. xi. 28,) as weary and heavy-laden, to come to Him.—ἐν τῇ ἐρήμῳ] Where, also, he had been brought up, Luke i. 80. This tract was not strictly a desert, but thinly peopled, and abounding in pastures for flocks. Josephus, B. J. iii. 10, 7, says, that the Jordan διατέμνει τὴν Γεννήσαρ μέσσην, ἔπειτα πολλὴν ἀναμειτρούμενος ἐρημίαν εἰς τὴν Ἀσφαλτίτιν ἔξιμι λίμνην. See Judg. i. 16. 1 Kings ii. 34. This ἔρημος answers to πᾶσα ἡ περιχωρος τοῦ Ἰορδάνου in Luke iii. 3. See note on ch. iv. 1.—2. μετανοεῖτε] Used by the Baptist in the O. T. sense of turning to God as his people, from the spiritual idolatry and typical adultery in which the faithless among the Jews were involved. This, of course, included personal amendment in individuals. See Luke iii. 10—14. Josephus describes John, Ant. xviii. 5, 2, as τοὺς Ἰουδαίους κελεύοντα ἀρετὴν ἐπασκοῦντας καὶ τῇ πρὸς ἀλλήλους δικαιοσύνῃ καὶ πρὸς τὸν θεὸν εὐσεβείᾳ χρωμένους βαπτισμῷ συνέναι.—ἡ βασιλεία τῶν οὐρανῶν] An expression peculiar in the N. T. to Matthew—the more usual one is ἡ βασ. τοῦ θεοῦ—but common in the Rabbinical writers, who do not however, except in one or two places, mean by it the reign of the Messiah, but the Jewish religion—the theocracy. But from the use of it by Matthew here, and in iv. 17. x. 7, we may conclude that it was used by the Jews, and understood, to mean the advent of the Christ, probably from the prophecy in Dan. ii. 44. vii. 13, 14. 27.—It has been observed by recent critics, that wherever the term βασ. τ. οὐρ. (or its equivalent) is

a only. Gen. xlix. 17. 1 Kings vi. 12. b ch. vi. 25. 28. vii. 15. Zeph. i. 8. c 4 Kings i. 8. d Luke xii. 33. Eph. vi. 14. Gen. xxxv. 11. e Mark i. 6 only. Lev. xi. 22. f = Mark i. 6 only. See Jude 13. g = Rev. xvi. 14. See Deut. xxviii. 7. h ch. xiv. 35 al. Gen. xlii. 10. i 4 Kings v. 14.

Ἡσαίου τοῦ προφήτου λέγοντος Φωνὴ βοῶντος ἐν τῇ B C D  
ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς  
<sup>a</sup> τρίβους αὐτοῦ. <sup>4</sup> αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ <sup>b</sup> ἔνδυμα  
αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ <sup>c</sup> ζῶνην δερματίνην περὶ  
τὴν <sup>d</sup> ὀσφὺν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν <sup>e</sup> ἀκρίδες καὶ  
μέλι <sup>f</sup> ἄγριον. <sup>5</sup> τότε <sup>g</sup> ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσό-  
λυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ <sup>h</sup> περίχωρος τοῦ  
Ἰορδάνου, <sup>6</sup> καὶ <sup>i</sup> ἐβαπτίζοντο ἐν τῇ Ἰορδάνῃ \* ὑπ' αὐτοῦ,

Syr. Sahid. Æth. — aft. αὐτοῦ, *abc* Iren. add *omnis vallis implebitur, et omnis mons et collis humiliabitur, et erunt omnia prava in directa et aspera in vias planas, et videbit omnis caro salutare dei.* — 6. aft. ἐβαπτ. ins. πάντες C\*\*. txt B C D *abcv.* — aft. Ἰορδ. ins. *ποταμῷ* B C M 15 Syr. Copt. Sahid. Æth. Orig. Bas. Euth. om. D *abc*

used in the N. T., it signifies, not the Church, nor the Christian religion, but strictly the kingdom of the Messiah, which is to be revealed hereafter. I should doubt this being *exclusively* true. The state of Christian men now is undoubtedly a part of the bringing in of the kingdom of Christ, and, as such, is included in this term. See Mark xii. 34.—3. οὗτος γάρ ἐστιν] Not the words of the Baptist, meaning ἐγὼ γάρ εἰμι, as in John i. 23, but of the Evangelist; and ἐστιν is not for ἦν, but represents to us the place which the Baptist fills in the prophetic-historical scheme.—The words ἐν τῇ ἐρήμῳ belong in the Hebrew to ἐτοιμάσατε, but in the LXX and here to βοῶντος.—The primary and literal application of this prophecy to the return from captivity is very doubtful. If it ever had such an application, we may safely say that its predictions were so imperfectly and sparingly fulfilled in that return, or any thing which followed it, that we are necessarily directed onward to its greater fulfilment—the announcement of the kingdom of Christ. Euthymius remarks, οὐδὲν δὲ κυρίου καὶ τρίβους αὐτοῦ καλεῖ τὰς ψυχὰς, ὧν ἐπιβαίνειν ἔμελλεν ὁ λόγος τοῦ εὐαγγελίου, ὃς καὶ προτρέπεται ἐτοιμάζειν, ἵησθαι καθαίρειν, τῷ ἐργαλείῳ τῆς μετανοίας ἀνυσιπῶντας μὲν τὰς ἀκάνθους τῶν παλῶν, ἐκρίπτοντας δὲ τοὺς λίθους τῆς ἁμαρτίας, καὶ οὕτως εὐθείας καὶ ὁμαλὰς αὐτὰς ἀπεργάζεσθαι πρὸς ὑποπόδην αὐτοῦ.—4. αὐτὸς δὲ ὁ Ἰω.] As John was the Elias of prophecy, so we find in his outward attire a striking similarity to Elias, who was ἀνὴρ δασύς, καὶ ζῶνην δερματίνην περιεζωσμένος τὴν ὀσφὺν αὐτοῦ. 4 Kings i. 8. The garment of camel's hair was not the camel's skin with the hair on, which would be too heavy to wear, but raiment woven of camel's hair, such as Josephus speaks of, (B. J. i. 24, 3,) ἐσθητε ἐκ τρι-

χῶν πεποιημένα, as a contrast to ἐσθ. βασιλικαί. From Zech. xiii. 4, it seems that such a dress was known as the prophetic garb: 'neither shall they (the prophets) wear a rough garment (ἐσθρὴν τριχίνην, LXX, who, however, make it a garment of penitence for having deceived) to deceive.'—ἀκρίδες] There is no difficulty here. The ἀκρίς, permitted to be eaten, Levit. xi. 22, was used as food by the lower orders in Judaea, and mentioned by Strabo and Pliny as eaten by the Æthiopians, and by many other authors as articles of food. Jerome, adv. Jovinian. ii. 6, says, "Apud Orientales et Libyæ populus quia per desertum et calidam eremi vastitatem locustarum nubes reperiantur, locustis vesci moris est: hoc verum esse Joannes quoque Baptista probat." Shaw found locusts eaten by the Moors in Barbary. (Travels, p. 164.)—μέλι ἄγριον] See 1 Sam. xiv. 25. Here, again, there is no need to suppose any thing else meant but honey made by wild bees. Schulz (cited by Winer, Rēalw. and De Wette) found such honey in this very wilderness in our own time. See Psalm lxxxi. 16. Judg. xiv. 8. Deut. xxxii. 13. The passage usually cited from Diodorus Siculus (xix. 94) to show that μέλι ἄγριον exuded from trees, does not necessarily imply it. φέται γὰρ παρ' αὐτοῖς τὸ πέπερι ἀπὸ τῶν δένδρων, καὶ μέλι πολὺ τὸ καλούμενον ἄγριον, ᾧ χρῶνται ποτῶ μεθ' ὕδατος. Suidas certainly makes it a gum: μ. ἄγ. ὕπερ ἀπὸ τῶν δένδρων ἐπισυναγόμενον, μάννα τοῖς πολλοῖς προσαγορεύεται.—5. τότε ἐξῆπ.] The latter καὶ here has been supposed to mean 'especially,' seeing that Judaea was part of the περίχωρος; as in the expression ἄλλως τε καί. But the former καὶ πᾶσα will hardly allow this. καὶ πᾶσα ἡ περ. means all the neighbourhood of Jōdan not included in Jerusalem and Judaea before mentioned. Parts of Peræa, Samaria, Gali-

<sup>k</sup> ἔξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. ἴδων δὲ πολ- <sup>k</sup> Acts xix. 18.  
 λους τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους <sup>l</sup> ἐπὶ <sup>James v. 16.</sup>  
 τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς <sup>m</sup> Γεννήματα ἐχιδνῶν, <sup>Dan. vi. 10.</sup>  
 τίς <sup>n</sup> ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; <sup>ὁμολ. ἐφ'</sup>  
<sup>ἀμαρτ.</sup>  
<sup>Sir. iv. 26.</sup>  
<sup>l = Luke xxiii.</sup>  
<sup>1 s.</sup>  
<sup>m = Ch. xii. 24al.</sup>

Josh. xv. 14 compl.

n Luke vi. 47. 2 Chron. xv. 3.

Hil. (?) — 7. αὐτοῦ om. B Sahid. Orig. ins. C D abcv. (D is deficient from III. 7 to

lee, and Gaulonitis come under this deno-  
 mination.—There need be no surprise at  
 such multitudes going out to John. The  
 nature of his announcement, coupled with  
 the prevalent expectation of the time, was  
 enough to produce this effect. See, as  
 strictly consistent with this account, Matt.  
 xi. 7—15.—6. ἐβαπτίζοντο] When men were  
 admitted as proselytes, three rites were per-  
 formed—circumcision, baptism, and obla-  
 tion; when women, two—baptism and obla-  
 tion. The baptism was administered in the  
 day-time, by immersion of the whole person;  
 and while standing in the water the prose-  
 lyte was instructed in certain portions of the  
 law. The whole families of proselytes, in-  
 cluding infants, were baptized. It is most  
 probable that John's baptism in outward  
 form resembled that of proselytes. See  
 above, on ver. 1. Some (De Wette, Winer,  
 Paulus, Meyer) deny that the proselyte bap-  
 tism was in use before the time of John; but  
 the contrary has been generally supposed,  
 and maintained (by Lightfoot, Schoettgen,  
 Buxtorf, Wetstein, Bengel). Indeed the  
 baptism or lustration of a proselyte on ad-  
 mission would follow as a matter of course,  
 by analogy from the constant legal practice  
 of lustration after all uncleannesses; and it  
 is difficult to imagine a time when it would  
 not be in use. Besides, it is highly impro-  
 bable that the Jews should have borrowed  
 the rite from the Christians, or the Jewish  
 hierarchy from John.—ἐξομολογούμενοι τ.  
 ἁμ. αὐ.] From the form and expression  
 this does not seem to have been merely  
 'showing a contrite spirit,' 'confessing  
 themselves sinners,' but a particular and  
 individual confession; not, however, made  
 privately to John, but before the people:  
 see his exhortation to the various classes in  
 Luke iii. 10—15: nor in every case, but in  
 those which required it. Josephus uses the  
 very same expression, Ant. viii. 4, 6.—7.  
 Φαρισ. καὶ Σαδδ.] These two sects, ac-  
 cording to Josephus, Ant. xiii. 5, 9, origi-  
 nated at the same period, under Jonathan  
 the High Priest (B. C. 159—144). The Pha-  
 risees, deriving their name probably from  
 פָּרָשׁ, 'he separated,' took for their distinctive  
 practice the strict observance of the law  
 and all its requirements, written and oral.  
 They had great power over the people, and

are numbered by Josephus as being, about  
 the time of the death of Herod the Great,  
 above 6000. (Ant. xvii. 2, 4.) We find in  
 the Gospels the Pharisees the most constant  
 opponents of our Lord, and his discourses  
 frequently directed against them. The cha-  
 racter of the sect as a whole was hypocrisy;  
 the outside acknowledgment and honouring  
 of God and his law, but inward and prac-  
 tical denial of Him; which rendered them  
 the enemies of the simplicity and genui-  
 neness which characterized our Lord's teach-  
 ing. Still among them were undoubtedly  
 pious and worthy men, honourably distin-  
 guished from the mass of the sect; John iii.  
 1. Acts v. 34. The various points of their  
 religious and moral belief will be treated of  
 as they occur in the text of the Gospels.—  
 Σαδδουκαῖον] Are said to have derived  
 their name from one Sadok, about the time  
 of Alexander the Great (B. C. 323): but  
 more probably, as stated by Epiphanius  
 Hier. i. 14, ἐπινομάζουσιν ἐαυτοὺς Σαδ-  
 δουκαῖους ὁθέν ἀπὸ δικαιοσύνης τῆς ἐπι-  
 κλήσεως ὀρμωμένης· σεδεκ γὰρ ἐρμηνεύεται  
 δικαιοσύνη. The double d is from the Chal-  
 daic form ܣܕܕܝܬܐ. They rejected all tradition,  
 but did not, as some have supposed, confine  
 their canon of Scripture to the Pentateuch.  
 The denial of a future state does not appear  
 to have been an original tenet of Sad-  
 duceism, but to have sprung from its abuse.  
 The particular side of religionism repre-  
 sented by the Sadducees was bare, literal,  
 moral conformity without any higher views  
 or hopes. They thus escaped the dangers  
 of tradition, but fell into deadness and  
 worldliness, and a denial of spiritual in-  
 fluence. While our Lord was on earth, this  
 state of mind was very prevalent among the  
 educated classes throughout the Roman  
 empire; and most of the Jews of rank and  
 station were Sadducees.—The two sects,  
 mutually hostile, are found frequently in  
 the Gospels united in opposition to our  
 Lord (see ch. xvii. 6. 11. xxii. 23, 34.  
 also Acts iv. 1): the Pharisees representing  
 hypocritical superstition; the Sadducees,  
 carnal unbelief.—ἐρχομένους] It would  
 appear here as if these Pharisees and Sad-  
 ducees came with others, and because others  
 did, without any worthy motive. We know,  
 from Luke vii. 30, that the Pharisees in



ο Gen. i. 11, 12. 8 ο ποιήσατε οὖν † καρπὸν ἡ ἄξιον τῆς μετανοίας. 9 καὶ μὴ B C  
Isa. c. 4.  
p = Luke xxiii. 41. Acts xxvi. 20. 2  
Mace. iv. 25. 2  
q = ἡρεσησθε, Luke iii. 8. 1 Cor. xi. 16. Phil. iii. 4. Susan. 5. r Gen. xviii. 12. Esch. vi. 6. s = Acts xiii. 22. 23. ch. xi. 11. Judg. ii. 18. t = Luke only. Deut. xix. 5 al. u = Luke xxi. 56. x Rev. iv. 2. y Luke xiii. 7. Rom. xi. 22. Dan. iv. 11. z = ch. viii. 4. xxvi. 13 al. 1 Kxi. 13. 11. a = Neh. xiii. 10. b 2 Cor. iii. 5. c = ch. xxvi. 52. Mark ix. 50. Luke xxi. 34. John xiii. 35. Isa. iv. 4. d constr. ch. iv. 16. Mark vii. 25. Gen. i. 11. Num. xi. 21. e Luke iii. 17 only. f Luke iii. 17 only. Job xxxix. 12. Ruth iii. 2. g = John iv. 36. Gen. xli. 35. h ch. xiii. 30. 1 Chron. xxviii. 12. Ezek. xxviii. 13. i Luke iii. 17 only. Gen. xxiv. 25. Exod. xxv. 7.

III. 16, and the deficiency supplied by a later hand.) — B. rec. καρποὺς ἀξίους with L 3 a Syr. Bas. Chrys. Cyr. Theophyl. Euth. Tertull. August. (sometimes) Ambr. txt B C D<sup>2</sup> E K M S V 52 bed all Syr. Copt. Sahid. Eth. Arm. Orig. Hil. Lucif. Aug. — 10. rec. ἔε καὶ, with qu. ? txt B C D<sup>2</sup> M 4 d Syr. Copt. Sahid. Arm. Orig. Basil. Iren. Lucif.

general were not baptized of him. — τῆς μελλούσης ὀργῆς] The reference of John's ministry to the prophecy of Elias, Malach. iii. 1. iv. 5, (by himself, Mark i. 2,) would naturally suggest to men's minds 'the wrath to come' there also foretold. It was the general expectation of the Jews that troublous times would accompany the appearance of the Messiah. John is now speaking in the true character of a prophet, foretelling the wrath soon to be poured on the Jewish nation. — 9. μὴ δόξητε λ.] Not pleonastic: but, 'Do not fancy you may say' &c. In Justin Martyr's dialogue with Trypho the Jew, p. 369, c, we read: εἰσι δὲ λάκκοι προτετιμμένοι καὶ ὕδωρ μὴ συν-έχοντες, οὓς ὠρύξαν ὑμῖν οἱ διδάσκαλοι ἡμῶν αὐτῶν . . . καὶ πρὸς τούτοις ἑαυτοὺς καὶ ὑμᾶς βουκολοῦσιν, ὑπολαμβάνοντες ὅτι πάντως τοῖς ἀπὸ τῆς σπορᾶς τῆς κατὰ σάρκα τοῦ Ἀβραάμ οὕσι, κὰν ἁμαρτωλοὶ ὦσι, καὶ ἄπιστοι, καὶ ἀπειθεῖς πρὸς τὸν Θεόν, ἡ βασιλεία ἡ αἰώνιος δοθήσεται. — ἐκ τῶν λ. τ.] The pebbles or shingle on the beach of the Jordan. He possibly referred to Is. li. 1, 2. This also is prophetic, of the admission of the Gentile Church. See Rom. iv. 16. Gal. iii. 29. — 11. ἐν ὕδ.] ἐν is not redundant, but signifies the vehicle of baptism, as in ἐν πν. ἁγ. κ. πυρί afterwards. — ἐρχόμενος] The present participle, used of a certain and predetermined future event. See on ch. ii. 4. — τὰ ὑποδ. βαστάσαι] Lightfoot (from Maimonides) shows

that it was the token of a slave having become his master's property, "to loose his shoe," to tie the same, or to carry the necessary articles for him to the bath. The expressions therefore in all the Gospels amount to the same. — ἐν πν. ἁγ. κ. πυρί] This was literally fulfilled at the day of Pentecost: but Origen and others refer the words to the baptism of the righteous by the Holy Spirit, and the wicked by fire. The members of comparison in this verse are strictly parallel to one another: the baptism by water, the end of which is μετάνοια, a mere transition state, a note of preparation; and the baptism by the Holy Ghost (and fire), the end of which is (ver. 12) sanctification, the entire aim and purpose of man's creation and renewal. Thus the official superiority of the Redeemer (which is all that our Evangelist here deals with) is fully brought out. The superiority of nature and pre-existence is reserved for the fuller and more dogmatic account in John i. — 12. οὗ τὸ πτύον] οὗ . . . αὐτοῦ, a very common redundancy. See reff. οὗ is not 'whose,' which is implied in τὸ. In the Rabbinical work Midrash Tehillim, on Ps. ii., is found: Advenit tritratio, stramen projiciunt in ignem, paleam in ventum, sed triticum conservant in area: sic nationes mundi erunt sicut conflagratio furni: ast Israel conservabitur solus. (Quoted by Lightfoot on John iii. 17.) — τὴν ἄλωνα] The contents of the barn-floor. (De Wette, &c.) Thus in Job xxxix.



<sup>13</sup> Τότε <sup>k</sup> παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας <sup>k</sup> ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι <sup>1</sup> ὑπ' αὐτοῦ. <sup>14</sup> ὁ δὲ Ἰωάννης <sup>1</sup> διεκώλυεν αὐτὸν λέγων Ἐγὼ <sup>m</sup> χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ <sup>n</sup> πρὸς με; <sup>15</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν Ἄφες ἄρτι· οὕτω γὰρ ὁ πρέπον ἐστὶν ἡμῖν <sup>p</sup> πληρωῶσαι

k ver. 1 and reff. Is. lvi. 1. 1 here only. Judith xii. 7. m ch. xiv. 16. John xiii. 10. 1 Thess. v. 1. Prov. xviii 2. n = ch. xxiii. 14 al. Sir. xxiii. 1. o Heb. ii. 10. vii. 26. 1 Macc. xii. 11. p = Acts xiii. 25. Rom. viii. 4. Ps. xix. 4.

enim *ben* Lucif. — 15. aft. αὐτὸν *a* inserts *et quum baptizaretur, lumen ingens circumfulsit de aqua, ita ut timerent omnes qui advenierunt*; similarly the Ebionite Gospel quoted

12, εἰσοίσει δὲ σου τὸν ἄλωνα. Or perhaps owing to *διακαθ.* (*shall cleanse from one end to the other*) the floor itself, which was an open hard-trodden space in the middle of the field.—ἄχυρον] Not only the chaff, but also the straw: see reff.: ‘all that is not wheat.’ On the apparent differences between this account and that of John, see notes to John i. and the general prolegomena to the Gospel.

13—17.] Mark i. 9—11. Luke iii. 21—23. It does not appear exactly when the baptism of the Lord took place. If the comparative age of the Baptist is taken into account, we should suppose it to have been about six months after this latter begun his ministry. But this is no sure guide. The place was Bethany, (the older reading,) beyond Jordan. John i. 28.—13. τοῦ βαπτ.] Why should the Lord, who was without sin, have come to a baptism of repentance? Because He was made sin for us: for the same reason as He suffered the curse of the law. It became Him, being in the likeness of sinful flesh, to go through those appointed rites and purifications which belonged to that flesh. There is no more strangeness in His having been baptized by John, than in His keeping the Passovers. The one rite, as the other, belonged to sinners—and among the transgressors He was numbered. The prophetic words in Ps. xl. 12, spoken in the person of our Lord, indicate, in the midst of sinlessness, the most profound apprehension of the sins of that nature which He took upon Him. I cannot suppose the baptism to have been sought by our Lord merely to honour John (Kuinöl), or as knowing that it would be the occasion of a Divine recognition of his Messiahship (Paulus), and thus preordained by God (Meyer): but *bona fide*, as bearing the infirmities and carrying the sorrows of mankind, and thus beginning here the triple baptism of water, fire, and blood, two parts of which were now accomplished, and of the third of which He himself speaks, Luke xii. 50, and the beloved Apostle, 1 John v. 8, where πνεῦμα = πῦρ.—His baptism, as it was the Lord’s closing act of obedience

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under the Law, in His hitherto concealed life of legal submission, His πληρῶσαι πᾶς. δικ., so it was His solemn inauguration and anointing for the higher official life of Mediatorial satisfaction which was now opening upon Him. See Rom. i. 3, 4. We must not forget that the working out of perfect righteousness in our flesh by the entire and spotless keeping of God’s law, (Deut. vi. 25,) was, in the main, accomplished during the thirty years previous to the Lord’s official ministry.—διεκώλυεν] A much stronger word than *κωλύω*, implying the active and earnest preventing, with the gesture or hand, or voice, as here. The imperfect tense conveys, not that he *endeavoured* merely to hinder Him, (see Hermann’s note on Soph. Ajax. 1105,) but *begun* to hinder Him, *was hindering* Him.—There is only an apparent inconsistency between the speech of John in this sense, and the assertion made by him in John i. 33, ‘I knew Him not.’ Let us regard the matter in this light:—John begins his ministry by a commission from God, Who also admonishes him, that He, whose Fore-runner he was, would be in time revealed to him by a special sign. Jesus comes to be baptized by him. From the nature of his relationship to our Lord, he could not but know those events which had accompanied his birth, and his subsequent life of holy and unblameable purity and sanctity. My impression from the words of this verse certainly is, that he regarded Him as the Messiah. Still, his belief wanted that full and entire assurance which the occurrence of the predicted sign gave him, which the word ἔδειν implies, and which would justify him in announcing Him to his disciples as the Lamb of God.—ἄρτι] The exact meaning is difficult. It cannot well be that which the E. V. at first sight gives, that something was to be done *now*, inconsistent with the actual and hereafter to be manifested relation of the two persons. Rather—though what has been said (ver. 14) is true, yet the time is not come for that;—as yet, ἄρτι, now, are we in another relation, (viz. our Lord as the fulfiller of the law, John

r 1 Kings xii. 7. <sup>†</sup> πᾶσαν <sup>†</sup> δικαιοσύνην. τότε ἀφήσιν αὐτόν. <sup>16</sup> καὶ βα-  
 πισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ  
 s Acts xii. 56. <sup>†</sup> ἀνέρχθησαν [αὐτῷ] οἱ <sup>s</sup> οὐρανοὶ, καὶ εἶδε [τὸ] πνεῦμα BCDP  
 Ezek. i. 1. [τοῦ] θεοῦ καταβαῖνον ὥς ἐπ' ἑορταστῶν, καὶ ἐρχόμενον  
 † = ch. ix. 36.  
 Ps. liv. 6.

by Epiph. and Justin.—16. αὐτῷ om. B Sahid. Iren. Hil. ins. C P abcdv. — πν. θ. B. txt C P? (?) — καταβαίνοντα ἐκ τοῦ οὐρανοῦ ὡς D abc Hil. txt B C P v. — καὶ om.

as a minister of it,) therefore suffer it. So Chrysostom: οὐ διηκεῖς ταῦτα ἔσται, ἀλλ' ὅψι με ἐν τούτοις οἷς ἐπιθυμῶν ἄρτι μέντοι ὑπόμεινον τοῦτο (Hom. xii. 161 p). 'This ἄρτι is spoken from the Lord's foreknowledge, that this relation of subjection to John was only temporary, and that hereafter their relative situations would be inverted.' Meyer. Stier remarks (Reden Jesu, vol. i. p. 16), that now was fulfilled the prophetic announcement of Ps. xl. 7, 8. — ἡμῶν] not for μοι, but for μοι καὶ σοι. I cannot help thinking that this word glances at the relationship and previous acknowledged destinations of the speakers. It has however a wider sense, as spoken by Him who is now first coming forth officially as the *Son of Man*, extending over all those whose baptism plants them in his likeness. Rom. vi. See Stier, *ibid.*—δικαιοσύνην] requirements of the law. See var. read. on ch. vi. 1, where however the sense is restricted to one such requirement.—16. καὶ βαπτισθεὶς] On this account I would make the following remarks. (1) The appearance and voice seem to have been only manifested to our Lord and the Baptist. They may have been alone at the time: or, if not, we have an instance, in Acts ix. 7, of such an appearance being confined to one person, while the others present were unconscious of it. We can hardly, however, with some of the Fathers, say, that it was πνευματικὴ θεωρία.—ὀπτασία, οὐ φύσις τὸ φαινόμενον. Theod. Mopsuest. (Meyer.) 'Aperiuntur caeli non resecratione elementorum, sed spiritualibus oculis, quibus et Ezechiel in principio voluminis sui apertos eos esse commemorat.' Jerome in loc. (2) The Holy Spirit descended not only in the manner of a dove, but σωματικῶς εἶδε (Luke iii. 22): which I cannot understand in any but the literal sense, as the bodily shape of a dove, seen by the Baptist. There can be no objection to this the straightforward interpretation of the narrative, which does not equally apply to the Holy Spirit being visible at all, which John himself asserts Him to have been, (John i. 33, 34,) even more expressly than is asserted here. Why the Creator Spirit may not have assumed an organized body bearing symbolical meaning, as well as any other material form, does not seem clear. This was the

ancient, and is the only honest interpretation. All the modern explanations of the ὥς ἐπ' ἑορταστῶν, as importing the manner of coming down, belong, as Meyer has rightly remarked, to the vain attempt to reduce down that which is miraculous. The express assertion of Luke, and the fact that all four Evangelists have used the same expression, which they would not have done if it were a mere tertium comparationis, are surely a sufficient refutation of this semi-rationalizing interpretation.—εὐθὺς belongs to ἀνέβη, not to βαπτ., nor to ἀνέρχθ. It is the first member of the conjunctive clause of which καὶ ἰδοὺ is the second—as we say, 'the moment that Jesus was gone up out of the water, behold.' (3) Two circumstances may be noticed respecting the manner of the descent of the Spirit: (a) it was, as a dove;—the Spirit as manifested in our Lord was gentle and benign. Lord Bacon (*Meditationes Sacrae*, cited in Trench on the Miracles, p. 37) remarks: "Moses edidit miracula, et profligavit Aegyptios pestibus multis: Elias edidit, et ocllusit caelum ne plueret super terram: Elisaeus edidit, et evocavit ursas de deserto quae laniarent impuberes: Petrus Ananiam sacrilegum hypocritam morte, Paulus Elynam magum caecitate, percussit: sed nihil hujusmodi fecit Jesus. Descendit super eum Spiritus in forma columbae, de quo dixit, Nescitis cujus Spiritus sitis. Spiritus Jesu, spiritus columbinus: fuerunt illi servi Dei tanquam boves Dei tritantes granum, et conculcantes paleam: sed Jesus agnus Dei sine ira et judicii." On the history of this symbol for the Holy Spirit, see Lücke's Comm. on John, vol. i. 425. (β) This was not a sudden and temporary descent of the Spirit, but a permanent though special anointing of the Saviour for his holy office. It 'abode upon Him,' John i. 32. And from this moment His ministry and mediatorial work (in the active official sense) begins. εὐθὺς, the Spirit carries Him away to the wilderness: the day of His return thence (possibly; but see notes on John i. 29) John points Him out as the Lamb of God: the next day, Peter, Andrew, and Philip are called, and the third day is the first miracle at the marriage in Cana. But we must not imagine any change in the nature or person of our Lord to have taken

\* ἐπ' αὐτόν. <sup>17</sup> καὶ ἰδὼν <sup>u</sup> φωνὴ ἐκ τῶν οὐρανῶν λέγουσα <sup>n</sup> Οὗτός ἐστιν ὁ υἱός μου ὁ <sup>x</sup> ἀγαπητός, ἐν ᾧ <sup>y</sup> εὐδόκησα. <sup>n</sup> Dan. iv. 28. x Gen. xxii. 2. = μονογενὴς Ἰσρ.

IV. <sup>1</sup> Τότε ὁ Ἰησοῦς <sup>2</sup> ἀνέχθη εἰς τὴν ἐρήμον ὑπὸ τοῦ πνεύματος <sup>3</sup> πειρασθῆναι ὑπὸ τοῦ <sup>b</sup> διαβόλου. <sup>2</sup> καὶ <sup>c</sup> νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα <sup>z</sup> Luke ii. 22 al.

<sup>2</sup> Chron. xxix. 21. <sup>2</sup> Macc. v. 9. <sup>a</sup> 1 Cor. vii. 5. James i. 13. 1 Kings x. 1. Dan. i. 12. <sup>b</sup> 1 Chron. xxi. 1. Job i. 6. Wisd. ii. 24. <sup>c</sup> Judg. xx. 26 al.

B *abc* Iren. Hil. ins. CPD. — πρὸς αὐτ. C. txt BPD\*\*. εἰς D\* (?) λέγ. πρὸς αὐτὸν D *ab*. — σὺ εἶ D *a*.

place at his baptism. The anointing and crowning are but *signs* of the official assumption of the power which the king has by a right independent of, and higher than these. (4) The whole narrative is in remarkable parallelism with that of the Transfiguration. There we have our Lord supernaturally glorified, in the presence of two great prophetic personages, Moses and Elias, who speak of His decease,—on the journey to which He forthwith sets out (ch. xvii. 22, comp. with xix. 1); and accompanied by the same testimony of the voice from heaven, uttering the same words, with an addition accordant with the truth then symbolized. (5) In connexion with the apocryphal additions found in the various readings, the following are not without interest: *κατελθόντος τοῦ Ἰησοῦ ἐπὶ τὸ ὕδωρ, καὶ πῦρ ἀνέφθη ἐν τῷ Ἰορδάνῃ· καὶ ἀναστάντος αὐτοῦ ἀπὸ τοῦ ὕδατος κ. τ. λ.* Justin Martyr, Dial. p. 316 D. The author of the tract 'de Rebaptismo,' among the works of Cyprian, blames the spurious book called 'Petri Prædicatio,' for relating, among other things, of Christ, "cum baptizaretur, ignem super aquam esse visam, quod in evangelio nullo est scriptum." (ch. ix.)—<sup>17</sup> φων. λ.] does not require ἐγένετο or any word to be supplied, nor the participle to be understood as a past tense. 'Lo, a voice from heaven, saying.' See similar constr. Luke v. 12. xix. 20 al. fr.—εὐδόκησα] not the *usitative* aorist, but declarative of the definite past *εὐδοκία* of the Father in Him. Eph. i. 4. see above. *Ἰαν. 19*

CHAP. IV. 1—11. Mark i. 12, 13. Luke iv. 1—13. —1. ἀνέχθη εἰς τ. ἐ.] The Spirit carried Him away, (see Acts viii. 39.) ἐκβάλλει αὐτόν, Mark i. 12. Had Luke's ἡγετο ἐν τῷ πν. been our only account, we might have supposed what took place to have been done in a vision: but the two other expressions entirely preclude this. The desert here spoken of may either be the traditional place of the Temptation near Jericho, (thence called Quarantania,) or, as Scripture parallelism between Moses, Elias, and our Lord, leads one to think, the Arabian desert of Sinai.—πειρασθῆναι] The express purpose of ἀνέχθη. No other

rendering is even grammatical. Hence it is evident that our Lord at this time was not 'led up' of His own will and design, but as a part of the conflict with the Power of Darkness, He was brought to the Temptation. As He had been subject to His earthly parents at Nazareth, so now He is subject, in the outset of His official course, to His Heavenly Parent, and is by His will thus carried up to be tempted. In reverently considering the nature and end of this temptation, we may observe, (1) That the whole is undoubtedly an objective historical narrative, recording an actual conflict between our Redeemer and the Power of Evil. (2) That it is undetermined by the *letter* of the sacred text, whether the Tempter appeared in a bodily shape, or as a spirit, was permitted to exert a certain power, as in ver. 5, and ver. 8, over the person of our Lord, even as the Holy Spirit did in ver. 1. If the latter were the case, the words spoken at the various stages of the temptation, were suggested by this Evil Power to the soul of our Redeemer. But (3) such an interpretation, while it cannot justly be accused of unreality by any who do not reject belief in the spiritual world, hardly meets the expressions of the text, *προσελθὼν* ver. 3, *ἐὰν πεισὼν προσκυνήσῃς μοι* ver. 9, and *ἀφήσιν αὐτόν* ver. 11. Nor do the two members of ver. 11 correspond to one another in this case, for the ἄγγελοι must have been visible and corporeal, as in the parallel case at Gethsemane, Luke xxii. 43.—*διαβόλου*] The accuser, or adversary: Satan. Not any human tempter or foe: no example can be adduced of a *man* being called ὁ διάβ. In John vi. 70, Judas is by our Lord called *διάβ.* which is the generic substantive without the article.—2. *νηστεύσας*] Not in the wider, ecclesiastical sense of the word, but its strict meaning, of abstaining from all food whatever. *οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις.* Luke iv. 2. Similarly Moses, Exod. xxxiv. 28, *ἦν ἐναντίον Κυρίου τεσσαράκοντα ἡμ. κ. τισ. νυκ.* ἄρτον οὐκ ἔφαγε, καὶ ὕδωρ οὐκ ἔπιε. and Elias ἐπορεύθη ἐν ἰσχύϊ τῆς βρώσεως ἐκείνης, τ. ἡ. καὶ τ. ν. 3 Kings xix. 8.—*ὑστερον ἐπεὶν.*]



d = ch. xxi. 29<sup>d</sup> ὕστερον ἐπεινάσε. <sup>3</sup> καὶ προσελθὼν αὐτῷ ὁ ἑπειράζων  
 al. John xiii. 36. Jer. xxxviii. 19. εἶπεν Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι  
 e 1 Thes. iii. 5 h γίνωνται. <sup>4</sup> ὁ δὲ ἀποκριθεὶς εἶπε Γέγραπται Οὐκ ἐπ' BCD  
 xxvi. 48. ἄρτι μόνῳ ζήσεται [ὁ] ἄνθρωπος, ἀλλ' \* ἐπὶ παντὶ ῥή- PZ  
 f = Mark v. 43. Luke 8. 40. Exod. xxxv. 1. ματι ἐκπορευομένη διὰ στόματος θεοῦ. <sup>5</sup> τότε παρα-  
 g plur. Exod. xxxv. 29. xl. 23. λαμβάνει αὐτὸν ὁ διαβόλος εἰς τὴν ἁγίαν πόλιν, καὶ  
 h ch. xiii. 32 \* ἵστησιν αὐτὸν ἐπὶ τὸ πτερόνιον τοῦ ἱεροῦ, καὶ λέγει  
 John ii. 9. Exod. iv. 3. i = Luke iv. 4 only. Gen. xxvii. 40. Deut. viii. 3. k = ch. xv. 18. Judg. xi. 36. Lam. iii. 38. l = ch. xvii. 1.  
 Num. xxii. 41. m ch. xxvii. 53. Rev. xi. 2. Isa. xlviii. 2. Dan. ix. 24. n Luke iv. 9 only.  
 1 Kings xv. 7. Dan. ix. 27 alex.

CHAP. IV. 3. αὐτῷ om., and ins. aft. εἶπεν B 7 v Syr. Copt. Arm. Chrys. txt CDP (D has both).—4 aft. ζήσ. ins. ὁ CDELPZ 12 (not B, as Lachm. asserts) (?)—for εἶπεν, ἐν CD 5. txt BP (?).—ἐκπ. δ. στ. om. D b Hil.—5. ἵστησεν BCDZ Sahid.

Then probably not during the time itself. The period of the fast, as in the case of Moses, was spent in a spiritual ecstasy, during which the wants of the natural body were suspended.—3. καὶ προσελθὼν] From the words of both Mark and Luke, it appears that He was tempted also during the forty days. Whether the words of Mark, ἡν μετὰ τῶν θηρίων, allude to one kind of temptation, is uncertain. See note on Mark i. 13. The word προσελθ. need not be understood of the first approach, but the first recorded—at a certain time the tempter approaching Him, &c.—υἱὸς τοῦ θεοῦ] In the N. T. are found three combinations of these two substantives and the article, and all with one meaning, viz., THE SON or GOD, in the highest and Messianic sense. (1) The expression in the text, of which our Lord says, John x. 36, ὃν ὁ Πατὴρ ἡγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε ὅτι βλασφημεῖς ὅτι εἶπον, υἱὸς τοῦ θεοῦ εἰμι; see also Matt. xxvii. 40.—(2) ὁ υἱὸς τοῦ θ. In John ix. 35, we read, σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; . . . ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν.—(3) υἱὸς θ. In Luke i. 35, τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. See note on Luke xxiii. 47.—The εἰ implies no doubt of the Lord's Messiahship, but as Euthym. observes, ὥστε ὅτι παρακινεῖται τῇ λόγῳ, καθάπερ διειδισθεὶς ἐπὶ τῷ μὴ εἶναι υἱὸς θεοῦ.—4.] The words in Deut. are spoken of the children of Israel eating manna in the wilderness. The Lord does not give way to the temptation, so as to meet him with an open declaration, 'I am the Son of God!' thus indeed He might have asserted his Lordship over him, but not have been his Conqueror for us. The first word which He uses against him, reaches far deeper: 'Man shall not live,' &c. This, like the other text, is taken from the history of Israel's temptation in the wilderness; for Israel represents, in a foreshadowing type, the

Son of Man, the servant of God for Righteousness, the one ἐρχόμενος, in whom alone that nature which in all men has degenerated into sin, πληροῦ πᾶσαν δικαιοσύνην. Adam stood not,—when the Lord their God tempted them; but rather, after Satan's likeness, tempted their God: but now the second Adam is come, the true Israel, by whose obedience the way of life is again made known and opened—'that man truly liveth on and in the eternal word of God.' See Stier's Reden Jesu, vol. i. p. 18. Observe also how the Lord resists Satan in His humanity; at once here numbering Himself with men, by adducing ὁ ἄνθρωπος as including His own case; and not only so, but thus speaking out the mystery of His humiliation, in which He had foregone His divine Power, of His own will.—By 'every word (or 'thing,' for ῥῆμα is not expressed in the original) that proceedeth out of the mouth of God,' we must understand, every arrangement of the Divine will; God who ordinarily sustains by bread, can, if it please Him, sustain by any other means, as in the case alluded to. Compare John iv. 32. 34.—5. τότε παρ.] Power being most probably given to the tempter over the person of our Lord. In Luke this temptation stands third. The real order is evidently that in the text; for otherwise our Lord's final answer, ver. 10, would not stand in its place. It may be observed, that Luke makes no assertion as to succession, only introducing each temptation with καὶ: whereas τότε and πάλιν here seem to mark succession. For ἁγ. πόλ. see ref. ἵστησιν—by the same power by which he brought Him.—πτερόνιον] Abundant instances have been produced to show that πτερόν was applied to a pointed roof or gable. Now the LXX use πτέρυξ and πτερόνιον as synonymous with πτερόν; why may not the same be done in the N. T.? The general opinion, that our Lord was



αὐτῷ Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγρα-  
 πται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ὁ ἐντελεῖται περὶ σοῦ,  
 καὶ ἔπ' ἐπὶ χειρῶν ἁρουσί σε, μήποτε ἡ προσκόψῃς πρὸς  
 λίθον τὸν πόδα σου. Ἥ Εφη αὐτῷ ὁ Ἰησοῦς Πάλιν γέ-  
 γραπται Οὐκ ἔκπεράσεις Κύριον τὸν Θεόν σου. ὁ πᾶ-  
 λιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὁὐρος ὑψηλὸν  
 λίαν, καὶ δείκνυσιν αὐτῷ ἡ πάσας τὰς βασιλείας τοῦ  
 κόσμου καὶ τὴν δόξαν αὐτῶν, ἡ καὶ \* λέγει αὐτῷ Ταῦτα  
 πάντα σοι δώσω, ἂν ἡ πεσὼν προσκυνήσῃς μοι. ἡ τότε  
 λέγει αὐτῷ ὁ Ἰησοῦς ἡ Ὑπαγε ἡ σατανᾶ· γέγραπται γὰρ  
 ἡ Κύριον τὸν Θεόν σου ἡ προσκυνήσεις, καὶ αὐτῷ μόνῳ

Eus. txt P (?).—ἐλεπεν Z bc. txt B C D P.—6. ἐντεῦθεν κάτω C Arm. Sahid.—  
 αἰρουσιν D.—7. οὐ πειράσεις D.—8. εἰδεξεν D.—9. for λέγ., εἰπεν B C D Z abcr.  
 txt P.—προσκυνήσεις C 10. aft. ὑπ. ins. ὁπίσω μου C\*\* D L M P Z 41 all abc  
 Syrr. Æth. Arm. Just. Ath. Nest. Chrys. Theophyl. Hil. Ambr. Aug. om. B C K P 4

placed on Herod's royal portico, described in Jos. Ant. xv. 11, 5, is probably right. That portico overhung the ravine of Kedron from a dizzy height, ὡς, εἰ τις ἀπ' ἄκρου τοῦ ταύτης τέγους, ἀμφω συντιθεῖς τὰ βάθη, διοπτρεύει, σκοτοδινᾷ, οὐκ ἐξικνουμένης τῆς ὕψους εἰς ἀμέτρητον τὸν βυθόν. The argument that it was probably on the other side, next the court, is grounded on the perfectly gratuitous assumption, that an exhibition to the people was intended. There is no authority for this in the text; the temptation being one not of ambition, but of presumption. The inference from Eusebius, who, quoting Hegesippus, (Hist. ii. 23,) describes James the Just as set on and thrown from τὸ πτερύγιον τοῦ ναοῦ, among the people, is not decisive; for this term might embrace either side, as 'the cornice,' or 'the parapet' would.—6. γέγραπται] cited (verbatim from the LXX, as all the texts in this narrative,) as applying to all servants of God in general, and à fortiori to the Son of God: not as a prophecy of the Messiah.—7. πάλιν] not 'contra,' which it never means, not even in Gal. v. 3. 1 John ii. 8: but 'rursus' or 'iterum,' as the versions rightly render it. The addition of a second Scripture qualifies and interprets the first; but does not refute it.—8. ὁὐρος ὑψ. λί.] The inquiry where and what this mountain was, is entirely nugatory, no data being furnished by the text.—δείκνυσιν αὐτ. π. τ. β.] The additional words in Luke, ἐν στιγμή χρόνου, are valuable as pointing out to us clearly the supernatural character of this vision. If it be objected that in that case there was no need for the ascent of the mountain, I answer that such natural accessories are

made use of frequently in supernatural revelations: see especially Rev. xxi. 10. The attempts to restrict τοῦ κόσμου to Palestine, (which was, besides, God's peculiar portion and vineyard, as distinguished from the Gentile world,) or the Roman empire, are mere subterfuges: as is also the giving to δείκνυσιν the sense of 'points out the direction of.' The very passage of Polybius cited to support this view, completely refutes it, when taken entire. Hannibal, from the Alps, is directing the attention of his soldiers to the view of Italy; ἐνδείκνυμενος αὐτοῖς τὰ περὶ τὸν Πάδον πεδία (in sight) . . . ἅμα δὲ καὶ τὸν τῆς Ῥώμης αὐτοῖς τόπον ὑποδείκνυων. where we may observe the distinction between the two compounds ἐν- and ὑπο- δείκνυμι: and further, that it is not τὴν 'P. but τὸν τῆς 'P. τόπον that he pointed out to them. Euthymius, however, interprets it thus, . . . λέγων ἐν τούτῳ μὲν τῷ μέρει κεῖται ἡ βασιλεία τῶν Ῥωμαίων, ἐν τούτῳ δὲ, ἡ τῶν Περσῶν, ἐν ἐκινῷ δὲ ἡ τῶν Ἀσσυρίων, καὶ τὰ ἐξῆς ὁμοίως: καὶ ὅτι ἡ μὲν ἔχει δόξαν ἐπὶ τοῖςδε τοῖς εἰδεσιν, ἡ δὲ ἐπὶ τοῖςδε, καὶ ἄλλη ἐπ' ἄλλοις, καὶ ἀπλῶς πάντα καταλέγει.—In this last temptation the enemy reveals himself openly, as the ἄρχων τοῦ κόσμου τούτου, and as the father of lies; for though power is given him over this world and its sons, his assertion here is most untrue. The Lord at once repels him openly; not that He did not know him before, but because he had thus openly tempted Him; but not even this of His own power or will; He adds, for it is written,—again as Man, appealing to the Word of God: see notes on Luke.—From this time, the Lord is known by the

b Luke i. 71 ad. <sup>h</sup> λατρεύσεις. <sup>11</sup> τότε <sup>a</sup> ἀφίησιν αὐτὸν ὁ ἱερεὺς καὶ ἰδοὺ  
 c = John x. 12. ἀγγελοι προσῆλθον καὶ <sup>d</sup> δικόνουν αὐτῷ.  
 xv. 16. <sup>12</sup> Ἀκούσας δὲ [ὁ Ἰησοῦς] ὅτι Ἰωάννης <sup>e</sup> παρεδόθη,  
 d = ch. xxv. 11. <sup>f</sup> ἀνεχώρησεν εἰς τὴν Γαλιλαίαν, <sup>13</sup> καὶ <sup>g</sup> καταλιπὼν τὴν BCDP  
 e = ch. x. 19. <sup>h</sup> Ναζαρετ ἐλθὼν <sup>i</sup> κατέκρησεν εἰς Καπερναοὺμ τὴν <sup>j</sup> παρα-  
 f = ch. ii. 12? <sup>k</sup> θαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ. <sup>14</sup> ἵνα  
 g = Heb. xi. 27. <sup>l</sup> πληρωθῇ τὸ ῥῆθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος  
 h ch. ii. 23. <sup>m</sup> <sup>i</sup> here only. <sup>k</sup> Chron. viii. 17.  
 i here only. <sup>k</sup> Chron. viii. 17.  
 k ch. i. 22 ad.

τ Syr. Copt. Orig. (expressly) Euthym. (exp.) Iren. Tert. Hil. Hier. (exp.).—12. ὁ Ἰη.  
 om. BCDZ 4 Copt. Æth. Orig. Eus. Aug. ins. P *abc* Hil.—13. καφαρναοὺμ  
 (always) BCD *abc*. txt P (this will not be noticed again).—*παραθαλάσσιον* D.—

devils, and casts them out by a word. Mark i. 24. 34. iii. 11. v. 7.—11. ἀφίησιν αὐτὸν] but only for a season, see || Luke. The conflict, however often renewed in secret, (which we cannot determine,) was certainly again waged in Gethsemane—*αὐτῇ ἡμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους*. (Luke xxii. 53, compare John xiv. 30.) We have probably an intimation of the same kind in Luke x. 18, *ἰθεώρουσιν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα*.—*δικόνουν*] viz. with food, as in the case of Elias, 1 Kings xix. 6, 7.

12—22] Mark i. 14—20. Luke iv. 14, 15. Between the last verse and this is a considerable interval of time. On returning from the temptation, our Lord was pointed out by John the Baptist, (John i. 29—34,) and again on the morrow to two of his disciples, Andrew and (probably) John, who followed Him, and were joined by Simon Peter (vv. 35—43); then on the morrow Philip and Nathanael were called (vv. 44—52); three days after was the marriage in Cana (ii. 1—11); then our Lord went down to Capernaum and remained not many days (ii. 12); then followed the Passover; the cleansing of the temple (ii. 13—22); the belief of many on Jesus (vv. 23—25); the discourse with Nicodemus (iii. 1—21); the baptizing by Jesus (i. e. his disciples) (vv. 22—24); the question about purifying, and testimony of the Baptist (vv. 25—36); the journey through Samaria into Galilee, and discourse with the woman of Samaria (iv. 1—42); the return to Cana and healing of the ruler's son in Capernaum (vv. 43—54); and the journey to Jerusalem related in John v. There John breaks off the first part of his narrative, and between his v. 47 and vi. 1, comes in the synoptic narrative, Matt. iv. 12—xiv. 15. Mark i. 14—vi. 30. Luke iv. 14—ix. 10. Then follows *καταλιπὼν τὴν Ναζαρετ* in our text, ver. 13. This omission is in remarkable consistency with Matthew's account of his own calling in ch. ix. 9.

Being employed in his business in the neighbourhood of Capernaum, he now first becomes personally acquainted with the words and actions of our Lord. From what circumstance the former miracle in Capernaum had not attracted his attention, we cannot, of course, definitely say; we can, however, easily conceive. Our Lord was not then *in* Capernaum; for the ruler sent to Him, and the cure was wrought by word at a distance. If Matthew's attention had not been called to Jesus before, he might naturally omit such a narrative, which John gives probably from personal knowledge. The synoptic narrative generally, omits this whole section of the Lord's travels and ministry. Its sources of information seem to have been exclusively Galilean, and derived from persons who became attached to Him at a later period than any of the events recorded in that first portion of John's Gospel. The objections to this view are, their narrative of the baptism and temptation; but the former of these would be abundantly testified by John's disciples, many of whom became disciples of Jesus; and the latter could only have been derived from the mouth of the Lord Himself.—*ἀνεχώρ.*] not 'returned,' but 'retired,' 'withdrew;' see ch. ii. 22, and note. No notice is given *whence* this withdrawal took place. The narrative is evidently taken up after an interval, and without any intention that it should follow closely on ver. 11. Wieseler. Chron. Synops. pp. 162, ff. sees in this a proof that Matt. recognised a ministry in Judea during the interval. I cannot quite think this, but certainly he does not *exclude* it.—13. *καταλιπὼν τ. Ν.*] Not on account of the behaviour of the Nazarenes to Him after the preaching in the Synagogue, Luke iv. 30, as sometimes supposed. See notes there. — *Καπερναοὺμ*] This town, on the borders of the lake of Gennesaret, was central in situation, and in the most populous and frequented part of Galilee. It, besides, was the residence of

15<sup>1</sup> Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ, <sup>m</sup> ὁδὸν θαλάσσης <sup>1</sup> ἴσα. ix, 1, 2. πέραν τοῦ Ἰορδάνου, <sup>n</sup> Γαλιλαία τῶν ἐθνῶν, <sup>16</sup> ὁ λαὸς ὁ <sup>m</sup> καθήμενος ἐν σκότει εἶδε φῶς μέγα, καὶ <sup>r</sup> τοῖς καθημέ- <sup>Exod. xiii. 18. 1 Kings vi. 9. 3 Kings xviii. 43. n</sup> νοις ἐν χώρα καὶ σκιᾷ θανάτου, φῶς <sup>o</sup> ἀνέτειλεν <sup>r</sup> αὐτοῖς. <sup>o</sup> = Luke i. 79. Judith v. 3. <sup>p</sup> 17<sup>1</sup> Ἀπὸ τότε <sup>s</sup> ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν <sup>q</sup> intr. ch. xiii. <sup>11.</sup> BCD Μετανοεῖτε· ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. <sup>18</sup> πε- <sup>Gal. Ps. xvi. 11.</sup> ριπατῶν δὲ <sup>r</sup> παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε <sup>r</sup> ch. xvi. 21. <sup>xxvi. 16.</sup> δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀν- <sup>Luke xvi. 16</sup> δρεάν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας <sup>only. Eccl. vii. 12.</sup> ἄμφιβληστρον <sup>s</sup> ch. xi. 7, 20. <sup>Gen. xl. 6.</sup> εἰς τὴν θάλασσαν· ἦσαν γὰρ <sup>t</sup> 3 Kings iv. 21. <sup>x</sup> ἀλιεῖς. <sup>19</sup> καὶ λέγει αὐτοῖς <sup>o</sup> Mark i. 16 <sup>only. Ps. cxl. 10. Hab. i. 17.</sup> <sup>x</sup> Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. <sup>x</sup> || only. Job

xl. 26.

y ch. xxv. 34 al. Gen. xxxvii. 20.

16. σκοτεῖα B. τῇ σκοτεῖα D. σκο . . . P. txt C. — εἶδον D. — καὶ om. D bc. — οἱ καθήμενοι D abc. — 17. ἀπ. τ. γὰρ D. — 18. παράγων for περιπ. D L abc Eus. — rec. aft. δὲ ins. ὁ Ἰησ. with ac. om. B C D K M S V 32 al b Syrr. Æth. Copt. Eus. Cyr. Chrys. — ἀλιεῖς C (twice). — 19. ὑμ. γενέσθαι D K 6 abcv Syr. Æth. — 23. ἐν ὄλῳ τῇ

four, at least, of the Apostles, Andrew, and Peter, and James, and John, and probably of Matthew. The town was named from a fountain: πρὸς γὰρ τῇ τῶν ἀέρων ἐκκράσις καὶ πηγὴ διάρδεται γονιμωτάτῃ, Καθαροῦ αὐτὴν οἱ ἐπιχώριοι καλοῦσι [Joseph. B. J. iii. 10, 8]. <sup>דגה דגה</sup>, vicus consolationis. It is from this time called His own city, ch. ix. 1, see also xvii. 24. —15.] This prophecy is spoken with direct reference to the days of the Messiah. It is here freely rendered from the Hebrew, without any regard to the LXX, which is wholly different. This, coming so immediately after a string of quotations literally from the LXX, seems to mark the beginning of a new portion of the Gospel, agreeably to what was said above.—<sup>ὁδὸν θαλάσσης</sup>] the country round the coast of the lake. All the members of this sentence are in apposition with one another: thus πέραν τοῦ Ἰορδ. is not a description of the land before spoken of, which was not thus situated, but of a different tract. The later meaning of <sup>דגה דגה</sup>, as signifying the tract to the west of the Jordan, and which naturally sprung up during the captivity, is not to be thought of in Isaiah, who wrote before that event. See 1 Chron. xxvi. 30 in the Hebrew, where, however, the E. V. renders ‘on this side Jordan, westward.’ Meyer makes <sup>ὁδὸν θαλ.</sup> the objective after εἶδε understood, and construes ‘the land of Z. and N. saw the way of the sea on the other side of the Jordan: Galilee of the Gentiles, &c. saw a great light:’ i. e. the light which went forth from Capernaum when Jesus dwelt there, is represented as sending its bright beams over the Galilean sea, so that

Z. and N. by this light could see the way leading along the other side of the sea (!)—<sup>Γαλ. τ. ἐθν.</sup>] Galilee superior, near to Tyre and Sidon, which was inhabited by a variety of nations.—17. <sup>ἀπὸ τότε</sup>] That is, began His ministry in Galilee. The account of Matthew being that of an eye-witness, begins where his own experience began. It is not correct to suppose, as some of the German commentators have done, (De Wette, Strauss,) that this preaching of repentance was of a different character from the after-teaching of our Lord: we recognise the same formula, though only partly cited, in ch. x. 7. Luke x. 10, and find our Lord still preaching repentance, Luke xiii. 3, after repeated declarations of His Messiahship.—18.] If we give any consideration to the circumstances here related, we cannot fail to see that the account in John is admirably calculated to complete the narrative. We have there furnished to us the reason why these two brethren were so ready to arise and follow One, whom, if we had this account only, we should infer they had never before seen. Add to this, that there is every probability that one of the other pair of brethren, John the son of Zebedee, is there described as having gone with Andrew to the dwelling of our Lord. It also tends to confirm the chronological view here taken, that Philip, the only one mentioned expressly by John as *having been called* by Jesus, is not mentioned here as called; and that Andrew, and the other disciple of John the Baptist, clearly were not *called* by Jesus in John i. 35—40, or the words <sup>παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην</sup>, could not have been used: that these two continued disciples of the Bap-



<sup>z</sup> = ver. 11. <sup>10</sup> οἱ δὲ εὐθὺς <sup>z</sup> ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. BCD  
<sup>a</sup> = Mark i. 19 only. Ezra iv. 12, 13, 15. met. Gal vi. 1. 1 Thess. iii. 10 al.  
<sup>b</sup> ch. ix. 35 al. Acts xiii. 11. trans. Ezek. xxxvii. 2. 1 Cor. ix. 5.  
<sup>c</sup> See Gen. 9. Ps. lxi. 3. Neta. vii. 21.  
<sup>d</sup> Luke xiii. 32. see ch. viii. 12.  
<sup>e</sup> = N. T. pas- sim. Wisd. xvi. 12. f ch. ix. 35. x. 1 only. Deut. vii. 15. Isa. xxxviii. 9.  
<sup>g</sup> = here only. See ch. ix. 26.  
<sup>10</sup> οἱ δὲ εὐθὺς <sup>z</sup> ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. BCD  
<sup>21</sup> καὶ προῖδ' ἐκείθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰακώβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν <sup>a</sup> καταρτί- ζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. <sup>12</sup> οἱ δὲ εὐθὺς ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολού- θησαν αὐτῷ.  
<sup>23</sup> Καὶ <sup>b</sup> περιῆγεν \* ὅλην τὴν Γαλιλαίαν \* ὁ Ἰησοῦς, διδάσκων ἐν ταῖς <sup>c</sup> συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς <sup>d</sup> βασιλείας, καὶ <sup>e</sup> θεραπεύων πᾶσαν νόσον καὶ πᾶσαν <sup>f</sup> μαλακίαν ἐν τῷ λαῷ. <sup>24</sup> καὶ \* <sup>g</sup> ἀπῆλθεν ἡ

F B C. txt D *abcv* Hil. — ὁ Ἰ. om. B. — 24. ἐξῆλθεν C 9 Arm. Orig. txt B D *ac*. — bef. *δα*. om. *καὶ* B 2 Eus. — for αὐτοῦς, πάντας D *abc*.

tist is not probable; but that they were henceforth, but not invariably, attached to the Lord. I believe that the disciple whom Jesus loved was in His company during the whole of the events in John ii. iii. iv. and v., and on His return from Judaea with His disciples, John having, for a time, returned to his business, as our Lord was now resident in Capernaum, received, as here related, this more solemn and final call. We must remember, that the disciples would naturally have gone up to Jerusalem at the Passover, John ii. 23, without a call from the Lord, and by what they saw there would become more firmly attached to Him. The circumstance related in John xxi., that even after they were assured of the Resurrection, the Apostles returned to their occupation as fishermen, gives additional probability to the usual explanation of the call in our text. See Prolegomena to the Gospels.— 20. ἀφέντες κ.τ.λ.] i. e. from this time they were constant followers of the Lord. But when He happened to be in the neighbourhood of their homes, they resumed their fishing, see Luke v. 1—11, which occurrence was, in my belief, different from, and later than the one related in our text. See notes there.

23—25.] (Mark i. 39. Luke iv. 44, ordi- narily: but qu.? There is no necessity for believing this circuit of Galilee to be identical with those. The Lord made many such circuits.) — 23. συναγωγαῖς] These were the places of religious assembly among the Jews after the return from the cap- tivity. Tradition, and the Targums, ascribe a very early origin to synagogues; and Deut. xxxi. 11, and Ps. lxxiv. 3, are cited as testimonies of it. But the former pas- sage does not necessarily imply it; and it is doubtful whether that Psalm was not

itself written after the captivity. They are generally supposed to have originated in Babylon, and thence to have been brought, at the return, into the mother land. See Neh. viii. 1—8. At the Christian era there were synagogues in every town, and in some larger towns several. See Acts ix. 2. 20. In Jerusalem, according to the Rab- binical writings, there were upwards of 450. (See Acts vi. 9, and note.) The people as- sembled in them on Sabbath and festival days, and in later times also on the second and fifth days of each week, for public prayer and the hearing of portions of Scrip- ture. τῶν ἱερῶν δὲ τις ὁ παρὼν ἡ τῶν γερόντων εἰς ἀναγινώσκει τοὺς ἱεροὺς νό- μους αὐτοῖς καὶ καθ' ἕκαστον ἐξηγῆται μέχρι σχεδὸν δέιλης ὀψίας. Philo Fragm. vol. ii. p. 630. See Luke iv. 16. Acts xiii. 15. The officers of the synagogues were (1) the ἀρχισυναγωγός, Luke viii. 49. xiii. 14. Acts xviii. 8. 17, who had the care of public order, and the arrangement of the service; (2) the Elders, πρεσβύτεροι Luke vii. 3, ἀρχισυναγωγοὶ Mark v. 22, who seem to have formed a sort of council under the presidency of the ἀρχισυναγω- γός; (3) the *legatus* or *angelus ecclesiae*, who was the reader of prayers, and also secretary and messenger of the synagogues; (4) the ὑπηρέτης (Luke iv. 20), or *chapel clerk*, whose office was to prepare the books for reading, to sweep, open, and shut the synagogue. Besides these, there ap- pear to have been alms-gatherers. The synagogue was fitted up with seats, of which the first row (πρωτοκαθεδρία) were an ob- ject of ambition with the scribes. (Matt. xxiii. 6.) A pulpit for the reader, lamps, and a chest for keeping the sacred books, appear to complete the furniture of the ancient synagogue. Punishments, e. g.



ἀκοῇ αὐτοῦ εἰς ὅλην τὴν Συρίαν. καὶ προσήνεγκαν αὐτῷ πάντας τοὺς <sup>h</sup>κακῶς ἔχοντας ποικίλαις νόσοις καὶ <sup>i</sup>βασάνοις <sup>k</sup>συνεχομένους, καὶ <sup>l</sup>δαιμονιζομένους καὶ <sup>m</sup>σεληνιαζομένους καὶ <sup>n</sup>παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς. <sup>25</sup> καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἰεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

V. <sup>1</sup>Ἰδὼν δὲ τοὺς ὄχλους <sup>o</sup>ἀνέβη εἰς <sup>p</sup>τὸ ὄρος· καὶ

<sup>h</sup> Mark vi. 55.  
<sup>i</sup> Luke vii. 2al.  
<sup>k</sup> Ezek. xxxiv. 4.  
<sup>l</sup> Luke xvi. 23,  
 28 only. See  
<sup>m</sup> 1 Kings vi. 3,  
 1, 8.  
<sup>n</sup> = Luke iv.  
 38, viii. 37.  
<sup>o</sup> Acts xxviii.  
<sup>p</sup> 8 only. See  
 Luke xii. 50.  
 Jer. xxiii. 9.  
<sup>1</sup> ch. viii. 28 al. f  
<sup>u</sup> ch. xviii. 15  
 only.  
<sup>v</sup> n ch. viii. 6 al. f  
<sup>w</sup> Exod. xix. 3.  
 p ch. xiv. 23. Mark iii. 13. Luke vi. 12.

scourging, were inflicted in the synagogues. (See Matt. x. 17. xxiii. 3, 4. 11. Acts xxii. 19. xxvi. 11). The catechizing also of children, seems to have taken place there, (Lightfoot, xi. 281.) as also disputations on religious questions.—Our Lord was allowed to read and teach in the synagogues, although of mean extraction according to the flesh, because of His miracles, and His supposed character as the professed leader and teacher of a religious sect.—*κηρύσσων τὸ εὐαγ.* For the exact meaning of these words compare our Saviour's declaration in the synagogue at Nazareth, Luke iv. 16—30.—<sup>24</sup>. Συρίαν] Answering to ὅλην τὴν περιχώρον τῆς Γαλιλαίας, Mark i. 28. On the δαιμονιζόμενοι, see note on ch. viii. 28. The σεληνιαζόμενοι, probably epileptics: see an instance in ch. xvii. 14 and ||.—<sup>25</sup>. Δεκαπόλεως] A district principally east of the Jordan, so called from ten cities, some of the names of which are uncertain. Pliny (Nat. Hist. v. 18) says, “Jungitur ei lateri Syria Decapolitana regio, a numero oppidorum, in quo non omnes eadem observant. Plurimi tamen Damascum . . . . Philadelphium, Raphanam, omnia in Arabiam recedentia; Scythopolin . . . Gadara . . Hippon, Dion, Pellam . . . Galasam, Canatham.” Josephus appears not to include Damascus in Decapolis, for he calls Scythopolis *μεγίστη τῆς Δεκαπόλεως* (B. J. iii. 9, 7); and Cellarius thinks Cæsarea Philippi and Gergesa should be substituted for Damascus and Raphana. See Mark vii. 31.—*πέραν τ. Ἰορδ.*] Peræa. The country east of the Jordan, between the rivers Jab-bok and Arnon. See Jos. B. J. iii. 3, 3.

CHAP. V. VI. VII.] The Sermon on the Mount. In this form peculiar to Matthew.—<sup>1</sup>. Ἰδὼν δὲ] Without attempting a solution of the many difficulties which beset the question of time, place, and arrangement of our Lord's Sermon on the Mount, I shall state the principal views of these subjects, and make some remarks upon them. One of the weightiest questions is, as to the identity or otherwise of the Sermon with that given in Luke vi. 12—49.

There is (I) the view that they are *identical*. This is generally taken by ordinary readers of Scripture, from their similarity in many points. It is also taken by most of the modern German commentators, who uniformly reject every attempt at harmonizing by supposing the same or similar words to have been twice uttered (but see prolegg. I. 4. 6). This view is, however, beset by difficulties. For (a) the sermon in Luke is expressly said to have been delivered *after* the selection of the Apostles; whereas that in the text is as expressly, by continual consecutive notes of time extending to the call of Matthew, (before which the Apostles cannot have been chosen,) placed *before* that event. And it is wholly unlikely that Matthew, supposing him the author of our Gospel, would have made a discourse, which he must have heard immediately after his call as an Apostle, to take place before that call.—Then (β) *this* discourse was spoken on a mountain, *that*, after descending from a mountain, in the plain; for that is the only admissible sense of the words. And, again (γ) the two discourses are, though containing much common matter, widely different. Of 107 verses in Matt., Luke contains only thirty: his *four* beatitudes are balanced by as many woes; and in his text, parts of the sermon are introduced by sayings, which do not precede them in Matt. (e.g. Luke vi. 39 ff. 45 ff.) but which naturally connect with them. (II) Luke epitomized this discourse, leaving out whatever was unsuitable for his Gentile readers, e.g. ch. v. 17—42. But this is improbable; for Luke in several verses is *fuller* than Matthew, and the whole discourse, as related by him, is connected and consecutive. (III) The two discourses are wholly distinct. This view is maintained by Greswell, vol. ii. Dis. xi., and principally from the arguments above noticed. But it also is not without grave difficulties, especially if we suppose, as Gres. does, that Luke had the Gospel of Matthew before him (but on this see prolegg. I. 2). That two discourses wholly distinct should contain so

q N.T. passim. <sup>1</sup> καθίσαντος αὐτοῦ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ.  
<sup>2</sup> καὶ ἠκούσας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων  
<sup>3</sup> Μακάριοι οἱ ἔπτωχοι τῷ πνεύματι, ὅτι αὐτῶν ἐστιν

t See Ps. xxxiii. 18.

CHAP. V. 1. αὐτῷ om. B. ins. C D abc. — verses 4 and 5 are transposed in D 1 acv

much in common, seems unlikely and unnatural. It is hardly credible that two great public special occasions should be selected by the Lord near the commencement of his ministry, and two discourses delivered to the same audience, not *identical*, which might have been very probable, and impressive from that very circumstance,—nor consecutive, nor explanatory the one of the other, but only coinciding in fragments, and not even as two different reports at the distance of thirty or forty years might be expected to do. Add to this that those parts of the discourses in which Luke and Matthew agree, occur in both in almost the same order, and that the beginning and conclusion of both are the same. (IV) Matthew gives a general compendium of the sayings of our Lord during this part of his ministry, of which Luke's discourse formed a portion, or perhaps was another shorter compendium. But the last stated objection applies with still greater force to this hypothesis, and renders it indeed quite untenable. Besides, it labours under the chronological difficulty in all its bearings. And to one who has observed throughout the close contextual connexion of the parts in this discourse, it will be quite incredible that they should be a mere collection of sayings, set down at hazard. See notes throughout. (V) The apparent discrepancies are sometimes reconciled by remembering, that there is no fixed time mentioned in any Evangelist for the special ordination of the Apostles, and that it is very doubtful whether they were at any set moment so ordained all together. (See note on Mark iii. 14.) Thus Matthew may have been a usual hearer of our Lord, and present with the whole of the Apostles, as related in Luke, though not yet formally summoned as related in Matt. ix. 9 ff. The introduction of the discourse in Luke by the words *ἔγένετο δὲ ἐν ταῖς ἡμέραις ταύταις* (which I maintain to be, on Luke vi. 12, not only *possibly*, but *expressly* indefinite, and to indicate that the event so introduced may have happened at any time during the current great period of our Lord's ministry, before, during, or after, those last narrated,) allows us great latitude in assigning Luke's discourse to any precise time. This, however, leaves the difficulties (above stated under I) in supposing the discourses iden-

tical, in force, except the chronological one. —With regard to the many sayings of this sermon which occur, dispersed up and down, in Luke, see notes in their respective places, which will explain my view as to their connexion and original times of utterance, in each several instance. See also notes on Luke vi. 20—49. — τὸ ὄρος] Either some hill near Capernaum well known by this name, and called by it in the reff. to Mark and Luke, (tradition, which points out a hill between Capernaum and Tiberias as the Mount of Beatitudes, near the present Saphet, is, in such a matter, utterly worthless,) or, the mountain district, certainly imported by the word in ch. xiv. 23.— οἱ μαθηταὶ] in the wider sense: including those of the Apostles already called, and all who had, either for a long or a short time, attached themselves to Him as hearers. See John vi. 66. — 2. ἀκούσας τ. στ. αὐ.] as in reff., a solemn introduction to some discourse or advice of importance. — αὐτοὺς] i. e. τοὺς μαθητάς. The discourse (see vv. 13. 14. 20. 48. vi. 9. vii. 6) was spoken directly to the disciples, but (see vii. 23, 29) also generally to the multitudes. It is a Divine commentary on the words with which His own and the Baptist's preaching opened: *μετανοεῖτε· ἡγγικε γὰρ ἡ βασι. τ. οὐρανῶν*. It divides itself into various great sections, which see below.

3—16.] The description of the Lord's disciples, their blessedness, and dignity.— οἱ πτ. τ. πν.] οὐκ εἶπεν, οἱ πτ. τοῖς χοήμασιν, ἀλλ', οἱ πτ. τῷ πνεύματι, τουτέστιν, οἱ ταπεινοὶ τῇ προαιρέσει καὶ τῇ ψυχῇ. Euthym. τί ἐστιν "οἱ πτωχοὶ τῷ πνεύματι;" οἱ ταπεινοὶ καὶ συντετριμμένοι τὴν καρδίαν. Chrysostom, Homil. xv. in Matt. Ne quis putaret paupertatem, quæ nonnunquam necessitate portatur, a Domino prædicari, adjunxit, spiritu, ut humilitatem intelligeres, non penuriam. Beati pauperes spiritu, qui propter Spiritum Sanctum voluntate sunt pauperes. Jerome in loc. [In the Oxford translation of the Catena Aurea, this last clause is rendered, the *poor in spirit* are those who embrace a voluntary poverty for the sake of the Holy Spirit (!)] Pauperes spiritu, humiles et timentes Deum, id est, non habentes inflantem (or, inflatum) spiritum. (Augustine in loc.) Again: Pauper Dei in animo est, non in sacculo. (Aug. Enarr. in Ps. cxxxii. 26.)—τῷ πν. is in

ἡ βασιλεία τῶν οὐρανῶν. <sup>4</sup> μακάριοι οἱ <sup>u</sup> πεινοῦντες, ὅτι <sup>u</sup> αὐτοὶ <sup>x</sup> παρακληθήσονται. <sup>5</sup> μακάριοι οἱ <sup>y</sup> πρᾶεῖς, ὅτι <sup>y</sup> αὐτοὶ <sup>z</sup> κληρονομήσουσι τὴν γῆν. <sup>6</sup> μακάριοι οἱ <sup>a</sup> πεινῶν-  
τες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ <sup>b</sup> χορτασθή-  
σονται. <sup>7</sup> μακάριοι οἱ <sup>c</sup> ἐλεήμονες, ὅτι αὐτοὶ <sup>d</sup> ἐλεηθήσονται.

τοῦ μὲν αἵμα. Jos. B. J. i. 32, 2.  
c Heb. ii. 17 only. Jer. iii. 12 vat.

b ch. xiv. 20 al. Ps. ciii. 13.  
d 1 Tim. i. 13. Ezek. vii. 9.

opposition to τῇ σαρκί: so ἀπερίτμητοι τῇ καρδίᾳ, Acts vii. 51; ἁγία κ. σῶματι κ. πνεύματι, 1 Cor. vii. 34.—These words cannot be joined with μακάριοι: see ver. 8.—The meaning of voluntary poverty, as that of the religious orders, given by many Romish interpreters, and the work cited above, is out of the question, and never even hinted at by the best ancient commentators. As little can the bare literal sense of the words, which Julian scoffed at, be understood: viz. those who are ill-furnished in mind, and uneducated. See Rev. iii. 17. The idea (De Wette) is not improbable, that the Lord may have had a reference to the poor and subjugated Jewish people around him, once members of the theocracy, and now expectants of the Messiah's temporal kingdom; and, from their condition and hopes, taken occasion to preach to them the deeper spiritual truth.—αὐτῶν ἐστ. ἡ β. τ. οὐ.] See Luke iv. 17—21. James ii. 5. The βασιλεία must here be understood in its widest sense: of all Christian rights of citizenship in this world, and eternal blessedness in the next. ch. vi. 43. But Tholuck well observes (Bergpredigt, p. 74 ff) that all the senses of βασ. τ. Θεοῦ (or οὐρ., or Χριστοῦ) are only different sides of the same great idea—the subjection of all things to God in Christ. He cites from Origen (περὶ ἐκχῆς): τῇ οὖν ἐν ἡμῖν βασιλεία τοῦ Θεοῦ ἡ ἀκρότης αἰτιαλεῖται πρὸς προκόπονσιν ἐν-στήσεται, ὅταν πληρωθῇ τὸ παρὰ τῷ ἀποστόλῳ εἰρημνέον, ὅτι ὁ Χριστὸς, πάντων αὐτῶν τ. ἐχθρῶν ὑποταγέντων, παραιώσει τ. βασιλείαν τ. Θεῷ κ. πατρί, ἵνα ᾗ ὁ Θεὸς τὰ πάντα ἐν πᾶσι.—4. μακ. οἱ πεινῶν.] The spiritual qualification in the former verse must be carried on to this, and the mourning understood to mean not only that on account of sin, but all such as happens to a man in the spiritual life. All such mourners are blessed: for the Father of mercies and God of all consolation being their covenant God, His comfort shall overbear all their mourning, and taste the sweeter for it. In Luke ii. 25 the Messiah's coming is called ἡ παρακλήσις τοῦ Ἰσραὴλ. This beatitude is, by many editors (Lachmann, e.g.), placed after ver. 5. But the authority is by no means decisive, and I cannot see how the logical coherence of the sentences

is improved by it. In placing these two beatitudes first, the Lord follows the order in Is. lxi. 1, which He proclaimed in the synagogue at Nazareth. Luke iv. 18.—οἱ πρᾶεῖς.] A citation from Ps. xxxvii. 11. The usual dividers and allotters of the earth being mighty and proud conquerors, and the Messiah being expected as such a conqueror, this announcement, that the meek should inherit the earth, struck at the root of the temporal expectations of power and wealth in the Messiah's kingdom. This meekness is not mere outward lowliness of demeanour, but that true πραότης of Eph. iv. 2, whose active side (Stier) is ἀγάπη, and its passive side μακροθυμία. On the promise, compare Is. lvii. 13—15. lx. 21. 1 Cor. iii. 22. That kingdom of God which begins in the hearts of the disciples of Christ, and is not ἐκ τοῦ κόσμου τούτου, shall work onwards till it shall become actually a kingdom over this earth, and its subjects shall inherit the earth.—6.] See Ps. cvii. 9. lxxv. 4. xxii. 26. Is. xli. 17. This hunger and thirst is the true sign of that new life on which those born of the Spirit (John iii. 3. 5) have entered; and it is after δικαιοσύνη, i.e. perfect conformity to the holy will of God. This was His meat, John iv. 34. Illo cibo saturabuntur de quo ipse Dominus dicit, Meus cibis est ut faciam voluntatem Patris mei, quod est, justitia: et illa aqua, de qua quisquis biberit, ut Idem dicit, fiet in eo fons aquæ salientis in vitam æternam. (See Ps. xvii. 15.) Aug. But he elsewhere says, (in Ev. Joh. Tract. 26. 1.) after quoting this verse, “Justitiam vero nobis esse Christum, Paulus Apostolus dicit. Ac per hoc qui esurit Hunc Panem, esuriant Justitiam: sed justitiam quæ de cælo descendit, justitiam quam dat Deus, non quam sibi facit homo.” (Chrysostom confines himself to the moral explanation, as also Euthymius.) They shall be satisfied—in the new heaven and new earth, ἐν οἷς δικαιοσύνη κατοικεῖ, 2 Pet. iii. 13. This hunger and thirst after r., is admirably set forth in the three first petitions of the Lord's Prayer—Hallowed be Thy name—Thy kingdom come—Thy will be done on earth, as it is in heaven.—7. ἐλεήμονες.] οὐχὶ διὰ χρημάτων μόνον ἐστὶν ἐλεῖν, ἀλλὰ καὶ λόγον· κἄν

u ch. ix. 15.  
Isa. lxi. 2.  
x = ch. iii. 18.  
Gen. xxiv. 67.  
y Ps. xxxvii. 11.  
29. ch. xxxi.  
6. 1 Pet. i. 1.  
z Heb. vi. 12.  
Gen. xlv. 7.  
a ch. xxv. 42.  
Jer. xxxviii.  
25. διψήσας



e Ps. xxiii. 4. <sup>1</sup> ταί. <sup>3</sup> μακάριοι οἱ <sup>ε</sup> καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν B C D  
<sup>f</sup> here only t. <sup>7</sup> ὄψονται. <sup>9</sup> μακάριοι οἱ <sup>ι</sup> εἰρηνοποιοί, ὅτι [αὐτοὶ] υἱοὶ θεοῦ  
<sup>g</sup> 1 John iii. 1. <sup>8</sup> κληθήσονται. <sup>10</sup> μακάριοι οἱ <sup>h</sup> δεδιωγμένοι <sup>ι</sup> ἐνεκεν δι-  
<sup>h</sup> = Isa. xlix. 6. <sup>11</sup> καισύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.  
<sup>i</sup> = Ps. vii. 1. <sup>12</sup> μακάριοι ἐστε ὅταν <sup>k</sup> ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι καὶ  
<sup>j</sup> = Ps. xlviii. 4. <sup>13</sup> εἰπωσὶ πᾶν πονηρὸν [<sup>l</sup> ῥῆμα] καθ' ὑμῶν [ψευδόμενοι] ἐνε-  
<sup>k</sup> = ch. xxviii. <sup>14</sup> κεν ἑμοῦ. <sup>15</sup> χαίrete καὶ <sup>m</sup> ἀγαλλιᾶσθε, ὅτι ὁ <sup>n</sup> μισθὸς  
<sup>l</sup> = 1 Dent. xvii. 1. <sup>16</sup> αὐτοῦ ἐστί.  
<sup>m</sup> Luke x. 21 al.  
<sup>n</sup> = John iv. 36. Jer. xxxviii. 16.

Orig. Euseb. canon. Hier. Ambr. txt B C.—9. αὐτοὶ om. C D 2 *ab*en Syr. Hil. ins. B 10. Clem. Alex. Strom. IV. p. 582, after having quoted this verse as in text, says, ἡ ὥς τινες τῶν μετατρεπτῶν τὰ εὐαγγέλια μακάριοι φησὶν. οἱ δὲ ἐπὶ τῆς δικ., ὅτι αὐτοὶ ἵστανται τὸ τέλος, καὶ μακάριοι οἱ ἐδιωγμένοι ἐνεκα ἑμοῦ, ὅτι ἔξουσιν τόπον ὅπου οὐ ἐνοχλήσονται.—11. ῥῆμα om. B D *ben* Copt. Æth. Hil. Lucif. ins. C.—ψευδ. om. D *abc* Orig. Tert. Hil. Lucif. Ambr. ins. B C.—ἐνεκεν δικαιοσύνης D *abc* Hil. Ambr.—12. τῷ οὐρ. D *ab* 1 Tert. Hil. Lucif.—aft. ὑμ. (2nd) add ὑπαρχόντων D\*. -τας D\*\*.—

μὴν ἐχης, διὰ δακρύων. ποικίλος, γὰρ ὁ τῆς ἐλεημοσύνης τρόπος, καὶ πλατεία αὐτῇ ἡ ἐντολή ἐλεηθήσονται ἐξ, ἐνταῦθα μὲν, παρὰ ἀνθρώπων· ἐκεῖ δὲ, παρὰ τοῦ Θεοῦ. Euthymius, expanding Chrysostom. This beatitude comprises every degree of sympathy and mutual love and help; from that fulness of it which is shed abroad in those who have been forgiven much, and therefore love much,—down to those first beginnings of the new birth, even among those who know not the Lord, which are brought out in ch. xxv. 37—40, where see notes.—8. καθ. τ. κ.] See Ps. xxiv. 4. 6. It is no Levitical cleanness, nor mere moral purity, that is here meant; but that inner purity, which (Acts xv. 9) is brought about by faith, has its fruit (1 Tim. i. 5) in love; which is, as in καθαρὸν φῶς, καθαρὰ χαρά, &c., opposed to all δέψυχια (James i. 8), and all hypocrisy and outward colouring; so that the καθ. τ. κ. are οἱ τὰς καρδίας ἀπὸ πονηρᾶς συνειδήσεως ἐῤῥαντισμένοι (Heb. x. 22). ‘Hoc est mundum cor, quod est simplex cor, et quemadmodum lumen hoc videri non potest nisi oculis mundis, ita nec Deus videtur nisi mundum sit illud quo videri potest.’ (Aug. in loc.) But there is also allusion to the nearer vision of God attained by progressive sanctification, of which Paul speaks, 2 Cor. iii. 18, begun indeed in this life, but not perfected till the next, 1 Cor. xiii. 12. Those who have the opportunity should read the magnificent conclusion of Augustine De Civit. Dei, book xxii. 29, in which he enters more deeply into the meaning of this verse.—9. εἰρηνοποιοί] More than ‘the peaceful’ (‘pacifici,’ Vulg.). It is doubtful whether the word ever has this meaning. (See note on James iii. 18, and Xen. in ref.) Thus Euthymius, mostly after Chrysostom: οἱ μὴ μόνον αὐτοὶ μὴ στασιάζοντες, ἀλλὰ

καὶ ἑτέρους στασιάζοντας συνάγοντες εἰς εἰρήνην υἱοὶ δὲ Θεοῦ κληθήσονται, ὡς μιμησάμενοι τὸν μονογενῆ υἱὸν αὐτοῦ· ᾧ γέγονεν ἔργον, συναγαγεῖν τὰ διςτῶτα, καὶ καταλλάξαι τὰ ἐκπεπολεωμένα.—κληθήσονται] implies the reality, as in ver. 19; ‘shall be called,’ i. e. recognized, in the highest sense, both generally and by the Highest Himself, as such. Let it ever be remembered, according to the order of these beatitudes, and the assertion of James iii. 17, that the wisdom from above is *πρῶτον ἀγνὴ, ἔπειτα εἰρηνικὴ*, implying no compromise with evil. And it is in the working out of this ἀγνότης that Luke xii. 51 is especially true.—10.] Martyres non facit poena, sed causa. Nam si poena martyres faceret, omnia metalla martyribus plena essent, omnes catenae martyres traherent: omnes qui gladio feriuntur, coronarentur. Nemo ergo dicat, Quia patior, justus sum. Quia ipse qui primo passus est, pro justitia passus est, ideo magnam exceptionem addidit. Beati qui persecutionem patiuntur propter justitiam. (Aug. Enarr. in Ps. xxxiv. 13.) See 1 Pet. iii. 14. iv. 14, which probably refers to this verse. The repetition of the promise in ver. 3 is a close of the string of promises as it began. See var. read.—11.] With the preceding verse the beatitudes end, in their general reference, and in this our Lord addresses his disciples particularly. The actions described in this verse are the expansion of δεδιωγμένοι in the last. διώξωσι, however, still means ‘persecute;’ its legal usage is unknown in the N. T. ῥῆμα, if admitted into the text, is, in the Hebraistic sense of ‘thing said.’ See ref. ψευδόμενοι does not belong to ἐνεκα ἑμοῦ, as some recent commentators have supposed (Tholuck, Meyer), but to εἰπωσι.—12. ὁ μισθὸς ὑμ.] A reward, not of debt, but of grace, as the parable in ch.



ὕμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς  
προφήτας ° τοὺς πρὸ ὑμῶν.

<sup>13</sup> Ὑμεῖς ἐστε τὸ <sup>p</sup> ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας <sup>q</sup> μω-  
ρανθῇ, ἐν τίνι <sup>p</sup> ἁλισθήσεται; εἰς οὐδὲν <sup>r</sup> ἰσχύει ἔτι, εἰ μὴ  
\* βληθῆναι ἔξω \* καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.  
<sup>14</sup> Ὑμεῖς ἐστε τὸ φῶς τοῦ <sup>s</sup> κόσμου. οὐ δύναται πόλις

o Levit. xviii.  
28.  
p Levit. ii. 13.  
Ezek. xvi. 4.  
q Luke xiv. 34  
Rom. i. 22.  
2 Kings xxiv.  
10.  
r = Gal. v. 6.  
s Wisd. ii. 24.

13. ἔτι om. D ab Syr. Cypr. Aug. Hier. ins. BC. — for βλ. ἔξ. καὶ, βληθὲν ἔξω BC 2

xx. 1 ff. clearly represents it. ‘An expression,’ as De Wette observes, ‘taken from our earthly commerce, and applied to spiritual things;’ in which however we must remember, that the principal reference is to God as the giver, and not to us as the deservors: see the parable above cited, where the *μισθός* is not what was *earned*, but what was *covenanted*. ‘Deus est debitor noster non ex commissio, sed ex promisso.’ Aug. (Tholuck, Bergp. p. 114.)—*ἐδίωξαν*] For instance, Jeremiah (Jer. xx. 2) was scourged: Zechariah, son of Jehoiada, was stoned, 2 Chron. xxiv. 21. Isaiah, according to Jewish tradition, was sawn asunder by Manassch.—The reasoning implied in γὰρ may be thus filled up: “and great will be *their* reward in heaven.”—13.] The transition from the preceding verses is easy and natural, from the *δειδιωγμένοι ἐνέκεν δικαιοσύνης*, of which vv. 11, 12 were a sort of application, and the allusion to the ancient Prophets, to *ὕμεῖς ἐστε τὸ ἅλ. τ. γ.* Elisha healed the unwholesome water by means of salt (2 Kings ii. 20), and the ordinary use of salt for culinary purposes is to prevent putrefaction: so (see Gen. xviii. 23—33) are the righteous, the people of God, in this corrupt world.—It hardly seems necessary to find instances of the actual occurrence of salt losing its savour, for this is merely hypothetical. Yet it is perhaps worth noticing, that Maundrell, in his travels, found salt in the Valley of Salt, near Gehul, which had the appearance, but not the taste, having lost it by exposure to the elements (but qu. ?);—and that Schöttgen maintains that a kind of bitumen from the Dead Sea was called ‘sal Sodomiticus,’ and was used to sprinkle the sacrifices in the temple; which salt was used, when its savour was gone, to strew the temple pavement, that the priests might not slip. This, however, is but poorly made out by him. (Schöttgen, Hor. Hebr. in loc.) —τῆς γῆς, *mankind and all creation*; but a more *inward* reference, as to the working of the salt, than in τοῦ κόσμου, ver. 14, where the light is something outwardly shown.—*μωρανθῇ* = *ἀναλον γένηται*, Mark ix. 50.—*ἁλισθήσεται*] i.e. the salt; not impersonal,

as Luther has rendered it,—*vomit wird man salzen?* for τὸ ἅλας is the nom. to all three verbs, *μωρανθῇ*, *ἁλισθ.*, and *ἰσχύει*. The sense is: If you become untrue to your high calling, and spiritually effete and corrupted, there are no ordinary means by which you can be re-converted and brought back to your former state, inasmuch as you have no teachers and guides over you, but ought yourselves to be teachers and guides to others. But we must not from this suppose that our Lord denies all repentance to those who have thus fallen: the scope of His saying must be taken into account, which is not to crush the fallen, but to quicken the sense of duty, and cause His disciples to walk worthily of their calling. (See Heb. vi. 4—6, and note on Mark ix. 49, 50.)—*The salt in the sacrifice* is the type of God’s covenant of sanctification, whereby this earth shall be again hallowed for Him: His people are the instruments, in His hand, of this wholesome salting: all His servants in general, but the teachers and ministers of His covenant in particular. Chrysostom observes, *οἱ μὲν γὰρ ἄλλοι μυριάκις πιπτοντες, ἐνάνται τυχὲν συγγνώμης· ὁ δὲ διδάσκαλος ἐὰν τοῦτο πάθῃ, πάσης ἀπεστέρηται ἀπολογίας, καὶ τὴν ἐσχάτην δώσει τιμωρίαν* (Hom. xv. 194, C. 7).—*ἀπὸ τότε ἔξω ῥίπτεται τοῦ διδασκαλικοῦ ἀξιώματος, καὶ καταπατεῖται, τουτέστι, καταφρονεῖται*. Euthym. in loc. There does not appear to be any allusion to ecclesiastical excommunication.—14. τὸ φῶς τοῦ κόσμ.] And yet only in a lower and derivative sense; Christ Himself being τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. (John i. 9. viii. 12.) His ministers are *λύχνοι*, John v. 35, and *φωστῆρες*, Phil. ii. 15, receiving their light, and only burning for a time. ‘Johannes lumen illuminatum: Christus lumen illuminans.’ Aug. Sermon. cccxxxii. 7. And here, too, φῶς in this verse = *λύχνος* in ver. 15, where the comparison is resumed. So also Eph. v. 8: ἦτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ—light, as partaking of His Light.—οὐ δύναται . . .] Of course it is possible that our Lord may have had some town before Him thus

t Jer. xxxix. 10.  
u Heb. xlii. 18.  
v art = Mark  
iv. 38. Luke  
ii 7. John  
xxii. 8.  
w 1 Cor. ix. 24.

x Ps. xxi. 23.  
y = 2 Macc. ii.  
22. iv. 11.  
constr. Gen.  
xxii. 5. Neh.  
vi. 10.  
z = Luke xxii.  
10. John xv.  
11. 2 Cor. x.  
6.

<sup>1</sup> κρυβῆναι ἐπάνω ὄρους κειμένη· <sup>15</sup> οὐδὲ <sup>u</sup> καίουσιν λύχνον BD  
καὶ τιθέασιν αὐτὸν ὑπὸ <sup>v</sup> τὸν μόδιον, ἀλλ' ἐπὶ <sup>v</sup> τὴν λυ-  
χνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. <sup>16</sup> <sup>w</sup> οὕτω λαμ-  
ψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων <sup>w</sup> ὅπως  
ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ <sup>x</sup> δοξάσωσι τὸν πατέρα  
ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

<sup>17</sup> Μὴ νομίσητε ὅτι ἦλθον <sup>y</sup> καταλῦσαι τὸν νόμον ἢ  
τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ <sup>z</sup> πληρῶσαι.

situated, but not Bethulia, whose very existence is probably fabulous, being only mentioned in the apocryphal book of Judith; nor Saphet, which did not then exist. (Robinson, iii. 325.) But the Church of God, the city on a hill, (Is. ii. 1. Rev. xxi. 10. see also Heb. xii. 22,) in allusion to their present situation on a mountain, is most probably the leading thought.—15. μόδιον] A vessel usually found in the house, called generally σκεῦος, Luke viii. 16,—a Latin word.—καίουσιν, i. e. men in general; showing, in the spiritual reference of the parable, that these lights of the world are ‘lighted’ by Him for whose use they are. See above.—16. οὕτω] i. e. like a candle on a candlestick—like a city on a hill; not οὕτω, ὅπως, ‘so, . . . that,’ as our English Version seems rather to imply. By rendering οὕτω ‘in like manner,’ the ambiguity will be avoided. See reff. The sense of this verse is as if it were ὅπως, ἰδόντες ὑμῶν τ. κ. ἔργ., δοξάσωσι τ. π. ὁ. . . . the latter verb, and not the former, carrying the purpose of the action. Thus the praise and glory of a well-lighted and brilliant feast would be given, not to the lights, but to the master of the house; and of a stately city on a hill, not to the buildings, but to those who built them.—The whole of this division of our Lord’s sermon is addressed to all His followers, not exclusively to the ministers of his word. All servants of Christ are the salt of the earth, the light of the world (Phil. ii. 15). And all that is here said applies to us all. But à fortiori does it apply, in its highest sense, to those who are, among Christians, selected to teach and be examples; who are, as it were, the towers and pinnacles of the city, not only not hid, but seen far and wide above the rest.

17—48.] The second part of the sermon, in which the Lord sets forth His relation, as a lawgiver, to the law of Moses, especially as currently interpreted according to the letter only.—17. ἦλθον] Observe how the Lord, through the whole sermon, sets forth Himself, in His proceeding forth from God, as the true ἐρχόμενος.—τὸν ν. ἢ τοὺς προφ.] It is a question whether the Lord

includes the *prophecies*, properly so called, in His meaning here. I think not: for no person professing himself to be the Messiah, would be thought to contradict the prophecies, but to fulfil them. Neither, it appears, does our Lord here allude to the sacrificial and typical parts of the law, but to the moral parts of both the law and the prophets; which indeed He proceeds to cite and particularize. If however we prefer to include both ceremonial and moral in this assertion, we may understand it in its more general sense as applying, beyond the instances here given, to our Lord’s typical fulfilment of the law, which could not as yet be unfolded. Thus Augustine: “Hæc præcepta sunt morum; illa sacramenta sunt promissorum: hæc implentur per adiuvantem gratiam, illa per redditam veritatem, utraque per Christum, et illam semper gratiam donantem, nunc etiam revelantem, et hanc veritatem tunc promittentem, nunc exhibentem.” Contr. Faust. xix. 18. — πληρῶσαι implies more than the mere fulfilling; see reff., where the word has the sense of *filling out* or *expanding*; i. e. here, giving a deeper and holier sense to,—fulfilling in the *spirit*, which is nobler than the letter. Theophylact compares the ancient law to a *sketch*, which the painter οὐ καταλύνει, ἀλλ’ ἀναπληροῖ. . . . τοῦ νόμου γὰρ τὰ τέλη τῶν ἁμαρτημάτων κωλύοντος, ὁ Χριστὸς καὶ τὰς ἀρχὰς ἐκώλυσεν. Euthym. in loc. ἐπεὶ ὁ Χριστὸς οὕτε ἐξ ἱερατικῆς φυλῆς ἐτύχχανεν ὢν, καὶ ἄπερ ἐμελλεν εἰσ-ηγεῖσθαι προσθήκη τις ἦν, οὐ μὴν ἐλαττωσα, ἀλλ’ ἐπιτείνουσα τὴν ἀρετὴν· προειδὼς ἁμφοτέρα ταῦτα μέλλοντα αὐτοὺς ταράττειν, πρὶν ἢ τοὺς θαυμαστοὺς ἐκείνους ἐγγράψαι νόμους, ἐκβάλλει τὸ μέλλον αὐτῶν ὑφορμῆν τῇ διανοίᾳ. τί δὲ ἦν τὸ ὑφορμοῦν καὶ ἀντεκροῦν; ἐνόμιζεν αὐτὸν ταῦτα λέγοντα ἐπ’ ἀναρίσει τῶν παλαιῶν νομίμων ποιεῖν. ταύτην τοῖνυν ἰᾶται τὴν ὑπόνοιαν. Chrysost. Hom. xvi. The gnostic Marcion characteristically enough maintained that the Judaizing Christians had altered this verse, and that it originally stood,—π

18 ἄμὴν γὰρ λέγω ὑμῖν, ἕως ἂν <sup>a</sup>παρέλθῃ ὁ οὐρανὸς καὶ <sup>a</sup> ἡ γῆ, ἰὼτα ἐν ἧ μία <sup>b</sup>κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ <sup>b</sup>νόμου, ἕως ἂν πάντα γέννηται. <sup>10</sup> ὅς ἐάν οὖν <sup>c</sup>λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὁ δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθή-

Orig. txt D abc Cyp. (ut mittatur foras et). — 18. aft. γέννηται ins. *cælum et terra transibunt, verba autem mea non præteribunt* c. — 19. λύσει D. — οὕτω om. D. ins.

ᾧ ἀκριβέστε; ὅτι ἦλθον πληρῶσαι τὸν νόμον ἢ τοὺς προφήτας; ἦλθον καταλῦσαι, ἀλλ' οὐ πληρῶσαι. — 18.] The double ἕως ἂν renders the dependence of the members of the sentence rather difficult. The two expressions seem to be strictly parallel: ἕως ἂν παρ. ὁ οὐρ. κ. ἡ γῆ, and ἕως ἂν πάντα γέν. According to this view, these latter words will mean, till the end of all things. But the other interpretation, till all (that is written in the law) shall have been fulfilled (as in the English version), is no doubt admissible, in which case the sense will stand thus:—While heaven and earth last (ἕως ἂν ὁ κόσμος διαμῆνῃ, Euthym.), one jot or one tittle shall not pass away from the law without all being fulfilled.—ἰὼτα is the Hebrew (י) Jod, the smallest letter in the alphabet: κεραῖαι are the little turns of the strokes by which one letter differs from another similar to it. Origen on Ps. xxxiii. (cited by Wetstein) says,—τῶν στοιχείων παρ' Εβραίοις, λέγω δὲ τοῦ χάφ καὶ τοῦ βιῆθ (ז and ב), πολλὴν ὁμοιότητα σωζόντων, ὥς κατὰ μηδὲν ἀλλήλων διαλλάττειν ἢ βραχεία κεραῖα μόνη. The Rabbinical writings have many sayings similar in sentiment to this, but spoken of the literal written law. (See Lightfoot, Hor. Heb. in loc.) It is important to observe in these days, how the Lord here includes the O. T. and all its unfolding of the Divine purposes regarding Himself, in His teaching of the citizens of the kingdom of heaven. I say this because it is always in contempt and setting aside of the O. T. that rationalism has begun. First, its historical truth—then its theocratic dispensation and the types and prophecies connected with it, are swept away; so that Christ came to fulfil nothing, and becomes only a Teacher or a Martyr: and thus the way is paved for a similar rejection of the N. T.;—beginning with the narratives of the birth and infancy, as theocratic myths—advancing to the denial of His miracles—then attacking the truthfulness of His own sayings which are grounded on the O. T. as a revelation from God—and so finally leaving us nothing in the Scriptures but, as

a German writer of this school has expressed it, 'a mythology not so attractive as that of Greece (!).'<sup>1</sup> That this is the course which unbelief has run in Germany, should be a pregnant warning to the decriers of the O. T. among ourselves. It should be a maxim for every expositor and every student that Scripture is a whole, and stands or falls together. That this is now beginning to be deeply felt in Germany, we have cheering testimonies in the later editions of their best commentators, and in the valuable work of Stier on the discourses of our Lord.—19.] There is little difficulty in this verse, if we consider it in connexion with the verse preceding, to which it is bound by the οὖν and the οὕτως, and with the following, to which the γὰρ unites it. Bearing this in mind, we see (1) that λύσῃ, on account of what follows in ver. 20 and after, must be taken in the higher sense, as referring to the spirit and not the letter; 'whosoever shall break,' in the sense presently to be laid down. (2) That τῶν ἐντ. τούτ. τῶν ἐλ. refers to ἰὼτα ἐν ἡ μία κεραία above, and means one of these minute commands which seem as insignificant, in comparison with the greater, as the ἰὼτα and κεραία in comparison with great portions of writing. (3) That ἐλάχιστος κληθ. does not mean 'shall be excluded from,' inasmuch as the question is not of keeping, or not keeping, the commandments of God, in a legal sense, but of appreciating, and causing others to appreciate, the import and weight of even the most insignificant parts of God's revelation of Himself to man; and rather, therefore, applies to teachers than to Christians in general, though to them also through the λύσῃ and ποιήσῃ. (4) That no deduction can be drawn from these words binding the Jewish law, or any part of it, as such, upon Christians. That this is so, is plainly shown by what follows, where our Lord proceeds to pour upon the letter of the law the fuller light of the spirit of the Gospel; thus lifting and expanding (not destroying) every jot and tittle of that precursory dispensation into its full meaning in the life



d = here only.  
Ecc. iii. 10.  
1 Macc. xiii. 30.  
e constr. John v.  
34.

f Jonah iii. 7.  
g = Sir. xxxix.  
1. constr. 2g.  
ch. vi. 1.  
Luke xxiii.  
15. Gen.  
xxxii. 15 but?  
to, Rom. ix. 12, 26.  
Gal. iii. 16. Rev. vi. 11, ix. 4.  
xix. 10. gen. ch. xxvi. 66. 1 Cor. xi. 27.

σεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>20</sup> λέγω γὰρ ὑμῖν ὅτι  
ἐὰν μὴ <sup>d</sup> περισσέυσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν <sup>e</sup> γραμ-  
ματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν  
τῶν οὐρανῶν. <sup>21</sup> Ἠκούσατε ὅτι ἐρρήθη τοῖς <sup>g</sup> ἀρχαίοις  
h Οὐ φονεύσεις· ὅς δ' ἂν φονεύσῃ, <sup>i</sup> ἐνοχος ἔσται τῇ <sup>k</sup> κρι-  
στοι, Rom. ix. 12, 26. Gal. iii. 16. Rev. vi. 11, ix. 4. h Exod. xx. 13. Deut. v. 17. i dat. here only. Deut.  
xix. 10. gen. ch. xxvi. 66. 1 Cor. xi. 27. k = here only.

(οὕτως) B.—ver. 20 om. D 3 Chrys.—21. rec. ἐρρήθη. txt B D al. (and in the follow-

and practice of the Christian; who, by the indwelling of the Divine Teacher, God's Holy Spirit, is led into all truth and purity. (5) That these words of our Lord are decisive against such persons, whether ancient or modern, as would set aside the Old Testament as without significance, or inconsistent with the New. See the last note, and the Book of Common Prayer, Article viii. On κληθήσεται, see note on ver. 9.—ἐλάχιστος is in direct allusion to ἐλαχίστων; but it can hardly be said (De Wette) that, because there is no article, it means 'one of the least' (ein geringster), for the article is often omitted after an appellative verb. μέγας rests on different grounds; being positive, and in its nature generic. See ch. xviii. 1—5. ch. xi. 11.—20.] An expansion of the idea contained in πλεῖον, ver. 17, and of the difference between λύσῃ, which the Scribes and Pharisees did by enforcing the letter to the neglect of the spirit—and ποιήσῃ καὶ διδάξῃ, in which particulars Christians were to exceed the Pharisees, the punctilious observers, and the Scribes, the traditional expounders—of the law. δικαιοσύνη, purity of heart and life, as set forth by example in the ποιῶντες, and by precept in the διδάσκοντες. The whole of the rest of our Lord's sermon is a comment on, and illustration of, the assertion in this verse.—[γραμματέων] Persons devoted to the work of reading and expounding the law (Heb. שֹׁרְטִים), whose office seems first to have become frequent after the return from Babylon. They generally appear in the N. T. in connexion with the Pharisees; but it appears from Acts xxiii. 9, that there were Scribes attached to the other sects also. In Matt. xxi. 15, they appear with the chief priests; but it is in the temple, where (see also Luke xx. 1) they acted as a sort of police. In the description of the assembling of the great Sanhedrim (Matt. xxvi. 3. Mark xiv. 53. xv. 1) we find it composed of ἀρχιερεῖς, πρεσβύτεροι, and γραμματεῖς; and in Luke xxiii. 66, of ἀρχιερεῖς καὶ γραμματεῖς. The Scribes uniformly proposed themselves to our Lord; watching Him to find matter of accusation, Luke vi. 7.

xi. 53, 54; perverting His sayings, Matt. ix. 3, and His actions, Luke v. 30. xv. 2; seeking to entangle Him by questions, Matt. xxii. 35 (see note there). Luke x. 25. xx. 21; and to embarrass Him, Matt. xii. 38. Their authority as expounders of the law is recognized by our Lord Himself, Matt. xxiii. 1, 2; their adherence to the oral traditionary exposition proved, Matt. xv. 1; the respect in which they were held by the people shown, Luke xx. 46; their existence not only in Jerusalem but also in Galilee, shown, Luke v. 17, and in Rome, Josephus Ant. xviii. 3, 5. They kept schools and auditories for teaching the youth, Luke ii. 46. Acts v. 34, comp. with xxii. 3; are called by Josephus πατρίων ἐξηγηταὶ νόμων, Ant. xvii. 6, 2; σοφισταί, B. J. i. 33, 2.—οὐ μὴ εἰσελ.] A very usual formula (see ch. vii. 21. xviii. 3. xix. 17. 23); implying exclusion from the blessings of the Christian state, and the inheritance of eternal life.—21. ἠκούσατε] viz. by the reading of the law in the synagogues, and the expositions of the Scribes.—τοῖς ἀρχαίοις] has been rendered, as in E. V., by the ancients; in which case, Moses and his traditional expounders are classed together; or to the ancients,—which last interpretation seems to me to be certainly the right one. Both constructions are found (see reff.); but every instance of the former is either (as ch. vi. 1) resolvable into the latter, or, as Luke xxiii. 15, ambiguous, and none can be produced with ἐρρήθη, whereas all the latter have this very word, which is never followed in the N. T. or LXX by any other substantive but that denoting the persons to whom the words are spoken. [In 'Notes on the Gospels and Acts,' Pickering, 1838 (anonymous), Rom. ix. 12 is cited as decisive for the sense by (!)] The omission of τοῖς ἀρχαίοις, vers. 27. 31. 38. 43, also favours the rendering to, which was the interpretation of the Greek Fathers. Chrysostom expands it thus: τί οὖν αὐτὸς φησιν; ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις· οὐ φονεύσεις· καίτοι ὁ καὶ ἐκείνα δοῦς, αὐτὸς ἔστιν· ἀλλὰ τίως ἀπροσώπως αὐτὰ τίθηται. εἴτε γὰρ εἶπεν, ὅτι ἠκούσατε ὅτι

B D



σει. <sup>22</sup> ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελ- <sup>1 = Col. ii. 18.</sup>  
φῷ αὐτοῦ <sup>[εἰκῇ]</sup> ἐνοχος ἔσται τῇ κρίσει. <sup>m</sup> ὅς δ' ἂν εἴπῃ <sup>Prov. xxviii. 25.</sup>  
τῷ ἀδελφῷ αὐτοῦ ῥακά, ἐνοχος ἔσται τῷ <sup>n</sup> συνεδόρῳ. <sup>ch. xxvi. 50</sup> ὅς <sup>n</sup> <sup>ad. Prov. xxii. 10.</sup>  
δ' ἂν εἴπῃ μωρὲς, ἐνοχος ἔσται <sup>o</sup> εἰς τὴν <sup>p</sup> γέενναν τοῦ <sup>o = Rom. v. 21.</sup>

vi. 19. Rev. xiii. 3.

p constr. ch. xxiv. 15. Luke xvi. 8, 9. xviii. 6. Rom. i. 26 al.

ing verses). — 22. εἰκῇ om. B 2 v Æth. Justin M. (apparently), Hier. (condemns it as not being in the best MSS.), Aug. ins. D *abc* Syrr. Copt. Arm. Eus. Cyr. Chrysost. Theophyl. Euthym. Iren. Cyp. Hil. Aug. (sometimes, and expressly). — ῥακά D *ab*

εἶπον τοῖς ἀρχαίοις, *δυσπαράδεκτος ὁ λόγος ἐγένετο, καὶ πᾶσιν ἂν προσέστη τοῖς ἀκούουσιν* εἶτε αὐτὸ πάλιν εἰπὼν, ὅτι ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις παρὰ τοῦ πατρὸς μου, ἐπήγαγεν, ἐγὼ δὲ λέγω, μείζων ἂν ἔδοξεν εἶναι ὁ αὐθαλασμός. Hom. xvi. Meyer (ed. 2) has well observed that ἐρρήθη τοῖς ἀρχαίοις corresponds to λέγω δὲ ὑμῖν, and the ἐγὼ to the understood subject of ἐρρ. He has not, however, apprehended the deeper truth which underlies the omission of the subject of ἐρρ. that it was the same Person who said both.—It will be noticed that our Lord does not here speak against the abuse of the law by tradition, but that every instance here given is either from the law itself, or such traditional teaching as was in accordance with it (e.g. the latter part of this verse is only a formal expansion of the former). The contrasts here are not between the law misunderstood and the law rightly understood, but between the imperfection of the law and its ancient exposition, which in their letter, and as given, were *κενά*,—and the same as spiritualized, *πεπληρωμένα*, by Christ: not between two lawgivers, Moses and Christ, but between *οἱ ἀρχαῖοι* and *ὑμεῖς*; between (the idea is Chrysostom's) the children by the same husband, of the bondwoman and of the free woman.—*κρίσει*] viz. the courts in every city, ordered Deut. xvi. 18, and explained by Josephus Antt. iv. 8, 14 to consist of seven men, and to have the power of life and death. But τῇ κρίσει in the next verse (see note) is the court of judgment in the Messiah's kingdom.—22.] The sense is: 'There were among the Jews three well-known degrees of guilt, coming respectively under the cognizance of the local and the supreme courts; and after these is set the *γέεννα τοῦ πυρός*, the end of the malefactor, whose corpse, thrown out into the valley of Hinnom, was devoured by the worm or the flame. Similarly, in the spiritual kingdom of Christ, shall the sins even of thought and word be brought into judgment and punished, each according to its degree of guilt, but even the least of them before no less a tribunal than the

judgment-seat of Christ. The most important thing to keep in mind is, that there is no distinction of *kind* between these punishments, only of *degree*. In the thing compared, the *κρίσις* inflicted death by the sword, the *συνέδριον* death by stoning, and the disgrace of the *γέεννα τοῦ πυρός* followed as an intensification of the horrors of death; but the punishment is one and the same—*death*. So also in the subject of the similitude, all the punishments are spiritual; all result in eternal death; but with various degrees, as the degrees of guilt have been. And the words here mentioned must not be superstitiously supposed to have any damning power in themselves (see below), but to represent states of anger and hostility, for which an awful account hereafter must be given.—*Οὐ εἰκῇ*, Euthymius remarks: *προσθεῖς δὲ τὸ εἰκῇ, οὐκ ἀνείλε παντάπασιν τὴν ὀργὴν, ἀλλὰ μόνην τὴν ἄκαρον ἐξέβαλεν ἡ γὰρ εὐκαιρος ὠφέλιμος*. Grotius: *Merito eikῇ additum*. Neque enim iracundus est quisquis irasci solet, sed qui oīs οὐ δεῖ, καὶ ἐφ' οἷς οὐ δεῖ, καὶ μάλλον ἢ δεῖ, ut Aristoteles loquitur.—*ῥακά*] נָקְלָה empty; a term denoting contempt, and answering to ὃ ἄνθρωπε *κενὲ*, James ii. 20.—*μωρὲ*] Two interpretations have been given of this word. Either it is (1), as usually understood, a Greek word, 'Thou fool,' and used by our Lord Himself of the Scribes and Pharisees, Matt. xxiii. 17, 19,—and its equivalent ἀνόητοι of the disciples, Luke xxiv. 25; or (2) a Hebrew word, signifying 'rebel,' and the very word for uttering which Moses and Aaron were debarred from entering the land of promise: . . . *הִנֵּה עַתָּה מְרִיבִים*: 'Hear now, ye rebels.' Num. xx. 10.—*τ. γέενναν τοῦ π.*] To the s. e. of Jerusalem was a deep and fertile valley, called *בֵּית עֵז*, the vale of Hinnom, and rendered *Γαῖεννα* Jos. xviii. 16. In this valley (Jer. vii. 31) did the idolatrous Jews burn their children to Moloch, and Josiah (2 Kings xxiii. 10) therefore polluted it; and thenceforward it was the place for the casting out and burning all offal, and the corpses of criminals; and, therefore, its name, *ἡ γέεννα τοῦ*

<sup>q</sup> Levit. iv. 23. <sup>r</sup> Mark xi. 25. <sup>s</sup> Col. iii. 13. <sup>t</sup> Rev. ii. 4 al. <sup>u</sup> = ch. xxiv. 2. <sup>v</sup> here only. <sup>w</sup> 1 Kings xxxix. 4. <sup>x</sup> here only. <sup>y</sup> 1 Kings xxxix. 4. <sup>z</sup> 1 Kings xxxix. 4. <sup>a</sup> = ch. iv. 12. <sup>b</sup> = ch. xxvi. 38. <sup>c</sup> = Gen. xlii. 17. <sup>d</sup> Mark xii. 42. <sup>e</sup> Exod. xx. 1-4. <sup>f</sup> acc. Ex. xx. 17. <sup>g</sup> constr. Levit. xx. 10. <sup>h</sup> Deut. viii. 17. <sup>i</sup> = ch. xxvi. 38. <sup>j</sup> = Gen. xlii. 17. <sup>k</sup> = ch. xxvi. 38. <sup>l</sup> = Gen. xlii. 17. <sup>m</sup> = ch. xxvi. 38. <sup>n</sup> = Gen. xlii. 17. <sup>o</sup> = ch. xxvi. 38. <sup>p</sup> = Gen. xlii. 17. <sup>q</sup> = Levit. iv. 23. <sup>r</sup> = Mark xi. 25. <sup>s</sup> = Col. iii. 13. <sup>t</sup> = Rev. ii. 4 al. <sup>u</sup> = ch. xxiv. 2. <sup>v</sup> here only. <sup>w</sup> 1 Kings xxxix. 4. <sup>x</sup> here only. <sup>y</sup> 1 Kings xxxix. 4. <sup>z</sup> 1 Kings xxxix. 4. <sup>a</sup> = ch. iv. 12. <sup>b</sup> = ch. xxvi. 38. <sup>c</sup> = Gen. xlii. 17. <sup>d</sup> Mark xii. 42. <sup>e</sup> Exod. xx. 1-4. <sup>f</sup> acc. Ex. xx. 17. <sup>g</sup> constr. Levit. xx. 10. <sup>h</sup> Deut. viii. 17.

Cyp. txt B. — 24. Καταλλάγηθι D. txt B. — προσφέρεις D ab. — 25. σε παραδώσει D. — σε παραδῶ om. B 2 Arm. Chrys. Hil. ins. (παραδώσει D) D (see prolegg.). — βλή-  
 θης D\*. βληθήσιν D\*\*. txt B d. mittaris abcv. — 27. rec. ins. aft. ἱερ. τοῖς ἀρχαίοις  
 with c Cyp. Hil., but om. BDKS 35 all ab Syr. Copt. Æth. Arm. Orig. Cyr. Theophyl.  
 Euth. Hil. — 28. rec. αὐτῆς with (Scholz) many const. mss., but txt B D E L M S 32. —

πυρός, was used to signify the place of everlasting punishment. — ἐνοχ. εἰς is prob-  
 ably a pregnant construction for ἐνοχος ὥστε βληθῆναι εἰς; but see reff. — 23. οὖν] an inference from the guilt and danger  
 of all bitterness and hostility of mind towards another, declared in the preceding  
 verse. Chrysostom remarks: καθάπερ σοφὸς ἱατρός οὐ μόνον τὰ προφυλακτικά  
 τῶν νοσημάτων τίθησιν, ἀλλὰ καὶ τὰ ἐνωρθωτικά, οὕτω καὶ αὐτὸς ποιεῖ. τὸ μὲν  
 γὰρ κολᾷεν καλεῖν μωρὸν, προφυλακτικὸν ἐστὶ τῆς ἐχθρας· τὸ δὲ κελεύει κατα-  
 λατῆναι, τῶν μετὰ τὴν ἐχθραν γενομέ-  
 νων νοσημάτων ἀνατροπικόν. Hom. xvi.  
 p. 213. B. The whole of his comment on  
 this verse is excellent. — No conclusion what-  
 ever can be drawn from this verse as to the  
 admissibility of the term altar as applied  
 to the Lord's Table under the Christian  
 system. The whole language is Jewish,  
 and can only be understood of Jewish rites.  
 The command, of course, applies in full  
 force as to reconciliation before the Chris-  
 tian offering of praise and thanksgiving in  
 the Holy Communion; but further nothing  
 can be inferred. — 25.] The whole of this  
 verse is the earthly example of a spiritual  
 duty which is understood, and runs parallel  
 with it. The sense may be given: As in  
 worldly affairs, it is prudent to make up a  
 matter with an adversary before judgment  
 is passed which may deliver a man to a  
 hard and rigorous imprisonment, so recon-  
 ciliation with an offended brother in this  
 life is absolutely necessary before his wrong

cry against us to the Great Judge, and we  
 be cast into eternal condemnation. — The  
 ἀντίδικος, in its abstract personification, is  
 the offended law of God, which will cry  
 against us in that day for all wrongs  
 done to others; but in its concrete-re-  
 presentation it is the offended brother, who  
 is to us that law, as long as he has its  
 claim upon us. — 26. These words, as in  
 the earthly example they imply future libe-  
 ration, because an earthly debt can be paid  
 in most cases, so in the spiritual counter-  
 part they amount to a negation of it, be-  
 cause the debt can never be discharged.  
 ὑπηρετής = πράκτωρ in Luke xii. 58, and  
 is the officer of the court who saw the sen-  
 tences executed. κοδράντην, quadrantem,  
 a Latin word (= λεπτόν in || Luke), the  
 fourth part of an as. See note on Luke,  
 l. c. — 28. πᾶς ὁ βλέπων] The precise  
 meaning should in this verse be kept in  
 mind, as the neglect of it may lead into  
 error. Our Lord is speaking of the sin of  
 adultery; and therefore, however the say-  
 ing may undoubtedly apply by implication  
 to cases where this sin is out of the question  
 — e. g. to the impure beholding of an un-  
 married woman with a view to fornication —  
 yet the direct assertion in this verse must  
 be understood as applying to the cases  
 where this sin is in question. And, again,  
 the βλέπων πρὸς τὸ ἐπιθυμῆσαι must not be  
 interpreted of the casual evil thought which  
 is checked by holy watchfulness, but the  
 gazing with a view to feed that desire (for  
 so πρὸς τὸ with an inf. must mean). And

<sup>29</sup> εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς <sup>i</sup> σκανδαλίζει σε, ἔξελε <sup>i</sup> ch. xviii. 27 f. Ps. lxxiii. 9. Aq. Sir. ix. 5 al. <sup>k</sup> αὐτὸν καὶ βάλε ἀπὸ σοῦ· <sup>k</sup> συμφέρει γάρ σοι ἵνα ἀπόληται <sup>k</sup> constr. ch. xviii. 6. John xi. 50. καὶ ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. <sup>10</sup> καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, <sup>1</sup> ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται <sup>l</sup> ch. iii. 10. <sup>l</sup> ἐν τῶν μελῶν σου <sup>d</sup> καὶ μὴ ὅλον τὸ σῶμά σου <sup>d</sup> τῆς γέενναν ἀπέλθῃ. <sup>31</sup> Ἐρρήθη δὲ <sup>†</sup> <sup>m</sup> Ὅς ἂν <sup>n</sup> ἀπολύσῃ <sup>n</sup> = N. T. passim f. Jos. Ant. xv. 7. 10. <sup>o</sup> τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ <sup>o</sup> = here and <sup>q</sup> ἀποστάσιον. <sup>32</sup> ἐγὼ δὲ <sup>q</sup> only. See ch. xix. 7. <sup>p</sup> λέγω ὑμῖν ὅτι \* ὅς ἂν ἀπολύσῃ \* τὴν γυναῖκα αὐτοῦ <sup>p</sup> = Acts xxvi. 29. Deut. i. 36 Aq. <sup>p</sup> παρεκτὸς λόγου πορνείας ποιεῖ αὐτήν <sup>†</sup> μοιχευθῆναι.

29. for βληθῇ, ἀπέλθῃ D abc. — 30. om. D. rec. βληθῇ εἰς γ., but txt B 5 abc Aeth. Copt. Lucif. Ambr. Aug. — 31. rec. ins. ὅτι aft. δέ. txt B D L 9 abc Hil. Chrys. — 32. ὅτι om. D ab Aug. — for ὅς ἂν ἀπολ., πᾶς ὁ ἀπολύων B K L M 19 Syr. txt D abc. — rec. μοιχᾶσθαι. txt B D 6 Orig. Chrys. — καὶ . . . end, om. D abd. ins. B cv Hil. —

again, ἡδὲ ἐμ. αὐτ. ἐν. τ. κ. αὐτ., whatever it may undoubtedly imply respecting the guilt incurred in God's sight, does not directly state any thing; but plainly understood, affirms that the man who can do this—viz. 'gaze with a view to feed unlawful desire'—has already in his heart passed the barrier of criminal intention; made up his mind, stifled his conscience; in thought, committed the deed.—But perhaps there is justice in Stier's remark, Reden Jesu I. 145, that the Lord speaks here after the O. T. usage, in which both in the seventh commandment and elsewhere *adultery* also includes fornication: for marriage is the becoming one flesh,—and therefore every such union, except that after the manner and in the state appointed by God, is a violation and contempt of that holy ordinance.—29.] An admonition, arising out of the truth announced in the last verse, to withstand the first springs and occasions of evil desire, even by the sacrifice of what is most useful and dear to us. ταῦτα προσεταξεν, οὐ περὶ μελῶν διαλεγόμενος; ἀπαγε: οὐδαμοῦ γὰρ τῆς σαρκὸς τὰ ἐγκλήματα εἶναι φησιν, ἀλλὰ πανταχοῦ τῆς γνώμης τῆς πονηρᾶς ἡ κατηγορία. οὐ γὰρ ὁ ὀφθαλμός ἐστιν ὁ ὄρων, ἀλλ' ὁ νοῦς καὶ ὁ λογισμός. Chrysostom: and to the same effect Euthymius, who adds, ἀλλ' ὀφθαλμὸν μὲν δεξιὸν καλεῖ, τὸν δίκην ὀφθαλμοῦ στεργόμενον δεξιὸν φίλον· χεῖρα δὲ δεξιάν, τὸν εἰκὴν χειρὸς χρησιμεύοντα ἐξῶν ὑπερέτην, καὶ εἴτε ἄνδρες εἴεν, εἴτε γυναῖκες. λέγει τοίνυν ὅτι ἐὰν οἱ τοιοῦτοι σκανδαλίζωσί σε πρὸς ἐμπάθειαν, μηδὲ τούτων φείσῃ· ἀλλ' ἔκκοψον αὐτοὺς τῆς πρὸς σε σχέσεως, καὶ ρίψον πόρῳ σου. Philo Judæus reports that he had heard ἀπὸ θεσπεσιῶν ἀνδρῶν, an interpretation of

Deut. xxv. 12, singularly agreeing with this verse: εἰκότως οὖν τὴν . . . χεῖρα . . . ἀποκόπτειν ἐπιρηται, συμβολικῶς, οὐχ ὅπως ἀκρωτηριάζεται τὸ σῶμα στεργόμενον ἀναγκαιστάτου μέρους, ἀλλ' ὑπὲρ τοῦ πάντας τῆς ψυχῆς ἀθέτους τέμνειν λογισμοὺς. De Spec. legibus, § 32. We may observe here, that the Lord ground His precept of the most rigid and decisive self-denial on the considerations of the truest self-interest—*συμφέρει σοι* . . . See ch. xviii. 8, 9, and notes.—*ἵνα* belongs to *συμφ. σοι* (see John xvi. 7), and not (Meyer) to the foregoing, making *συμ. γάρ σοι* parenthetical.—31.] See note on ch. xix. 7. Lightfoot, Hor. Hebr., gives a form of the *ἀποστάσιον*, which was a divorcement *a mensâ et thoro*, placing the woman absolutely in her own power, to marry whom she pleased. In Deut. xxiv. 1, the allowable reason of divorce is 'some uncleanness.' This the disciples of Shammai interpreted only of adultery; those of Hillel of any thing which amounted to uncleanness in the eyes of the husband.—32.] *πορνείας* must be taken to mean sin, not only before marriage, but after it also, in a wider sense, as including *μοιχεία* also. In the || places, Mark x. 11. Luke xvi. 18, this exception does not occur. Chrysostom explains the connexion of this verse with the former to be, ἵνα γὰρ μὴ ἀκούσας, ἔξελε τὸν ὀφθαλμὸν, νομίσης καὶ περὶ γυναικὸς ταῦτα λέγεσθαι, εὐκαιρῶς ἐπήγαγε τὴν ἐπιδιόρθωσιν ταύτην, ἐνὶ τρόπῳ μόνῃ συγχωρῶν ἐκβάλλειν αὐτήν, ἐτέρῳ δὲ οὐ δεινί. Hom. xvii.—The figurative senses of *πορνεία* cannot be admissible here, as the law is one having reference to a definite point in actual life; and this, its aim and end, restricts the meaning to that kind of *πορνεία* immediately applicable to the case.



q LEV. xix. 12. καὶ \* ὅς ἐάν ἀπολελυμένην γαμήσῃ \* μοιχᾶται. <sup>53</sup> Πάλιν BD  
 r here only f.  
 s = ch. xviii. ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις <sup>a</sup> Οὐκ ἐπιποθήσεις,  
 25, 26. Job <sup>s</sup> ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους σου. <sup>24</sup> ἐγὼ δὲ  
 xxii. 27. Sir. <sup>s</sup>  
 Numb. 22. λέγω ὑμῖν μὴ ὀρίσασθαι ὅλως, μήτε ἐν τῷ οὐρανῷ, ὅτι  
 t 1 Cor. v. 1. vi. 7. xv. 29 f.  
 n ch. xxiii. 16, 18, 20. Rev. x. 6. Ps. lxi. 11. Jer. v. 7.

Otherwise this one strictly guarded exception would give indefinite and universal latitude.—ποιεῖ αὐτ. μοιχ.] ‘Per alias nuptias, quarum potestatem dat divortium.’ Bengel.—καὶ ὅς ἐάν] How far the marriage of the innocent party after separation on account of *πορνεία*, is forbidden by this or the parallel passage ch. xix. 9, is a weighty and difficult question. By the Roman Church such marriage is strictly forbidden, and the authority of Augustine much cited, who strongly upholds this view, but not without misgivings later in life. ‘Scripsi duos libros de conjugii adulterinis, . . . cupiens solvere difficillimam questionem. Quod utrum enodatisime fecerim nescio; immo vero non me pervenisse ad hujus rei perfectionem sentio.’ *Retract.* ii. 57. On the other hand, the Protestant and Greek Churches allow such marriage. Certainly it would appear, from the literal meaning of our Lord’s words, that it should *not* be allowed; for if by such divorce the marriage be altogether dissolved, how can the woman be said *μοιχευθῆναι* by a second marriage? or how will St. Paul’s precept (1 Cor. vii. 11) find place, in which he says, ἐάν δὲ καὶ χωρισθῇ, μετέω ἀγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω; for stating this as St. Paul does, prefaced by the words οὐκ ἐγὼ, ἀλλ’ ὁ κύριος, it must be understood, and has been taken, as referring to this very verse, and consequently can only suppose *πορνεία* as the cause. Besides which, the tenor of our Lord’s teaching in other places (see above) seems to set before us the state of marriage as absolutely *indissoluble as such*, however He may sanction the expulsion *a mensâ et thoro* of an unfaithful wife.—Those who defend the other view suppose the *ἀπολελυμένην* to mean the woman unlawfully divorced, not for *πορνεία*: and certainly this is not improbable.—We may well leave a matter in doubt, of which Augustine could write thus: ‘In ipsis divinis sententiis ita obscurum est utrum et iste, cui quidem sine dubio adulteram licet dimittere, adulter tamen habeatur si alteram duxerit, ut, quantum existimo, venialiter ibi quisque fallatur.’ *De Fide atq. Op.* c. 19.—33, 34.] The exact meaning of these verses is to be ascertained by two considerations. (1) That the Jews held all those oaths not to be binding in which the sacred name of God did not directly occur; as

Philo states (*De Special. legg.* p. 770 Potter), *προελαβέτω τις, εἰ βούλοιτο, μὴ μὴν τὸ ἀνωτάτω καὶ πρεσβύτατον εὐθὺς αἰτίον, ἀλλὰ γῆν, ἡλίον, ἀστέρας, οὐρανὸν, τὸν σύμπαντα κόσμον.* And Lightfoot (*Hor. Hebr. ad locum*) cites from the rabbinical books, ‘Si quis jurat per coelum, per terram, per solem, etc. . . non est juramentum.’ It therefore appears that a stress is to be laid on this technical distinction in the quotation made by our Lord; and we must understand as belonging to the quotation, ‘but whatever thou shalt swear not to the Lord may be transgressed.’ (2) Then our Lord passes so far beyond this rule, that He lays down (including in it the understanding that all oaths must be kept *if made*, for that they are all ultimately referable to swearing by God) the rule of the Christian community, which is, *not to swear at all*; for that every such means of strengthening a man’s simple affirmation arises out of the evil in human nature, is rendered requisite by the distrust that sin has induced, and is, therefore, out of the question among the just and true and pure of heart. See James v. 12. In the words, ‘Swear not at all,’ our Lord does *not* so much make a positive enactment by which all swearing is to individuals forbidden, e.g. on solemn occasions, and for the satisfaction of others, (for that would be a mere technical Pharisaism wholly at variance with the spirit of the Gospel, and inconsistent with the example of God Himself, Heb. vi. 13–17, vii. 21; of the Lord when on earth, whose ἀμὴν ἀμὴν λέγω ὑμῖν was a solemn asseveration, and Who at once respected the solemn adjuration of Caiaphas, ch. xxvi. 63, 64; of His Apostles writing under the guidance of His Spirit, see Gal. i. 20. 2 Cor. i. 23. Rom. i. 9. Phil. i. 8, and especially 1 Cor. xv. 31,) as declare to us, that the *proper state* of Christians is, to require no oaths; that when τὸ *πορηρὸν* is expelled from among them, every *καὶ* and *οὐ* will be as decisive as an oath, every promise as binding as a vow. We observe (a) that these verses imply the unfitness of *rules* of every kind as rules of Christian action; (β) that the greatest regard ought to be had to the scruples of those, not only sects, but individuals, who object to taking an oath, and every facility given in a Christian state for their ultimate entire abolition. There



ὁρόνος ἐστὶ τοῦ θεοῦ. <sup>35</sup> μήτε ἐν τῇ γῇ, ὅτι <sup>x</sup> ὑποπόδιόν <sup>x ch. xxii. 41.</sup>  
 ἐστὶ τῶν ποδῶν αὐτοῦ, μήτε <sup>y</sup> εἰς Ἱεροσόλυμα, ὅτι πόλις <sup>y = here only.</sup>  
 ἐστὶ τοῦ μεγάλου βασιλέως, <sup>36</sup> μήτε ἐν τῇ κεφαλῇ σου  
 ὁμώσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν <sup>z = Eph. iii. 20.</sup>  
 ποιῆσαι. <sup>37</sup> \* ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναὶ οὐ οὐ. τὸ <sup>a Exod. xxi. 24.</sup>  
 δὲ <sup>2</sup> περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν. <sup>38</sup> Ἠκούσατε <sup>b</sup>  
 ὅτι ἐρρήθη <sup>a</sup> Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ <sup>c ch. xxvi. 67</sup>  
 ὀδόντος. <sup>39</sup> ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ <sup>b</sup> πονηρῷ. <sup>only. Hos.</sup>  
 ἀλλ' ὅστις σε \* <sup>c</sup> ῥαπίσει \* ἐπὶ τὴν δεξιάν σου <sup>d</sup> σιαγόνα, <sup>only. Hos.</sup>  
<sup>xi 4. Isa. l. 6.</sup>

for ὅς ἐάν ἀπ. γαμ., ὁ ἀπολ. γαμήσας B 5; but see ch. xix. 9. — 37. for ἔστω, ἔσται B. txt D *abc* Iren. Cyr. — 38. καὶ om. D *abc* Hil. — 39. ῥαπίζει B. txt D. — for ἐπὶ,

is an elaborate account in Tholuck, Bergpredigt, p. 282 ff., of the history of opinions on this question.—34, 35.] Compare ch. xxiii. 16—22. Trench observes, (Serm. on Mount, p. 55.), ‘men had learned to think that, if only God’s name were avoided, there was no irreverence in the frequent oaths by heaven, by the earth, by Jerusalem, by their own heads, and these brought in on the slightest need, or on no need at all; just as now-a-days the same lingering half-respect for the Holy Name will often cause men, who would not be wholly profane, to substitute for that name sounds that nearly resemble, but are not exactly it, or the name, it may be, of some heathen deity.’—34.] See Is. lxvi. 1, to which reference is here made; and for πόλις τ. μεγ. βασ., Psalm xlviii. 2. ὅμν. ἐν is a Hebraism: the classical usage is with κατὰ and a gen., or simply with an acc.—36. οὐ δύνασαι μίαν τρ. λ ἢ μ. π.] Thou hast no control over the appearance of grey hairs on thy head—thy head is not thine own—so thou swear-est by a creature of God, whose destinies and changes are in God’s hand; so that every oath is an appeal to God. And, indeed, men generally regard it as such now, even unconsciously.—37. ἐκ τοῦ πονηροῦ] See *reiff*. The gender is ambiguous, as in the Lord’s Prayer, ch. vi. 13. It is quite immaterial to the *sense* in which we understand it; for the evil of man’s corrupt nature is in Scripture spoken of as the work of ὁ πονηρός, and is itself τὸ πονηρόν. See John viii. 44. 1 John iii. 8.—38.] That is, such was the public enactment of the Mosaic law, and, as such, implied a private spirit of retaliation which should seek such redress; for the example evidently refers to private as well as public retribution. Here again our Lord appears to speak of the true status and perfection of a Christian community,—not to forbid, in those mixed and but half-Christian states, which have

ever divided so-called Christendom among them, the infliction of judicial penalties for crime. In fact Scripture speaks, Rom. xiii. 4, of the minister of such infliction as the minister of God. But as before, our Lord shows us the condition to which a Christian community should tend, and to further which every private Christian’s own endeavours should be directed. It is quite beside the purpose for the world to say, that these precepts of our Lord are too highly pitched for humanity, and so to find an excuse for violating them. If we were disciples of His in the true sense, these precepts would, in their spirit, as indicative of frames of mind, be strictly observed; and, as far as we are His disciples, shall we attain to such their observance.—Here again, our Lord does not contradict the Mosaic law, but expands and fulfils it, declaring to us that the necessity for it would be altogether removed in the complete state of that kingdom which He came to establish.—Against the notion that ὀφθ. ἀντὶ ὀφθ. κ.τ.λ. sanctioned all kinds of private revenge, Augustine remarks, ‘Quandoquidem et illud antiquum ad reprimendas flammās odiorum, sævientiumque inmoderatos animos refrænandos, ita præceptum est. Quis enim tantummodo facile contentus est repone- re vindictā quantum accepit injuriæ? . . . Nonne videmus homines leviter læsos moliri cædem, sitire sanguinem, vixque invenire in malis inimici unde satientur? . . . Huic igitur immoderatæ et per hoc injustæ ultioni, lex justum modum figens, pœnam talionis instituit: hoc est ut qualem quisque intulit injuriam, tale supplicium pendat. Proinde, “Oculum pro oculo, dentem pro dente,” non fomes sed limex furoris est; non ut id quod solum erat inde accendetur, sed ne id quod ardebat ultra extendere- tur impositus.’ Cont. Faust. xix. 25. See 1 Cor. vi. 1—6.—39. μὴ ἀντιστῆναι] Here again, we have our Divine lawgiver legis-

ε = 1 Cor. vi. 1, στρέψον αὐτῷ καὶ τὴν ἄλλην. <sup>40</sup> καὶ τῷ θέλοντί σοι κρη- B D  
 6, Gen. xxvi.  
 21, Job ix. 3.  
 f = 2 Cor. xli. 20, θῆναι καὶ τὸν χιτῶνά σου λαλῆν, ἄφες αὐτῷ καὶ τὸ  
 Rev. xiii. 11, ἱμάτιον. <sup>41</sup> καὶ ὅστις σε ἁγγαρεύσει μίλιον ἓν, ὕπαγε  
 Rev. xxvii.  
 3ii.  
 g = Mark xi. 6, μετ' αὐτοῦ δύο. <sup>42</sup> τῷ αἰτοῦντί σε † δὸς, καὶ τὸν θέλοντα  
 h ch. xxvii. 32, ἀπὸ σοῦ δανείσασθαι μὴ ἄποστραφῆς. <sup>43</sup> Ἠκούσατε  
 Mark xv. 21, only †.  
 i here only †.  
 k Luke xii. 58, ὅτι ἱρρήθη Ἀγαπήσεις τὸν ὁ πλησίον σου καὶ μισήσεις  
 l Josh. xv. 18, τὸν ἐχθρόν σου. <sup>44</sup> ἐγὼ δὲ λέγω ὑμῖν, ἀγαπαῦτε τοὺς  
 m Prov. xx. 4, Sir. xx. 15, n Tit. i. 14, Wisd. xvi. 3, ἀπεστραμμένος ὁ Ο. τὰ ἄγια. Jos. B. J. ii. 19, 6, ο = here only.

εἰς B. in abc. txt D. — διζιάν om. D. — 40. ὁ θέλων σοι D acd. — 41. ἀγγαρεύει D. bef. δύο ins. εἰτι ἄλλα D abcv Iren. txt B. — 42. rec. δίδου. txt B D Clem. — ἀπὸ

lating, not in the bondage of the letter, so as to stultify His disciples, and in many circumstances to turn the salt of the earth into a means of corrupting it,—but in the freedom of the spirit, laying down those great principles which ought to regulate the inner purposes and consequent actions of His followers. Taken slavishly and literally, neither did our Lord Himself conform to this precept (John xviii. 22, 23), nor his Apostles (Acts xxiii. 3). But truly, and in the spirit, did our blessed Redeemer obey it: 'He gave his back to the smiters, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting' (Is. l. 6): and his Apostles also, see 1 Cor. iv. 9—13. — τῷ πονηρῷ] The evil man; him who injures thee. Or, perhaps, in the indefinite sense, as before, 'evil,' generally, 'when thus directed against thee.' Only, the other possible meaning there, 'the evil one,' is precluded here. ἀντιστήτε τῷ διαβόλῳ: but not *this particular form* of his working (viz. malice directed against itself) so as to revenge it on another. — 40, 41.] See note on ver. 39. κριθῆναι imports *legal contention only*, and is thus distinguished from the violence in ver. 39 (Meyer, against Tholuck and De Wette). λαβεῖν, i.e. in pledge for a debt: see Exod. xxii. 26. χιτῶνα, the inner and less costly garment; ἱμάτιον, the outer and more valuable, used also by the poor as a coverlet by night (Exod. xxii. 26). In Luke vi. 29 the order is inverted, and appears to be that in which the two garments would be taken from the body. — ἁγγαρεύσει] Herod. viii. 9B, after describing the Persian post-couriers, adds, τοῦτο τὸ ἐράμνημα τῶν ἱππῶν καλοῦσι Πέρσαι ἁγγαρήιον. Aeschylus, Agam. 285 (Dindorf), says of the beacons which brought the intelligence of the capture of Troy to Mycenæ, φρεκτὸς δὲ φρεκτὸν ἐνὶ ἄπ' ἀγγάρου πυρὸς ἱερμπτιν. 'The Jews particularly objected to the duty of furnishing posts for the Roman government; and Demetrius, wishing to conciliate the Jews, promised,

among other things, κελείω εἰ μηδὲ ἀγγαρεύεσθαι τὰ Ἰουδαίων ὑποζύγια (Jos. Ant. xiii. 2, 3). Hence our Saviour represents this as a burden;—and in the same manner Epictetus says, ἂν εἰ ἀγγαρεία ᾖ, καὶ στρατιώτης ἐπιλάβηται, ἄφες, μὴ ἀντίτανε, μηδὲ γόγγυζε.' Dr. Burton. The ἐπισταθμία, or billeting of the Roman soldiers and their horses on the Jews, was one kind of this ἀγγαρεία. — 42.] The proper understanding of the command in this verse may be arrived at from considering the way in which the Lord Himself, who declares, 'If ye shall ask any thing in my name, I will do it' (John xiv. 14), performs this promise to us. It would obviously be, not a promise of love, but a sentence of condemnation to us, understood in its bare literal sense; but our gracious Saviour, knowing what is good for us, so answers our prayers, that we never are sent empty away; not always, indeed, receiving *what* we ask,—but that which in the very disappointment we are constrained thankfully to confess is better than our wish. So, in his humble sphere, should the Christian giver act. To give every thing to every one—the sword to the madman, the alms to the impostor, the criminal request to the temptress—would be to act as the enemy of others and ourselves. Ours should be a higher and deeper charity, flowing from those inner springs of love, which are the sources of outward actions sometimes widely divergent; whence may arise both the timely concession, and the timely refusal. As Chrysostom observes on a former verse, μὴ τοιῶν ἀπλῶς τὰ πράγματα ἐξετάσωμεν, ἀλλὰ καὶ καιρὸν, καὶ αἰτίαν, καὶ γνώμην, καὶ προσώπων διαφορὰν, καὶ ὅσα ἂν αὐτοῖς ἕτερα συμβαίη, πάντα μετὰ ἀκρίβειας ζητῶμεν' οὐδὲ γὰρ ἔστιν ἑτέρως ἐφικθῆναι τῆς ἀληθείας. Hom. xvii. — δανείσασθαι] Here, to borrow, without usury, which was forbidden by the law, Exod. xxii. 24. Levit. xxv. 37. Deut. xxiii. 20. — 43.] The Jews called all Gentiles indiscriminately, 'enemies.' In the Pharisaic interpretation

ἐχθρούς ὑμῶν, [<sup>r</sup> ἐὺλογεῖτε τοὺς καταρωμένους ὑμᾶς, <sup>p</sup> Rom. xii. 11  
καλῶς ποιεῖτε <sup>al.</sup> τοῖς <sup>al.</sup> μισοῦσιν ὑμᾶς,] καὶ <sup>3.</sup> πρὸς ἐχθροὺς <sup>3.</sup> τοὺς  
BDZ <sup>q</sup> ὑπὲρ τῶν [<sup>q</sup> ἐπηρεάζοντων <sup>r</sup> καὶ] διωκόντων ὑμᾶς, <sup>r</sup> L. 1 Pet. iii.  
<sup>45</sup> ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, <sup>16</sup> only †  
ὅτι τὸν ἥλιον αὐτοῦ <sup>s</sup> ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγα- <sup>s</sup> trans. here only.  
θοὺς, καὶ <sup>18.</sup> βρέχει ἐπὶ δικαίους καὶ ἀδίκους. <sup>46</sup> ἔὰν γὰρ <sup>18.</sup> Gen. ii. 9, 10.  
ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; <sup>11.</sup> Isa. lxi.  
οὐχὶ καὶ οἱ τελῶναι \* τὸ αὐτὸ ποιοῦσι; <sup>t</sup> Luke xvii. 20  
<sup>47</sup> καὶ ἔὰν <sup>al.</sup> ἀσπά- <sup>al.</sup> Gen. ii. 5.  
σησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί <sup>Ps.</sup> lxxvii.  
οὐχὶ καὶ <sup>u</sup> οἱ <sup>u</sup> ἐθνικοὶ <sup>u</sup> τὸ αὐτὸ ποιοῦσιν; <sup>u</sup> Exod. xviii. 7.  
<sup>48</sup> ἔσεσθε οὖν <sup>s</sup> R m. ii. v. 1.  
<sup>y</sup> Dan. v. 12, 14.  
<sup>u</sup> ch. vi. 7.  
<sup>u</sup> xviii. 17 only †.

σοῦ om. D d Cypr. Clem. — 44. ἐὺλογ. . . . μισ. ὑμ. om. B 7 *abr* Copt. Orig. (seven times), Eus. Iren. Tert. Cypr. Hil. Hier. Aug. Ambr. ins. D *cd* Lucif. — rec. τοὺς μισοῦντας with many later mss. — txt D E K L M S V 40 al. — ἐπηρ. καὶ om. B 5 Copt. Æth. Orig. Cypr. Aug. Lucif. — txt D *abcd*. — rec. aft. ἐπηρ. ins. ὑμᾶς; but om. D d. — 46. ἔξετε D *abcd* Cypr. Lucif. — txt B Z. — for τὸ αὐτὸ, αὐτῶς D Z Lucif. — txt B. — 47. for ἀδελφ., φίλους E K L M S 54 Arm. Syr. Bas. Theophyl. Lucif. — txt B D 4 *abcd* Syr. Copt. Æth. — rec. οἱ τελῶναι with (Scholz) nearly all const. mss.; but txt B D Z 13 al. *abcv* Copt. Æth. Syrr. Chrys. (apparently), Bas. Cypr. Lucif. — 48. ὡς

therefore of the maxim (the latter part of which, although a gloss of the Rabbis, is a true representation of the spirit of the law, which was enacted for the Jews as a theocratic people,) it would include the “odium humani generis” with which the Jews were so often charged. But our Lord’s ‘fulfilment’ of neighbourly love extends it to all mankind—not only foreign nations, but even those who are actively employed in cursing, reviling, and persecuting us; and the hating of enemies is, in His fulfilment of it, no longer an individual or national aversion, but a coming out and being separate from all that rebel against God. — 45. υἱοὶ τοῦ π.] i.e. in being like Him. Of course there is allusion to our state of υἱοὶ by covenant and adoption; but the likeness is the point especially here brought out. So μιμηταὶ τοῦ Θεοῦ. Eph. v. 1. The more we lift ourselves above the world’s view of the duty and expediency of revenge and exclusive dealing, into the mind with which the ‘righteous Judge, strong and patient, who is provoked every day,’ yet does good to the unthankful and evil,—the more firmly shall we assure, and the more nobly illustrate, our place as sons in His family, as εἰσελθόντες εἰς τὴν βασιλείαν τῶν οὐρανῶν. Chrysostom beautifully observes, κατοιγεῖ οὐδαμῶς τὸ γενόμενον ἴσον, οὐ μόνον διὰ τὴν τῆς εὐεργεσίας ὑπερβολὴν, ἀλλὰ καὶ διὰ τὴν τῆς ἀξίας ὑπεροχὴν. σὺ μὲν γὰρ παρὰ τοῦ ὁμοῦ ἔλθον καταφρονῇ, ἐκεῖνος δὲ παρὰ τοῦ δούλου καὶ μυρία εὐεργετηθέντος· καὶ σὺ μὲν ῥήματα χαρίζῃ

εὐχόμενος ὑπὲρ αὐτοῦ, αὐτὸς δὲ πράγματα πολὺ μεγάλα καὶ θαυμαστά. τὸν ἥλιον ἀνάπτων, καὶ τοὺς ἐτησίους ὄμβρους ἐκιδούς. ἀλλ’ ὅμως καὶ οὗτω ἴσῳ ἴσον εἶναι, ὡς ἀνθρώπων ἐχθροὶ εἶναι. μὴ τοίνυν μισεῖν τὸν ποιοῦντα κακῶς, τοιούτων ὄντα σοὶ πρόξενον ἀγαθῶν, καὶ εἰς τοσαύτην ἀγοιὰ σε τιμῇ· μὴ καταρῶ τῷ ἐπηρεάζοντι· ἐπεὶ τὸν μὲν πόρον ἐπέστη, τοῦ δὲ καρποῦ ἀπέστερήθη; καὶ τὴν μὲν ζημίαν οἴσεις, τὸν δὲ μισθὸν ἀπολεῖς; ὑπερῆσχάτης ἐστὶν ἀνοίας, τὸ χαλεπώτερον ὑπομείναντας, τὸ ἑλαττων τοῦτου μὴ φέρειν. Hom. xviii. p. 239. — 46. τελῶναι.] This race of men, so frequently mentioned as the objects of hatred and contempt among the Jews, and coupled with sinners, were not properly the publicans, who were wealthy Romans, of the rank of knights, farming the revenues of the provinces; but their underlings, heathens or renegade Jews, who usually exacted with recklessness and cruelty. In interpreting these verses we must carefully give the persons spoken of their correlative value and meaning: ‘ye,’ Christians, sons of God, the true theocracy, the βασιλ. τ. οὐρ, —these τελῶναι or ἐθνικοὶ, men of this world, actuated by worldly motives,—what thank have ye in being like them? — 47. ἀσπάσθητε.] Here, most probably, in its literal sense. Jews did not salute Gentiles: Mohammedans do not salute Christians even now in the East. — 48. ἔσεσθε.] Not altogether imperative in meaning, but including the imperative sense: such shall be the



z Col. i. 28. James iii. 2. Gen. vi. 9. Deut. xviii. 13 al.  
 υμεις <sup>2</sup> τέλειοι ὥσπερ ὁ πατὴρ ὑμῶν ὁ \* ἐν \* οὐρανοῖς BDZ  
 τέλειός ἐστι.

VI. <sup>1</sup> a Προσέχετε τὴν \* <sup>b</sup> ἐλεημοσύνην ὑμῶν μὴ ποιεῖν  
 ἐμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς. <sup>c</sup> εἰ  
 δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν  
 τοῖς οὐρανοῖς. ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ <sup>d</sup> σαλ-  
 πίσης ἐμπροσθεν σου, ὥσπερ οἱ <sup>e</sup> ὑποκριταὶ ποιοῦσιν ἐν  
 ταῖς συναγωγαῖς καὶ ἐν ταῖς <sup>f</sup> ῥύμαις, ὅπως δοῦσασθῶσιν  
 ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, <sup>g</sup> ἀπέχουσι τὸν  
 μισθὸν αὐτῶν. <sup>3</sup> σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω  
 ἰσα. xv. 3.  
 g = Luke vi. 21. Phil. iv. 18. Gen. xliii. 23.

BLZ 5 Clem. Orig. Eus. Chrys.—ὁ οὐράνιος BLZ av 13 Æth. Arm. Just. Orig. Chrys. Ath. Cyr. txt (rec. bef. ob. ins. τοῖς) D bed Lucif.

CHAP. VI. 1. aft. προσέχ. ins. δὲ LZ 8 al. Syrr. Copt. Æth.—for ἐλ., δικαιοσύνην BD 3 abc Hil. Hier. and the Latin Fathers. txt Z (?)—τοῖς om. D.—2. for ὑμῖν, ὅτι Z.

state, the aim, of Christians.—τέλειοι] Complete, in your love of others; not one-sided, or exclusive, as these just mentioned, but all-embracing and God-like, = *oikτίρμονες*, Luke vi. 36. No countenance is given by this verse to the ancient Pelagian or the modern heresy of perfectibility in this life. Such a sense of the words would be utterly at variance with the whole of the discourse. See especially vv. 22. 29. 32, in which the imperfections and conflicts of the Christian are fully recognized. Nor, if we consider this verse as a solemn conclusion of the second part of the Sermon, does it any the more admit of this view, asserting as it does that likeness to God in inward purity, love, and holiness, must be the continual aim and end of the Christian in all the departments of his moral life. But how far from having attained this likeness we are, St. Paul shows us (Phil. iii. 12); and every Christian feels just in the proportion in which he has striven after it. Augustine argues for the true sense of this and similar passages of Scripture against the Pelagians at length, De peccatorum meritis et remissione, lib. ii. ch. 12—17, and De perfectione justitie hominis, ch. 8, 9.—οἱ μὲν ἀγαπῶντες τοὺς ἀγαπῶντας αὐτοὺς ἀτελεῖς εἰσιν εἰς ἀγάπην· οἱ δὲ τοὺς ἐχθροὺς, τέλειοι. Euthym.

CHAP. VI. 1—18.] The third division of the Sermon, in which the disciples of Christ are warned against hypocrisy, by the examples of abuses of the duties of almsgiving (ver. 2), praying (ver. 5), and fasting (ver. 16).—1.] The discourse of our Lord now passes from actions to motives: not that He has not spoken to the heart before, but then it was only by inference, now directly. In ver. 1, δικαιοσύνην is the more probable

reading, but does not rest on sufficient authority to claim insertion in the text. If it be read, we have in ver. 1 a general caution, and in ver. 2 it is particularized in the case of giving of alms; or δικαιοσύνη, as the Hebrew corresponding word, נְתָנָה, may mean 'benignity,' 'benevolence.'—The words πρὸς τὸ θεαθῆναι clearly define the course of action objected to—not the open benevolence of the Christian who lets his light shine that men may glorify God, but the ostentation of him whose object is the praise and glory coming from man. ἔστι γὰρ καὶ ἐμπροσθεν τῶν ἀνθρώπων ποιοῦντα, μὴ πρὸς τὸ θεαθῆναι ποιεῖν καὶ μὴ ποιοῦντα ἐμπροσθεν πάντων, πρὸς τὸ θεαθῆναι ποιεῖν. Chrysostom, Hom. xix. 245 A.—εἰ δὲ μήγε] does not apply to προσέχετε, so as to mean, 'if ye do not take heed;' but to μὴ ποιεῖν, and means 'if ye do.' That this is so, is clear from the ref.—2. μὴ σαλπίσης] A proverbial expression, not implying any such custom of the hypocrites of that day, but the habit of self-laudation, and display of good works in general. οὐχ ὅτι σάλπιγγας εἶχον ἐκείνοι, ἀλλὰ τὴν πολλὴν αὐτῶν ἐπιδειξάα βούλεται μακίαν τῇ λέξει τῆς μεταφορᾶς ταύτης, κομφεῶν ταύτην καὶ ἐκπομπέων αὐτούς. Chrysostom. Meyer remarks that the word σαλπῖς is *tuba canas*, not *tuba cani canes*, and must therefore refer to what the person *himself* does.—ἀπέχουσι] Have in full, exhaust. Plutarch in Solon (cited by Wetstein) says, that he who marries for pleasure, and not for children, τὸν μισθὸν ἀπέχει.—3. μὴ γνώτω] Another popular saying, not to be pressed so as to require a literal interpretation of it in the act of almsgiving, as De Wette and others have done, but implying simplicity, both of intention



ἡ ἀριστερά σου τί ποιῇ ἡ δεξιὰ σου, <sup>4</sup> ὅπως ᾗ σου  
 ἡ ἐλεημοσύνη ἐν τῷ <sup>h</sup> κρυπτῷ· καὶ ὁ πατήρ σου ὁ <sup>h</sup> βλέπων ἐν τῷ κρυπτῷ [αὐτός] <sup>i</sup> ἀποδώσει σοι †. <sup>h</sup> Rom. ii. 29.  
<sup>5</sup> Καὶ ὅταν \* προσεύχῃ, οὐκ \* ἔσῃ † ὡς οἱ ὑποκριταί, <sup>h</sup> Ps. cxxxviii.  
 ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς <sup>k</sup> γωνίαις τῶν <sup>h</sup> & ll. Exod.  
<sup>l</sup> πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως † φανῶσι τοῖς <sup>h</sup> xxvi. 24 al.  
 ἀνθρώποις· ἀμὴν λέγω ὑμῖν, † ἀπέχουσι τὸν μισθὸν <sup>l</sup> ch. xii. 40 al.  
 αὐτῶν. <sup>6</sup> σὺ δὲ ὅταν προσεύχῃ, ἔξελθε εἰς τὸ <sup>n</sup> ταμιεῖον <sup>m</sup> ch. xxiv. 26.  
 σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρί <sup>l</sup> Isa. xxxvi. 20.  
 σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων  
 ἐν τῷ κρυπτῷ, ἀποδώσει σοι †. <sup>7</sup> προσευχόμενοι δὲ  
 μὴ \* <sup>n</sup> βαττολογήσητε ὥσπερ οἱ ἔθνικοί· δοκοῦσι γὰρ <sup>n</sup> here only †.

— 4. αὐτός om. B K L U Z 15 *abcv* Copt. Æth. Arm. Chrys. Cypr. ins. D. — rec. aft. σοι ins. ἐν τῷ φανερῷ with *abc*; but om. B D Z 9 v Copt. Clem. Orig. Cypr. Hier. — 5. προσεύχησθε, οὐκ ἔσεσθε B Z 3 *abcv* Copt. Sahid. Æth. Orig. Chrys. Aug. txt D. — rec. ὥσπερ; txt B D Z 1. — aft. φιλ. ins. στήναι D *abc*. — for προσεύχεσθαι καὶ προσευχόμενοι D. — rec. ἀν φαν. txt B D K L Z 22 Orig. Chrys. — rec. ins. ὅτι bef. ἀπέχ.; but txt B D Z 12 *abcv* Æth. Orig. Chrys. — 6. ταμιεῖον D E L 3 Orig. — bef. ἐν τῷ κρ. om. τῷ D 4 *abcv* Arm. ins. B Z. — rec. ins. ἐν τῷ φ. as before (see ver. 4). — 7. βατταλογ. B. βλατταλογ. D\*. βλαττολογ. D\*. txt Z. — οἱ ὑποκριταί B. txt

and act. Equally out of place are all attempts to explain the right and left hand symbolically, as was once the practice. The sound sense of Chrysostom preserves the right interpretation, where even Augustine strays into symbolism: *πάλην ἐνταῦθα οὐ χεῖρας αἰνίττεται, ἀλλ' ὑπερβολικῶς αὐτὸ τίθεικεν. εἰ γὰρ οἷόν τί ἐστι, φησί, σεαυτὸν ἀγνοῆσαι, περισπούδαστον ἔστω σοι τοῦτο, κὰν αὐτὰς θνητὸν ἢ τὰς διακονοῦ- μένας χεῖρας λαθεῖν.* Hom. xix. 246 A. — 4. ἐν τῷ κρυπτῷ] Not to be rendered as if it were *τὰ ἐν τῷ κρ.*, or *εἰς τὸ κρυπτόν*, but as the Eng. Vers., 'seeth in secret;' as we say, 'in the dark.' — If the words ἐν τῷ φανερῷ, inserted by the rec., are to stand, they must mean, before men and angels at the resurrection of the just. — 5. ἐστῶτες] No stress must be laid on this word as implying ostentation; for it was the ordinary posture of prayer. The command in Mark runs, *ὅταν στήκητε προσευχόμενοι*. . . ch. xi. 25. See also Luke xviii. 11. 13. Indeed, of the two positions of prayer, considering the place, kneeling would have been the more singular and savouring of ostentation. — 6. εἰξελθε κ.τ.λ.] Both Chrysostom and Augustine caution us against taking this merely literally. *τί οὖν; ἐν ἐκκλησίᾳ, φησὶν, οὐ δεῖ προσεύχεσθαι; καὶ σφόδρα μὲν, ἀλλὰ μετὰ γνώμης τοιαύτης. πανταχοῦ γὰρ ὁ θεὸς τὸν σκοποῦν ζητεῖ τῶν γιγνομένων. ἐπεὶ κὰν εἰς τὸ ταμιεῖον εἰσέλθῃς, καὶ ἀποκλεί- σας, πρὸς ἐπιδειξιν αὐτὸ ἐργάσῃ, οὐδέν σοι*

τῶν θυρῶν ὄφελος. ὅρα γοῦν καὶ ἐνταῦθα πῶς ἀκριβῆ τὸν διορισμὸν τίθεικεν, εἰπὼν, "ὅπως φανῶσι τοῖς ἀνθρώποις." ὥστε κὰν τὰς θύρας ἀποκλείσῃς, τοῦτο πρὸ τῆς τῶν θυρῶν ἀποκλείσεως κατορθώσαι σε βούλεται, καὶ τὰς τῆς ἐναντίας ἀποκλείειν θύρας. Hom. xix. 247. 'Parum est intrare in cubicula, si ostium pateat importunis, per quod ostium ea quæ foris sunt improbe se immergunt, et interiora nostra appetunt.' De Serm. Dom. l. ii. c. 3. — 7. βαττολογήσητε] a word probably without any further derivation than an imitation of the sounds uttered by stammerers, who repeat their words often without meaning; (κατὰ μίμησιν τῆς φωνῆς, Hesych.)—Suidas, Eustath. and others, suppose it derived from a certain stammering Battus, Herod. iv. 155. But the name of this Battus seems to have been given from the circumstance; *παῖς ἰσχνόφωνος καὶ τραυλὸς, τῷ οὐνομα ἐτέθη Βάττος*; and we have *βατταρίζω* and its derivatives with the same signification; and Æschines called Demosthenes *βάταλος* (περὶ στ. p. 238. 17 Bekker) —*ἔθνικοι*] prece qua fatigant virgines sanctæ minus audientem carmina Vestam? Hor. Od. i. 2, 26. nisi illos (Deos) tuo ex ingenio judicas, Ut nil credas intelligere nisi idem dictum est centies. Ter. Heaut. v. 1. What is forbidden in this verse is not much praying, for our Lord Himself passed whole nights in prayer; nor praying in the same words, for this He did in the very intensity of His agony at Gethsemane;

o constr. 1 Cor. ὅτι ὁ ἐν τῇ ᾠδῇ πολυλογία αὐτῶν εἰσακουσθήσονται. ἡ μὴ BDZ  
 iv. 4. οὖν ὁμοιωθῆτε αὐτοῖς· οἷδε γὰρ ὁ πατὴρ ὑμῶν ὢν ἡμεῖς χρῆται  
 p here only. ἔχετε ἑκάστην ἡμέραν αἰτῆσαι αὐτόν. ὁ οὕτως οὖν πρὸς-  
 Prov. x. 19. q Heb. v. 7. Ps. iv. 1. r ch. xiii. 21. s ch. ix. 12. Sir. xxxiii. 4. t constr. Luke ii. 21. Gen. xiii. 10.

but the making number and length a *point of observance*, and imagining that prayer will be heard, not because it is the genuine expression of the desire of faith, but because it has been such or such a number of times repeated. The repetitions of Paternosters and Ave-Marias in the Romish Church, as *practised* by them, are in direct violation of this precept; the *number* of repetitions being prescribed, and the efficacy of the performance made to depend on it. But the repetition of the Lord's Prayer in the Liturgy of the Church of England is not a violation of it, nor that of the Kyrie Eleison, because it is not the number of these which is the object, but each has its appropriate place and reason in that which is pre-eminently a reasonable service.—Our Lord was also denouncing a Jewish error. Lightfoot quotes from the Rabbinical writings, 'Omnis qui multiplicat orationem, auditur.' Hor. Hebr. in loc. Augustine puts admirably the distinction between much *praying* and much *speaking*: 'Absit ab oratione multa locutio; sed non desit multa precatio, si fervens persuerat intentio. Nam multum loqui, est in orando rem necessariam superfluis agere verbis; multum autem precari, est ad eum quem precamur diuturna et pia cordis excitatione pulsare. Nam plerumque hoc negotium plus gemitibus quam sermonibus agitur; plus fletu, quam afflatu.' Ep. exxx. 10. And Chrysostom, in one of his finest strains of eloquence, comments on this verse: *μή τοίνυν τῷ σχήματι τοῦ σώματος, μηδὲ τῇ κραυγῇ τῆς φωνῆς, ἀλλὰ τῇ προθυμίᾳ τῆς γνώμης τὰς εὐχὰς ποιῶμεθα· μηδὲ μετὰ φόβου καὶ ἡγῆς, καὶ πρὸς ἐπίδειξιν, ὥς καὶ τοὺς πλεονάζοντες ἐκκρούειν, ἀλλὰ μετὰ ἐπιεικείας πάσης, καὶ τῆς κατὰ διάνοιαν συντριβῆς, καὶ δακρύων τῶν ἐνδοθίων.* Hom. xix. 243 A. Those who have the opportunity should by all means read the whole passage, which is too long for insertion in a note.—8. οἶδε γὰρ] εἰ οἶδε, φησὶν, ὢν χρῆται ἔχομεν, τίνας ἐνεκεν εὐχεσθαι δεῖ; οὐχ ἵνα διδάξῃ, ἀλλ' ἵνα ἐπικρίψῃ; ἵνα οἰκτιρῶν τῇ συνεχείᾳ τῆς ἐντελέχειας, ἵνα ταπεινωθῇς, ἵνα ἀναμνησθῇς τῶν ἁμαρτημάτων τῶν σῶν. Chrys. Hom. xix. 249 C. Ipsa orationis intentio cor nostrum serenat et purgat, capaciusque efficit ad accipienda divina munera, quæ spiritualiter nobis infunduntur. August. de Serm. Dom. ii. 3.—9.] There

is very slender proof of what is often asserted, that our Lord took nearly the whole of this prayer from existing Jewish formulae. Not that such a view of the matter would contain in it any thing irreverent or objectionable: for if pious Jews had framed such petitions, our Lord, who came *πληρῶσαι* every thing that was good under the Old Covenant, might in a higher sense and spiritual meaning, have recommended the same forms to His disciples. But such does not appear to have been the fact. Lightfoot produces only the most general commonplace parallels for the petitions, from the Rabbinical books.—With regard to the prayer itself, we may remark, 1. The whole passage, vers. 7—16, is digressive from the subject of the first part of this chapter, which is the discouragement of the performance of religious duties to be seen of men, and is resumed at ver. 16. Neander (Leben Jesu, p. 349, note) therefore supposes that this passage has found its way in here as a sort of accompaniment to the preceding verses, but is in reality the answer of our Lord to the request in Luke xi. 1, more fully detailed than by that Evangelist. But to this I cannot assent (see Prolegg. II. 1. 4). 2. It is very improbable that the prayer was regarded in the very earliest times as a set form delivered for liturgical use by our Lord. The variations of τὰς ἁμαρτίας ἡμῶν· καὶ γὰρ αὐτοὶ ἀρίμεν παντὶ ὀφείλουσι ἡμῖν, and τὸ καθ' ἡμέραν, in Luke, for the corresponding clauses in our text, however unimportant in themselves, are fatal to the supposition of its being used liturgically at the time when these Gospels were written. See notes on Luke xi. 1. This, however, forms no argument whatever against its subsequent use, which we know shortly to have prevailed in all Christian churches. 3. The view of some that our Lord gave this, selecting it out of forms known and in use, as a prayer ad interim, till the effusion of the Spirit of prayer, is inadmissible, as we have no traces of any such purpose in our Saviour's discourses, and to suppose any such would amount to nothing less than to set them entirely aside. On the contrary, one work of the Holy Spirit was to bring to *their* mind all things whatsoever He had said unto them. John xiv. 26.—οὕτως] παραδίδωσι τύπον εὐχῆς, οὐχ ἵνα ταύτην μόνην τὴν εὐχὴν εὐχώμεθα, ἀλλ' ἵνα, ταύτην ἔχοντες πηγὴν εὐχῆς, ἐκ ταύτης

εύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, <sup>u</sup> ἅγια- <sup>u = 1 Pet. iii. 15, Gen. ii. 3, Sir. xxxiii. 4.</sup>  
 σήτω τὸ ὄνομά σου, <sup>10</sup> ἐλθέτω ἡ βασιλεία σου, <sup>8</sup> γεννηθήτω <sup>8</sup> αὐτοῖς, καὶ ἡ τῶν αὐτῶν  
 τὸ θέλημά σου, <sup>x</sup> ὥς ἐν οὐρανῷ, <sup>x</sup> καὶ ἐπὶ [τῆς] γῆς· <sup>Thuey d. viii. 1. Luke xl. 3 only, and no where else.</sup>  
<sup>11</sup> τὸν ἄρτον ἡμῶν τὸν <sup>y</sup> ἐπιούσιον δὸς ἡμῖν σήμερον·

D Z *abcv.* — 8. ὁ Θεὸς ὁ π. ὑμ. B. Sahid. txt D Z *abcv.*—for αἰτήσ. αὐτ., ἀνῴξει τὸ στόμα D.—10. ὥς om. D *abc* Tert. Aug. (once). ins. B D \*\* Z Cyp. Hil.—τῆς om. B Z 3 Clem. Orig. (six times.) ins. D Orig. (once).—12. ἀφίμεν D E L 2.

ἀρνούμεθα τὰς ἐννοίας τῶν εὐχῶν. Euthym.—Πάτερ ἡμῶν] This was a form of address almost unknown to the Old Covenant: now and then hinted at, as reminding the children of their rebellion (Is. i. 2. Mal. i. 6), or mentioned as a last resource of the orphan and desolate creature (Is. lxiii. 16); but never brought out in its fullness, as indeed it could not be, till He was come by whom we have received the adoption of sons. 'Oratio fraterna est: non dicit, Pater meus, tanquam pro se tantum orans, sed Pater Noster, omnes videlicet una oratione complectens, qui se in Christo fratres esse cognoscunt.' Aug. Serm. lxiv. Appendix. ἀπὸ δὲ τούτου καὶ ἐχθραν ἀναίρει, καὶ ἀπόνειαν καταστέλλει, καὶ βασκανίαν ἐκβάλλει, καὶ τὴν μητέρα τῶν ἀγαθῶν ἀπάντων ἀγάπην εἰσάγει, καὶ τὴν ἀνωμαλίαν τῶν ἀνθρωπίνων ἐξορίζει πραγμάτων, καὶ πολλὴν δείκνυσσι τῷ βασιλεῖ πρὸς τὸν πτωχὸν τὴν ὁμοτιμίαν, εἶγε ἐν τοῖς μεγίστοις καὶ ἀναγκαιοτάτοις κοινωνοῦμεν ἅπαντες. Chrysost. Hom. xix. 250 A.—ὁ ἐν τοῖς οὐρανοῖς] These opening words of the Lord's Prayer set clearly before us the status of the Christian, as believing in, depending upon, praying to, a real objective personal God, lifted above himself; to approach Whom he must lift up his heart, as the eye is lifted up from earth to heaven. This strikes at the root of all pantheistic error, which regards the spirit of man as identical with the Spirit of God,—and at the root of all Deism; testifying as it does our relation to and covenant dependence on, our heavenly Father. The *local heavens* are no further to be thought of here, than as Scripture by a parallelism of things natural and spiritual deeply implanted in our race (compare Aristotle, *περὶ οὐρ.* i. 3 πάντες γὰρ ἀνθρώποι περὶ θεῶν ἔχουσιν ὑπόληψιν, καὶ πάντες τὸν ἀνωτάτω τῷ θεῷ τὸν ἀποδοῦναι, καὶ βάρβαροι καὶ Ἕλληνες, ὅσοι περ εἶναι νομίζουσιν θεοὺς, δηλονότι ὡς τῷ ἀθανάτῳ τῷ ἀθάνατον συνηρτημένον,) universally speaks of *heaven* and *heavenly*, as applying to the habitation and perfections of the High and Holy One who inhabiteth Eternity.—ἁγιασθήτω τὸ ὄνομά σου] De Wette observes: 'God's Name is not merely His appellation, which we

speak with the mouth, but also and principally the idea which we attach to it,—His Being, as far as it is confessed, revealed or known.' The 'Name of God' in Scripture is used to signify that revelation of Himself which He has made to men, which is all that we know of Him: into the depths of His Being, as it is, no human soul can penetrate. See John xvii. 6. Rom. ix. 17. ἁγιάζω here is in the sense of 'keep holy,' 'sanctify in our hearts,' as in 1 Pet. iii. 15. τὰ σεραφίμ δοξάζοντα οὕτως ἔλεγον ἅγιος ἅγιος ἅγιος ὥστε τὸ ἁγιασθῆτω τοῦτό ἐστι δοξασθῆτω. Chrys. Hom. xix. 250 D.—10. ἐλθέτω ἡ βασιλεία σου] 'Ut in nobis veniat, optamus; ut in illo inveniamur, optamus.' Aug. Serm. lvi. c. 4. 'Thy kingdom,' here is the fulness of the accomplishment of the kingdom of God, so often spoken of in prophetic Scripture; and by implication all that process of events which lead to that accomplishment. Meyer, as usual, in objecting to all ecclesiastical and spiritual meanings of 'Thy kingdom,' forgets that the one for which he contends exclusively, the *Messianic kingdom*, does in fact include or imply them all.—γεννηθήτω τ. θ. σου] i. e. not, 'may our will be absorbed into thy will;' but may it be conformed to and subordinated to thine. The literal rendering is, 'Let thy will be also done upon earth, as in heaven.'—11. τὸν ἄρτ. κ. τ. λ.] This word ἐπιούσιον has been very variously explained. Jerome renders it 'supersubstantialem,' and interprets it of the Bread of Life; Origen, τὸν εἰς τὴν οὐσίαν συμβαλλόμενον; Theophylact, τὸν ἐπὶ τῇ οὐσίᾳ καὶ συστάσει ἡμῶν αὐτάρκη; Euthymius, τὸν ἐπὶ τῇ οὐσίᾳ καὶ ὑπάρξει καὶ συστάσει τοῦ σώματος ἐπιτήδειον; and similarly Suidas and the Etymologicum magnum. The greatest objection to this rendering is, that οὐσία is not subsistence (συστασις), but *existence*; which would give no sense. On the difficulties attending the formation of the adjective from οὐσία, I should lay no stress, as these matters are in later Greek very laxly attended to. See Tholuck. p. 402. Some suppose it to mean 'the bread of to-morrow,' τὸν ἄρτον τῆς ἐπιούσης ἡμέρας; and Jerome found for it in the Gospel according to the Hebrews, *רמח*, 'to-morrow's



z = ch. xii. 31 al. 1a. xii. 14. a Rom. iv. 4. Deut. xxiv. 10 f. b ch. xviii. 24. c = Luke xi. 4 only. See 1 Tim. vi. 7. Deut. xxviii. 38. d Luke iv. 13. J. xxv. 2. Deut. iv. 16. E. ch. xx. 31. 1 Thess. i. 10 al. 198. e ch. xviii. 1. f ch. v. 17. John xiv. 15. g Rom. iv. 18. h 1 Thess. ii. 3 (?). i Rom. iv. 25. Ps. cxviii. 12. Mark. xvi. 26. h Jude. x. 26.

ἀφῆκαμεν B Z. txt query?—13. aft. τοῦ ποι. rec. ins. ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δόξα καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν, with almost all the later Greek mss. Syrr. Æth. Arm. Chrys. (sometimes), Theophyl. Euthym.; but om. B D Z 5 *abedv* Orig. and almost all the Greek, and all the Latin Fathers, even when they copiously expound the prayer. The ancient Schol. observes, that in Luke it ends with πειρασμόν, but in Matt. *ἀλλὰ . . . πονηροῦ* is added. (It has probably been interpolated from the Liturgies.)—15. *τὰ παρ.* (first) om. D 3 *acv* Syr. ins. B *b*.—16. rec. *ὥσπερ*. txt B D 3.—rec. *ὅτι ἄπ.* txt B D.—18. rec. *κρυπτῶ* (twice); but txt

bread:' and this would not make the request inconsistent with the command in ver. 34; for the command there not *μεριμνᾶν* about the affairs of to-morrow (as Meyer well remarks) not only does not preclude, but rather presupposes making them the subject of prayer. Chrysostom says, *τί ἐστι, τὸν ἄρτον τὸν ἐπιούσιον, τὸν ἡμέτερον*. And so the ancient Latin versions, *abc*, 'quotidianum,' and E. V. 'daily.'—But most probably *ἐπιούσιος* is contradistinguished from *περιούσιος*, and means 'sufficient,' as that does 'superabundant.' It seems to me that the higher and mystical meaning of *ἄρτον* is precluded by the insertion of *ἡμῶν*; besides that such meaning would be at variance with the simplicity of the whole prayer, and out of place in a discourse where no allusion of the kind occurs. This does not, however, exclude the application of the petition to all that we need for soul and body (as Augustine says, *Serm. lvi. c. 4*: 'Quicquid animæ nostræ et carni nostræ in hac vita necessarium est, quotidiano pane concluditur,') only its limitation to one, and that the highest, spiritual food. —12. τὰ ὀφείλ[.] i. e. 'sins,' short-comings, and therefore 'debts' = *παραπτώματα*, ver. 14. Augustine remarks (*contra Epist. Parmeniam. l. ii. c. 10*): 'Quod utique non de illis peccatis dicitur quæ in baptismi regeneratione dimissa sunt, sed de iis quæ quotidie de seculi amarissimis fructibus humane vitæ infirmitas contrahit.' — ὡς καὶ] Not 'for we also,' &c. (as in Luke, *καὶ γὰρ αὐτοὶ ἄφ.*) nor 'in the same measure as we also,' &c., but 'like as we also,' &c.; implying similarity in the two actions, of kind, but no comparison of degree. 'Augustine uses the testimony of this prayer against all proud

Pelagian notions of an absolutely sinless state in this life' (Trench); and answers the various excuses and evasions by which that sect escaped from the conclusion. In the uncertainty of the reading here, we may comment on the sense of ἀφήκαμεν, as implying that (see vers. 23, 24) the act of forgiveness is completed before we approach the throne of grace.—13.] The 'leading into temptation' must be understood in its plain literal sense: see ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἐκβασιν, 1 Cor. x. 13. There is no discrepancy with James i. 13, which speaks not of the providential bringing about of, but the actual solicitation of, the temptation. ἀλλά must not be taken as equivalent to εἰ δὲ μὴ, q. d. 'but if thou dost, deliver,' &c.; but is rather the opposition to the former clause, and forms but one petition with it,—'bring us not into conflict with evil, but rather deliver (rid) us from it altogether.' And τοῦ πον., though, as in ch. v. 37, ambiguous in gender, is here most probably neuter, see refi.—On the omission of the doxology, see var. read. Euthymius calls it: τὸ παρὰ τῶν θείων φωνητήριον καὶ τῆς ἐκκλησίας καθήχητῶν προεχθὲν ἀποστολῆς τῶν ἐπιστολήματ. Fragm. Tholuck. p. 438. Stier defends its insertion eloquently, but to me not convincingly, Reden Jesu, 1. 221 ff. Compare 2 Tim. iv. 17, 18, which seems to testify to some such way of ending the prayer at that time.—14, 15.] Our Lord returns (γάρ) to explain the only part of the prayer which peculiarly belonged to the new law of love, and enforces it by a solemn assurance. See Chrysostom's most eloquent appeal on this verse, Hom. xix. 255, end.—16.] Another department of the spiritual life, in which reality in the sight of God,



<sup>i</sup> σκυθρωποί· <sup>k</sup> ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως <sup>i</sup> Luke xxiv. 17 only. Gen. xl. 7. Dan. i. 10.  
<sup>l</sup> φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, <sup>k</sup> = here only. Ezek. iv. 17. xii. 19.  
† ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>17</sup> Σὺ δὲ νηστεύων <sup>m</sup> ἄλει- <sup>l</sup> ch. xliii. 28. vi. 5.  
ψαί σου τὴν κεφαλὴν, καὶ τὸ <sup>n</sup> πρόσωπόν σου νύχαι, ὅπως <sup>m</sup> Mark vi. 13. John xii. 3. 2 Kings xii. 20.  
μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, <sup>18</sup> ἀλλὰ τῷ πατρί σου <sup>n</sup> Gen. xliii. 31. o here only.  
τῷ ἐν τῷ † ° κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ <sup>p</sup> Jer. xxi. 21. p Luke xii. 21. James v. 3. Micah vi. 10.  
† κρυφαίῳ ἀποδώσει σοι†. <sup>19</sup> Μὴ <sup>p</sup> θησαυρίζετε ὑμῖν <sup>q</sup> Luke xii. 33 only. Isa. l. 9. ii. 3.  
θησαυροὺς ἐπὶ τῆς γῆς, ὅπου <sup>q</sup> σῆς καὶ <sup>r</sup> βρώσις <sup>s</sup> ἀφανίζει, <sup>r</sup> = here only. t = here only. Esth. ix. 24. Mic. v. 14. Cant. ii. 15.  
καὶ ὅπου κλέπται <sup>t</sup> διορύσσουσι καὶ κλέπτουσι· <sup>20</sup> θησαν- <sup>t</sup> || L. Job xxiv. 16. See Exod. xxii. 3.  
ρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε <sup>u</sup> = Luke xi. 34 only. Prov. x. 9.  
βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ <sup>x</sup> || L. ch. xvii. 5†. Sir. xxiii. 19.  
κλέπτουσιν. <sup>21</sup> ὅπου γὰρ ἐστὶν ὁ θησαυρὸς \* ὑμῶν, ἐκεῖ <sup>y</sup> = ch. vii. 17. 18. Rev. xvi. 2. Jer. xxiv. passim.  
ἐσται καὶ ἡ καρδία \* ὑμῶν. <sup>22</sup> Ὁ λύχνος τοῦ σώματός <sup>z</sup> || L. only. Prov. iv. 19al.  
ἐστὶν ὁ ὀφθαλμός \*· εἰν οὖν ὁ ὀφθαλμός σου <sup>u</sup> ἀπλοῦς ἦ, <sup>x</sup> || L. ch. xvii. 5†. Sir. xxiii. 19.  
ὅλον τὸ σῶμά σου <sup>x</sup> φωτεινὸν ἐσται· <sup>23</sup> εἰν δὲ ὁ ὀφθαλμός <sup>y</sup> = ch. vii. 17. 18. Rev. xvi. 2. Jer. xxiv. passim.  
σου <sup>y</sup> πονηρὸς ἦ, ὅλον τὸ σῶμά σου <sup>z</sup> σκοτεινὸν ἐσται. εἰ <sup>z</sup> || L. only. Prov. iv. 19al.  
οὖν τὸ φῶς τὸ ἐν σοί, σκότος ἐστὶ, τὸ σκότος πόσον.

(κρύφια D\*) BD 2.—aft. σοι rec. ins. ἐν τῷ φανερῷ with *abc*; but om. BDGKLMS 35 al. v Syrr. Copt. Arm. Theophyl. Euthym. Ambr. Aug. (On the arrangement of the text from vi. 20 to vii. 16 see prolegg.)—21. for ὑμῶν (twice), σου B *abc* Copt. Sahid. Æth. Bas. Ephr. Tert. Cypr. Aug.—22. aft. ὀφθ. ins.

and not appearance in the sight of man, must be our object. While these verses determine nothing as to the manner and extent of Christian fasting, they clearly recognize it as a solemn duty, ranking it with almsgiving and prayer; but, like them, (see ch. ix. 14—18,) to spring out of reality, not mere formal prescription.—17.] i. e. appear as usual: seem to men the same as if thou wert not fasting. It has been observed that this precept applies only to voluntary and private fasts, (such as are mentioned Luke xviii. 12,) not to public and enjoined ones. But this distinction does not seem to be necessary; the one might afford just as much occasion for ostentation as the other.

19—34.] From cautions against the hypocrisy of formalists, the discourse naturally passes to the entire dedication of the heart to God, from which all duties of the Christian should be performed. In this section this is enjoined, 1. (vers. 19—25,) with regard to earthly *treasures*, from the impossibility of serving God and Mammon: 2. (vers. 25—34) with regard to earthly *cares*, from the assurance that our Father careth for us.—19. 20. βρώσις] more general in meaning than *rust*—‘the wear and tear’ of time, which eats into and consumes the fairest possessions. The θησ. ἐν οὐρ. = the βα-

λάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον of Luke xii. 33, and correspond to the μισθός of ch. v. 12, and the ἀποδώσει σοι of vers. 4. 6. 18.—διορύσσουσι] usually joined with οἰκίαν, as ch. xxiv. 43.—22, 23. ὁ λύχνος] as lighting and guiding the body and its members; not as containing light in itself. Similarly the inner light, the conscience, lights the spirit and its faculties, but by light supernal to itself. ἀπλοῦς, clear, untroubled in vision, as the eye which presents a well-defined and single image to the brain. πονηρὸς, perverse, as the eye which dims and distorts the visual images. φωτεινὸς—σκοτεινός: in full light, as an object in the bright sunshine; in darkness, as an object in the deep shade. The comparison is found in Aristotle, Topic i. 14. (Wets.) ὡς ὅστις ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ; in Galen, and Philo de Mund. Opif.—εἰ οὖν κ. τ. λ.] If then the *light* which is in thee is darkness, how dark must the *darkness* be! i. e. if the conscience, the eye and light of the soul, be darkened, in how much grosser darkness will all the passions and faculties be, which are of themselves naturally dark! The opposition is between τὸ φῶς and τὸ σκότος. This interpretation is borne out by the Vulgate: ‘Ipsæ tenebræ quantæ erunt!’ by Jerome: ‘Si sensus, qui lumen est, animæ vitio caliga-

a Col. iii. 24. 24 Οὐδεὶς δύναται δυσὶ κυρίοις <sup>a</sup> δουλεύειν· ἢ γὰρ τὸν ἓνα B  
 1 Kings vii. 3. μισήσει καὶ τὸν ἕτερον <sup>b</sup> ἀγαπήσει, ἢ ἐνὸς <sup>c</sup> ἀνθίσταται καὶ  
 b Gen. xxix. 30, b 31. Mal. i. 23, 3. τοῦ ἑτέρου <sup>d</sup> καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ  
 c 1 L. 1 Thess. v. 14. Tit. i. 9. Prov. i. i. 1. † <sup>e</sup> μαμωνᾶ. 25 διὰ τοῦτο λέγω ὑμῖν, μὴ <sup>f</sup> μεριμνᾶτε τῇ  
 d ch. xviii. 10. Prov. xix. 16. ψυχῇ ὑμῶν τί φάγητε \* καὶ τί πίνητε, μηδὲ τῷ σώματι  
 e Luke xvi. 9 al. on y f. ὑμῶν τί <sup>h</sup> ἐνδύσθητε. οὐχὶ ἡ ψυχὴ <sup>i</sup> πλεῖον ἐστὶ τῆς  
 f 1 Cor. vi. 32. 2 Kings vii. 16. Ps. xxxviii. 18. τροφῆς, καὶ τὸ σῶμα τοῦ <sup>k</sup> ἐνδύματος; <sup>l</sup> ἐμβλέψατε εἰς  
 g ch. x. 39. John xii. 25. τὰ <sup>m</sup> πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουνσιν οὐδὲ <sup>n</sup> θερί-  
 h Exod. xxi. 5. ζουσιν οὐδὲ <sup>o</sup> συνάγουσιν εἰς <sup>p</sup> ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν  
 i Jer. x. 9. ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον <sup>q</sup> διαφέρετε  
 k ch. iii. 4 al. Zeph. i. 8. 1 Acts i. 11. Isa. v. 30. li. 1. m ch. xiii. 4. Ps. xlix. 11. Ezek.  
 n John iv. 37. 1 Kings viii. 12. o ch. iii. 12. Exod. xxiii. 10. p ch. xiii. 30. 1 Chron.  
 q Mark vii. 35. ch. x. 31. 2 Macc. xv. 13.

σιν B abc Hil. om. v. (?) — 24. rec. μαμωνᾶ with (Scholz) most const. mss.; but txt BGK LSV 46 ab Syrr. Arm. Clem. Orig. al. — 25. for καὶ, ἢ B Orig. — κ. π. τι. om.

tur, ipsa putas caligo quantis tenebris obvolvetur!' and by Chrysostom: ὅταν γὰρ ὁ κυβερνήτης υποβρύχιος γένηται, καὶ ὁ λύχνος σβεσθῇ, καὶ ὁ ἡγεμὼν αἰχμάλωτος γένηται, ποία λοιπὸν ἔσται τοῖς ἡπικίοις ἐλπίς; Hom. xx. 264 C., and Euthymius: εἰ οὖν τὸ φῶς τὸ ἐν σοὶ, ὃ ἐστὶν ὁ νοῦς, ὁ δωρηθεὶς εἰς τὸ φωτίζειν καὶ ὁδηγεῖν τὴν ψυχὴν, σκότος ἐστὶ, τούτεστιν, ἐσκότισται, λοιπὸν τὸ σκότος, τὸ ἀπὸ τῶν παθῶν, πόσον ἔσται, εἰς τὸ σκοτίζειν τὴν ψυχὴν, σκοτισθίντος τοῦ ἀνατέλλοντος αὐτῇ φωτός. Augustine (De Sermon. Dom. § 46) renders it similarly, but understands σκότος to refer to a different thing: 'Si ipsa cordis intentio, quæ facis quod facis, quæ tibi nota est, sordidatur appetitu rerum terrenarum . . . atque cæcatur; quanto magis ipsum factum, cujus incertus est exitus, sordidum et tenebrosus est?' Stier expands this well, *Reden Jesu*, I. 238. As the body, of itself a dark mass, has its light from the eye, so we have here compared to it the sensuous, bestial life (*ψυχικόν*) of men, their appetites, desires, and aversions, which belong to the lower creature. This dark region—human nature under the gross dominion of the flesh—shall become spiritualized, enlightened, sanctified, by the spiritual light; but if *this light* be darkness, how great must then the darkness of the *sensuous life* be!—The usual modern interpretation makes τὸ σκότος πόσον a mere expression of the greatness of the darkness thereby occasioned, and thus loses the force of the sentence. — 24. δουλεύειν] not merely 'serve,' but in that closer sense in which he who serves is the *δοῦλος* of, i. e. belongs to, and obeys entirely. ὁ ἰσὺς πλουσίως ἦν· ἀλλ' οὐκ ἐδοῦλεν τῇ μαμωνᾷ, ἀλλ' ἔρχεν αὐτὸς καὶ ἐκράτει, καὶ δε-

σπότης, οὐ δοῦλος ἦν. Chrysost. Hom. xxi. 269 D. See Rom. vi. 16, 17. — ἢ γὰρ . . . ἢ . . . is not a repetition, but an unfolding of the deceitfulness of man's heart in spiritual things. The real state of one serving two masters is that he hates the one and loves the other; but men conceal this from themselves where God and the devil are the two masters; practically however acting it out by holding to the devil and despising God. — μαμωνᾷ] Chaldee, מַמְזָר, (from מַזְרָה, confusus est,) *riches*. 'Congruit et Punicum nomen, nam *lucrum* Punico *mammon* dicitur.' August. in loc. — 25. διὰ τοῦτο] A direct inference from the foregoing verse: the plainer, since μεριμνάω (the root being μερίζω) is to distract, to draw the mind two ways. The Eng. Vers., 'Take no thought,' does not express the sense, but gives rather an exaggeration of the command, and thus makes it unreal and nugatory. In Luke xii. 29 we have μὴ μετewριζέσθε, where see note. τῇ ψυχῇ = περὶ τῆς ψυχῆς. See ver. 28. — οὐχ ἡ ψ.] τοῦτο εἶπε δηλῶν, ὅτι ὁ τὸ πλεῖον οὐδὲς ἡμῖν, καὶ τὸ ἑλαττον δόσει. πλεῖον ἐξ, τὸ μεῖζον λέγει. Euthymius. — 26. τὰ πετ.] The two examples, of the birds and the lilies, are not parallel in their application. The first is an argument from the less to the greater, that our heavenly Father, who feeds the birds, will much more feed us; the second, besides this application, which (ver. 30) it also contains, is a reproof of the vanity of anxiety about clothing, which, in all its pomp of gorgeous colours, is vouchsafed to the inferior creatures, but not attainable by, as being unworthy of, us. Notice, it is not said, μὴ σπείρετε—μὴ θερίζετε—μὴ συνάγετε;—the birds are not our example to follow in their habits, for God hath made us to differ from them—the

αὐτῶν; <sup>27</sup> τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἵ προσθεῖναι ἱ Luke iii. 20.  
ἐπὶ τὴν ἱ ηλικίαν αὐτοῦ πῆχυν ἕνα; <sup>28</sup> καὶ περὶ ἐνδύματος ἱ Tobit v. 15.  
τί μεριμνᾶτε; ἱ καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, ἱ πῶς ἱ 1. L. John ix.  
αὐξάνει· οὐ ἱ κοπιᾷ, οὐδὲ ἱ νήθει· <sup>29</sup> λέγω δὲ ὑμῖν ὅτι οὐδὲ ἱ Heb. xi. 11.  
Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ ἱ περιεβάλετο ὡς ἐν ἱ = Job xxxv.  
τούτων. <sup>30</sup> εἰ δὲ τὸν ἱ χόρτον τοῦ ἀγροῦ σήμερον ὄντα ἱ 4. Gen.  
καὶ ἱ αὔριον εἰς ἱ κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἱ xxxiv. 1.  
ἱ ἀμφιένυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς ἱ ὀλιγόπιστοι; ἱ = ch. xii. 4.  
<sup>31</sup> μὴ οὖν μεριμνήσητε λέγοντες τί φάγωμεν ἢ τί πίωμεν ἢ Mark v. 10.  
τί περιβαλόμεθα; ἱ πάντα γὰρ ταῦτα τὰ ἔθνη ἱ ἐπιζητεῖ· ἱ Luke v. 5.  
οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι ἱ χρῆζετε τούτων ἱ ch. x. 18.  
ἀπάντων. <sup>33</sup> ἱ ζητεῖτε δὲ πρῶτον τὴν βασιλείαν [τοῦ ἱ Ps. cxxv. 1.  
θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα ἱ προσ- ἱ only.  
τεθήσεται ὑμῖν· <sup>34</sup> μὴ οὖν μεριμνήσητε ἱ εἰς τὴν αὔριον ἢ ἱ Exod. xxxv.  
γὰρ αὔριον μεριμνήσει† ἑαυτῆς. ἱ ἄρκετὸν τῇ ἡμέρᾳ ἢ 25.  
<sup>33</sup> κακία αὐτῆς. ἱ Acts xii. 8 al.  
ἱ Esth. v. 1.

ἱ Luke xvii. 5. Tobit v. 15.  
xxxv. 2 Aq. constr. Prov. xxx. 27.

k Prov. xxvii. 1.  
m = here only.

1 ch. x. 25. 1 Pet. iv. 3 only†. Deut.  
Eccl. xii. 1. Amos iii. 6.

adv Hil. — 28. αὐξάνει, &c. all these are plural in B 5 al. Ath. Chrys. — 31. ἐπιζη-  
τούσι B 5. — 33. τὴν δικ. κ. τ. β. αὐτοῦ B. txt abc Cypr. Hil. (?) — 34. rec. τὰ ἑαυτῆς.  
txt B G L S V 18 abc Theophyl.

doing all these things is part of our πόσῳ  
μᾶλλον διαφέρε-τε, (Luke xii. 24.) and in-  
creases the force of the ἂ fortiori; but it  
is said, μὴ μεριμνᾶτε—μὴ μετρωρίζεσθε.  
τί γοῦν ὠφελήσεις, οὕτως ἐπιτεταμένους  
μεριμνῶν; κἀν γὰρ μήρια σπουδάζεις, οὐ  
δώσεις ὑετόν, οὐδὲ ἡλίον, οὐδὲ πνοάς ἀνέ-  
μων, οἷς ὁ σπόρος καρπογονεῖ. ταῦτα γὰρ  
ὁ θεὸς μόνος διδωσιν. Euthymius. — 27.]  
These words do not relate to the *stature*,  
the adding a cubit to which (= a foot and  
a half) would be a very great addition, in-  
stead of a very small one, as is implied here,  
and expressed in Luke xii. 26, εἰ οὖν οὕτε  
ἐλάχιστον δύνασθε, κ.τ.λ., but to the *time*  
of life of each hearer; as, Theophylact on  
Luke xii. 26, ζωῆς μέτρα παρὰ μόνῳ τῷ  
θεῷ, καὶ οὐκ αὐτὸς τις ἕκαστος ἑαυτῷ  
ὀριστης τῆς ζωῆς. So Hammond, Wolf,  
Rossm., Kuinoel, Olsh., De Wette, Meyer,  
Stier, &c., &c.: and the *context* seems im-  
peratively to require it; for the object of  
food and clothing is not to *enlarge the*  
*body*, but to prolong life. The application  
of measures of space to time is not uncom-  
mon. See Job ix. 25. Ps. xxxix. 5. 2 Tim.  
iv. 7. In Stobæus, xcvi. 13, we have cited  
from Minnermus, ἡμεῖς δ' οἷα τε φύλλα  
φύει πολυάνθεμος ὥρη ἔαρος, ὅτ' αἰψ' ἀγῇ  
αὐξεται ἡμελιον, τοῖς ἵκελοι, πῆχυνον ἐπὶ  
χρόνον ἄνθεσιν ἡβης τερόμεθα. Alcæus  
(Athen. x. 7) says, δάκτυλος ἡμέρα.—28.]

These lilies have been supposed to be the  
crown imperial, (*fritillaria imperialis*), which  
grows wild in Palestine, or the *amaryllis*  
*lutea*, (Sir J. E. Smith cited by F. M.), whose  
golden liliaceous flowers cover the autumnal  
fields of the Levant. Probably, however,  
the word here may be taken in a wider im-  
port, as signifying all wild flowers. πῶς is  
not interrogative, but relative: 'how they  
grow.'—29.] We here have the declaration  
of the Creator Himself concerning the re-  
lative glory and beauty of all human pomp,  
compared with the meanest of His own works.  
See 2 Chron. ix. 15—28.—And the mean-  
ing hidden beneath the text should not  
escape the student. As the beauty of the  
flower is unfolded by the Divine Creator-  
Spirit from *within*, from the laws and ca-  
pacities of its *own* individual life, so must  
all true adornment of man be unfolded *from*  
*within* by the same Almighty Spirit. (See  
1 Pet. iii. 3, 4.) As nothing from without  
can defile a man, (ch. xv. 11,) so neither  
can any thing from without adorn him. —  
30. τὸν χόρτον] The wild flowers which  
form part of the meadow-growth are counted  
as belonging to the grass, and are cut down  
with it. Cut grass, which soon withers  
from the heat, is still used in the East for  
firing.—33. ζητεῖτε πρῶτον] Not with any  
reference to seeking all these things *after*  
our religious duties, e.g. beginning with

VII. <sup>1</sup> ΜΗ κρίνετε, ἵνα μὴ κριθῆτε. <sup>2</sup> ἐν ᾧ γὰρ

<sup>n</sup> 1 Tim. iii. 6. <sup>n</sup> κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρω μετρεῖτε  
<sup>Dent. xxi. 22.</sup>  
<sup>Zech. viii. 16.</sup> † μετρηθήσεται ὑμῖν. <sup>3</sup> Τί δὲ βλέπεis τὸ <sup>o</sup> κάρφος τὸ ἐν  
<sup>o</sup> 1 & Gen. viii. 11.

τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σὺ ὀφθαλμῷ

<sup>p</sup> 1 & Gen. xix. <sup>p</sup> δοκὸν οὐ <sup>1</sup> κατανοεῖς; <sup>4</sup> ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου  
<sup>8.</sup>  
<sup>q</sup> 1 & Ps. xciii. 9. <sup>r</sup> Ἀφες ἐκβάλω τὸ κάρφος \* ἀπὸ τοῦ ὀφθαλμοῦ σου, καὶ  
<sup>q</sup> ch. xxiii. 14. ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; <sup>5</sup> ὑποκριτὰ, ἐκβαλε

πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε

<sup>s</sup> 1 only. <sup>s</sup> διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ

<sup>t</sup> = Phil. iii. 2. ἄδελφοῦ σου. <sup>6</sup> Μὴ δῶτε τὸ ἅγιον τοῖς ἑκσί, μηδὲ

CHAP. VII. 2. rec. ἀντιμετρηθ. with c Lucif. but txt B G K L M S V 37 al. ab Arm. Æth. Clem. rom. Orig. (once), Theophylact. Euthym. — 4. for ἀπὸ, ἐκ B abc Lucif. —

prayer days of avarice and worldly anxiety, but 'make your great object,' as we say, 'your first care.' — δικαιοσύνην] Not here the forensic righteousness of justification, but the spiritual purity inculcated in this discourse. τὴν δικ. αὐτοῦ answers to ἡ τελείωσις αὐτοῦ, spoken of in ch. v. 43, and is another reference to the being as our Heavenly Father is. In the Christian life which has been since unfolded, the righteousness of justification is a necessary condition of likeness to God; but it is not the δικ. αὐτ. here meant. — προστεθ.] There is a traditional saying of the Lord, αἰτέιτε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται καὶ αἰτέιτε τὰ ἐπουράνια, καὶ τὰ ἐπίγεια προστεθήσεται ὑμῖν. Fabric. Cod. Apocr. i. 329. (Meyer.) — 34. ἡ γὰρ αὐρ.] The morrow will bring care enough about its own matters; not 'will provide for its own necessities,' nor 'will take thought for the things of itself,' as Eng. Vers. Without τὰ the sense is clearer. ἀρκετὸν — κακία: thus, οὐκ ἀγαθὸν πολυκοιρανίη. II. β. 204. And the same construction frequently occurs, both in Greek and Latin authors.

CHAP. VII. 1—12.] Of our conduct towards other men; parenthetically illustrated, vv. 7—11, by the benignity and wisdom of God in his dealings with us. — 1.] This does not prohibit all judgment (see ver. 20, and 1 Cor. v. 12); but, as Augustine (de Sermon. Dom. cxviii.) says, 'Hoc loco nihil aliud nobis præcipi existimo, nisi ut ea facta quæ dubium est quo animo fiant, in meliorem partem interpretemur.' — κρίνειν has been taken for κατακρίνειν here (κρίσιν ἐνταῦθα τὴν κατάκρισιν νόησον. Euthym. So also Theophylact, Tholuck, Olshausen); but this is not necessary, the command being, not to form authoritative judgments of others. And, moreover, it is precluded by Luke vi. 37, where μὴ καταδικάζετε follows as a climax after μὴ κρίνετε. —

κριθῆτε] i.e. 'by God,' for so doing;—a parallel expression to ch. v. 7, vi. 15; not 'by others.' The bare passive, without the agent expressed, and without καὶ to refer it back to the former member of the clause, is solemn and emphatic. See note on Luke vi. 38, xvi. 9, and xii. 20. The sense then is, 'that you have not to answer before God for your rash judgment and its consequences.' The same remarks apply to ver. 2. — 3—5.] Lightfoot produces instances of this proverbial saying among the Jews. With them, however, it seems only to be used of a person retaliating rebuke. 'Dixit Rabbi Tarphon, Miror ego, an sit in hoc sæculo, qui recipere vult correptionem; quin si dicat quis alteri, Ejice stramen ex oculo tuo, responsurus ille est, Ejice trabem ex oculo tuo?'—whereas our Lord gives us a further application of it, viz. to the incapability of one involved in personal iniquity to form a right judgment on others, and the clearness given to the spiritual vision by conflict with and victory over evil. There is also no doubt here a lesson given us of the true relative magnitude which our own faults, and those of our brother, ought to hold in our estimation. What is a κάρφος to one looking on another, is to that other himself a δοκός: just the reverse of the ordinary estimate. — τὸ κάρ. and ἡ δοκ., not as referring to a known proverb, but because the mote and beam are in situ, ἐν τῷ ὀφθαλμῷ. — 5. ὑποκριτὰ] ὑποκριτὴν τὸν τοιούτον ὀνόμασιν, ὡς ἱατροῦ μὲν τάξιν ἀρπάζοντα, νοσοῦντος δὲ τόπον ἐπέχοντα· ἢ ὡς προφάσει μὲν ἀποθέσκει τὰ ἀλλότρια σπύγματα πολλὰ, πραγματευόμεντα, σκοπῇ δὲ κατακοσμεῖ τοῦτο ποιοῦντα. Euthym. — 6. τὸ ἅγιον] Some have thought this a mistranslation of the Chaldee, ܐܪܬܝܬܐ, an ear-ring, or amulet; but the connexion is not at all improved by it. Pearls bear a resemblance to peas or



βάλητε τοὺς ἁ μαργαρίτας ὑμῶν ὅτι ἐμπροσθεν τῶν χοίρων, u ch. xiii. 45,  
μήποτε ὃ καταπατήσωσιν αὐτοὺς ὡς ἐν τοῖς ποσὶν αὐτῶν καὶ 46. 1 Tim. i.  
στραφέντες ὀρήξωσιν ὑμᾶς. 7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν 9 al. f  
ζητεῖτε, καὶ εὕρησέτε ὃ κρούετε, καὶ ἀνοιγήσεται ὑμῖν. x Acts xviii. 17.  
8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ 2 Cor. v. 10.  
κρούοντι ἀνοιγήσεται. 9 c Ἡ τίς [ἐστίν] ἐξ ὑμῶν ἄνθρω- y Luke viii. 5.  
πος, ὃν † αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ὃ ἐπι- z Chron. xxv.  
δώσει αὐτῷ; 10 † ἢ καὶ ἰχθὺν † αἰτήσῃ, μὴ ὄψιν ἐπιδώσει 18.  
αὐτῷ; 11 εἰ οὖν ὑμεῖς ποινηροὶ ὄντες οἴδατε ὃ δόματα ἀγαθὰ z ch. v. 13.  
δίδουσι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ 14. Mark ix. 18.  
ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουσίν αὐτόν; 15. L. I. xxi.  
12 Πάντα οὖν ὅσα ἂν θέλητε ἵνα ὁ ποιῶσιν ὑμῖν οἱ ἄν- b Luke xii. 36.  
g Gen. xi. 9.

7. ἀποίεται B (and in ver. 8). txt C *abc*v. — 9. ἵστιν om. B L *abc* Syrr. ins. C. (?)—rec. ἐὰν αἰτήσῃ with *v* Cypr. txt B C. — 10. rec. καὶ ἐὰν ἰχθ. αἰτήσῃ with *abc* Cypr. txt

acorns, the food of swine, but ear-rings none whatever to the food of dogs. The similitude is derived from τὸ ἄγιον, or τὰ ἅγια, the meat offered in sacrifice, of which no unclean person was to eat. (Lev. xxii. 6, 7. 10. 14 [where τὸ ἄγ. is used], 15, 16.) Similarly in the ancient Christian Liturgies and Fathers, τὰ ἅγια are the consecrated elements in the Holy Communion. The fourteenth canon of the Council of Laodicea orders μὴ τὰ ἅγια . . . εἰς ἐτέρας παροικίας διαπέμπεσθαι. Again, Cyril of Jerus.: μετὰ ταῦτα λέγει ὁ ἱερέων, τὰ ἅγια τοῖς ἁγίοις. ἅγια, τὰ προκειμένα, ἐπιφοίτησιν δεξάμενα ἅγιον πνεῦματος. (See Suicer on the word.) Thus interpreted, the saying would be one full of meaning to the Jews. As Trench observes, (Serm. Mount, p. 136,) 'It is not that the dogs would not eat it, for it would be welcome to them; but that it would be a profanation to give it to them, thus to make it a σκύβαλον, Exod. xxii. 31.' The other part of the similitude is of a different character, and belongs entirely to the swine, who having cast to them pearls, something like their natural food, whose value is inappreciable by them, in fury trample them with their feet, and turning against the donor, rend him with their tusks. It is the wild boar which must be understood. The connexion with the foregoing and following verses is this: "Judge not," &c.; "attempt not the correction of others, when you need it far more yourselves;" still, "be not such mere children, as not to distinguish the characters of those with whom you have to do. Give not that which is holy to dogs," &c. Then, as a humble hearer might be disposed to reply, "if this last be a measure of the Divine dealings, what bounties can I expect at God's hand?" (ver. 7).—"ask of

God, and He will give to each of you; for this is His own will that you shall obtain by asking (ver. 8),—good things, good for each in his place and degree (ver. 10, 11), not unwholesome or unfitting things. *Therefore* (ver. 12) do ye the same to others, as ye wish to be done, and as God does, to you; viz. give that which is good for each, to each, not judging uncharitably on the one hand, nor casting pearls before swine on the other.’—7. The three similitudes are all to be understood of prayer.—8.] The only limitation to this promise, which, under various forms, is several times repeated by the Lord, is furnished in vv. 9—11, and in James iv. 3, *αἰτεῖτε καὶ οὐ λαμβάνετε· διότι κακῶς αἰτεῖσθε*.—9.] There are two questions here, the first of which is broken off. The similitude of *ἄρτος* and *λίθος* also appears in ch. iv. 3. Luke (xi. 12) adds the egg and the scorpion.—11. *πονηροί*] i. e. in comparison with God. It is not necessary to suppose a rebuke conveyed here, but only a general declaration of the corruption and infirmity of man. Augustine remarks, in accordance with this view, that the persons now addressed are the same who had been taught to say Our Father just now. *ταῦτα δὲ ἔλεγεν οὐ διαβάλλων τὴν ἀνθρωπίνην φύσιν οὐδὲ κακιῶν τὸ γένος· ἀλλὰ πρὸς ἀντιδιαστολὴν τῆς ἀγαθότητος τῆς αὐτοῦ*. Chrys. Hom. xxiii. 290 C.—*ἀγαθὰ*] viz. His Holy Spirit, Luke xi. 13. The same argument *a fortiori* is used by our Lord in the parable of the unjust judge, Luke xviii. 6, 7.—12.] Trench (Serm. Mount, p. 143) has noticed Augustine’s refutation of the sneer of infidels, (such as Gibbon’s against this precept,) that some of our Lord’s sayings have been before written by heathen

h = ch. xii. 48. ὁρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ <sup>h</sup> ἔστιν BC  
 i Thess. iv. 3.  
 i Luke xiii. 24.  
 ch. xix. 24.  
 k || L. only.  
 Prov. xxiii.  
 27.  
 i Isa. xxxiii. 21.  
 cū here only.  
 m = here only.  
 Ps. lix. 9.  
 n John xvii. 12.  
 Jer. xxvi. 21.  
 o Mark iii. 94.  
 p ch. x. 17 al.  
 Luke xx. 46.  
 Sir. xviii. 14.  
 q = ch. xxiv.  
 11. 1 John iv.  
 1. 1 John. xxxiii.  
 9.  
 r Gen. xlix. 27.  
 s Luke xxiv. 16.  
 34. Gen.  
 xxxvii. 32.  
 t John iv. 29.  
 Mal. iii. 8.  
 u ¶ Deut. xxiii.  
 25. Cant. vi. 1.  
 x ch. xiii. 7.  
 xxvii. 29.  
 Gen. iii. 18.  
 y 1. Rev. xiv. 18.  
 only. Gen. xl.  
 10, 11.  
 z Heb. vi. 8.  
 only. Prov.  
 xxvii. 5.  
 a = Luke viii.  
 8. Exod. iii. 8. b ch. xiii. 48. Luke vi. 43. Eph. iv. 29. c ch. iii. 8, 10. Isa. v. 2-7. d ch. iii. 10 & reff.

13 <sup>i</sup> Εἰέλθετε διὰ τῆς <sup>k</sup> στενῆς πύλης· ὅτι <sup>l</sup> πλατεῖα ἡ  
 πύλη καὶ <sup>l</sup> εὐρύχωρος ἡ ὁδὸς ἡ <sup>m</sup> ἀπάγουσα εἰς τὴν <sup>n</sup> ἀπό-  
 λειαν, καὶ πολλοὶ εἰσιν οἱ εἰσέρχόμενοι δι' αὐτῆς· <sup>11</sup> \* ὅτι  
 στενὴ ἡ πύλη καὶ <sup>o</sup> τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν  
 ζωὴν, καὶ ὀλίγοι εἰσιν οἱ εὐρίσκοντες αὐτήν. <sup>15</sup> <sup>p</sup> προσέχετε  
 [εἰ] <sup>r</sup> ἀπὸ τῶν <sup>s</sup> ψευδοπροφητῶν, οἵτινες ἰσχυροῦνται πρὸς  
 ὑμᾶς ἐν ἐνδύμασι προβατῶν, ἔσωθεν εἰσὶ <sup>t</sup> λύκοι ἄρ-  
 παγες. <sup>16</sup> ἀπὸ τῶν καρπῶν αὐτῶν <sup>u</sup> ἐπιγινώσσετε αὐτούς.  
<sup>v</sup> μήτι <sup>w</sup> συλλέγουσιν ἀπὸ <sup>x</sup> ἁκανθῶν \* <sup>y</sup> σταφυλὴν ἢ ἀπὸ  
<sup>z</sup> τριβόλων σῦκα; <sup>17</sup> οὕτω πᾶν δένδρον <sup>a</sup> ἀγαθὸν καρποῦς  
 καλοὺς ποιεῖ· τὸ δὲ <sup>b</sup> σαπρὸν δένδρον καρποῦς πονηροὺς  
<sup>c</sup> ποιεῖ. <sup>18</sup> οὐ δύναται δένδρον ἀγαθὸν καρποῦς πονηροὺς  
 ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποῦς καλοὺς ποιεῖν. BCZ  
<sup>19</sup> πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν <sup>d</sup> ἐκκόπτεται καὶ

B C K M S 15 Copt. — 14. for ὅτι, τι B \* \* C E G K L M S V 37 *be* (quam) Syrr.  
 Æth. Ephr. Theophyl. Euthym. Cyr. Hier. Aug. txt B X. — 15. εἰ om. B 8 *abec* Syr.  
 Æth. Arm. Sahid. Ath. Aug. ins. C. — 16. σταφυλὰς B 7 *abec*. σταφυλ . . Z. txt C

authors. 'Dixit hoc Pythagoras, dixit hoc Plato . . . Propterea si inventus fuerit aliquis eorum hoc dixisse quod dixit et Christus, gratulamur illi, non sequimur illum. Sed prior fuit ille quam Christus. Si quis vera loquitur, prior est quam ipsa Veritas! O homo, attende Christum, non quando ad te venerit, sed quando te fecerit.' Enarr. in Ps. cxl. 6. — οὖν is the inference from the preceding eleven verses, but immediately from the ὁῶσι ἀγαθὰ τοῖς αὐτοῖσιν αὐτὸν just said,—and thus closing this section of the Sermon with a lesson similar to the last verse of ch. v., which is, indeed, the ground-tone of the whole Sermon—'Be ye like unto God.'

13—27.] The conclusion of the discourse—setting forth more strongly and personally the dangers of hypocrisy, both in being led aside by hypocritical teachers, and in our own inner life.—The πύλη stands at the end of the ὁδός, as in the remarkable parallel in the Table of Cebes, c. 12 (cited by Olshausen): οὐκοῦν ὁρᾷς θύραν τινα μικράν, καὶ ὁδὸν τινα πρὸ τῆς θύρας, ἥτις οὐ πολλὴ ὀκλεῖται, ἀλλὰ πάνιν ὀλίγοι πορεύονται· αὐτὴ ἑστίν ἡ ὁδὸς ἡ ἀγνοῦσα πρὸς τὴν ἀληθινὴν παιδείαν. — 14.] ὅτι gives a second reason, on which that in ver. 13 depends: strive, &c., for broad is, &c., because narrow is, &c. The reason why the way to destruction is so broad, is because so few find their way into the narrow

path of life. This is not merely an arbitrary assignment of the ὅτι, but there is a deep meaning in it. The reason why so many perish is not that it is so ordained by God, who will have all to come to the knowledge of the truth,—but because so few will come to Christ, that they might have life; and the rest perish in their sins. See notes on ch. xxv. 41. The reading τι, generally now adopted, will not bear the signification commonly assigned to it, 'How narrow is the gate!' And the interrogative meaning (Meyer) is inconsistent with ὀλίγοι εἰσιν, which follows.—15.] These ψευδοπρ. directly, refer to the false prophets who were soon to arise, to deceive, if possible, even the very elect, ch. xxiv. 24; and, indirectly, to all such false teachers in all ages.—In ἐνδύμασι προβ. there may be allusion to the prophetic dress, ch. iii. 4; but most probably it only means that, in order to deceive, they put on the garb and manners of the sheep themselves.—16.] The καρποὶ are both their corrupt doctrines and their vicious practices, as contrasted with the outward shows of almsgiving, prayer, and fasting, their sheep's clothing to deceive. 'Querimus fructus caritatis, invenimus spinas dissentionis.' Aug. Enarr. in Ps. cxlix. 2. —17. σαπρὸν] See also ch. xiii. 48. From these two verses, 17, 18, the Manichæans defended their heresy of the two natures, good and bad; but Augustine answers them,

εἰς πῦρ βάλλεται. <sup>20</sup> ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν <sup>e</sup> εἰπιγνώσεσθε αὐτοὺς. <sup>e</sup> ch. xlii. 26.  
Acts xi. 18.  
Gen. xxvi. 9.

<sup>21</sup> Οὐ πᾶς ὁ λέγων μοι κύριε κύριε εἰσελεύσεται εἰς <sup>f</sup> τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ <sup>g</sup> ποιῶν τὸ θέλημα <sup>h</sup> τοῦ πατρὸς μου τοῦ ἐν <sup>i</sup> τοῖς οὐρανοῖς. <sup>22</sup> πολλοὶ ἐροῦσὶ μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ Κύριε κύριε, οὐ τῷ <sup>j</sup> σῷ <sup>k</sup> ὀνόματι <sup>l</sup> προσηγγεῖσθαι, καὶ τῷ <sup>m</sup> σῷ ὀνόματι <sup>n</sup> δαίμονια ἐξεβάλομεν, καὶ τῷ <sup>o</sup> σῷ ὀνόματι <sup>p</sup> δυνάμεις πολλὰς ἐποιήσαμεν; <sup>23</sup> καὶ τότε <sup>q</sup> ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνω ὑμᾶς· ἀπο- <sup>r</sup> χωρεῖτε ἀπ' ἐμοῦ οἱ <sup>s</sup> ἐργαζόμενοι τὴν <sup>t</sup> ἄνομίαν. <sup>24</sup> Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ <sup>u</sup> ποιῇ αὐτοὺς, <sup>v</sup> ὁμοιώσω αὐτὸν <sup>w</sup> ἀνδρὶ <sup>x</sup> φρονίμῳ, ὅστις <sup>y</sup> ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· <sup>25</sup> καὶ <sup>z</sup> κατέβη ἡ <sup>a</sup> βροχὴ καὶ ἦλθον οἱ <sup>b</sup> ποταμοὶ καὶ <sup>c</sup> ἔπνυσαν <sup>f</sup> Luke xlii. 17.  
Isa. xlviii. 14.  
Jer. xxxiv. 14.  
<sup>h</sup> = Acts ii. 22.  
Gal. iii. 51.  
<sup>i</sup> = John i. 20.  
<sup>j</sup> = Matt. vi. 6.  
<sup>k</sup> = James ii. 9.  
<sup>l</sup> Ps. vi. 8.  
<sup>m</sup> ch. viii. 11 al.  
<sup>n</sup> Exod. xxxiv. 9.  
<sup>o</sup> = Ezek. xxxiii. 31, 32, constr.  
<sup>p</sup> ch. x. 14.  
<sup>q</sup> Mark iv. 30.  
<sup>r</sup> Lam. ii. 13.  
<sup>s</sup> ch. x. 16 al.  
<sup>t</sup> Prov. xiv. 17.  
<sup>u</sup> p. ch. xxi. 33.  
<sup>v</sup> Jer. xxii. 13.  
<sup>w</sup> = Luke viii. 25. Ps. lxxi. 6.  
<sup>x</sup> here only. Ps. civ. 32.  
<sup>y</sup> = Sir. xl. 13.  
<sup>z</sup> Ps. cxlviii. 18.

Lucif. — 18. (not *εἰ οὐ* B. as Lachm.) for *ποιῶν, ἐνεγκὼν* B Orig. (twice) txt C Z abc Hil. Lucif. — 20. *ἐκ τῶν κ.* C. txt B Z. — 21. rec. om. *τοῖς* bef. *οὐρ.*, but ins. B C Z. — 22. *μοι* om. Z. — 24. (*τούτους* is not omitted in B, as Lachm.) for *ὁμ. αὐτὸν, ὁμοιωθήσεται* B Z 7 al. v. some mss. mentioned by Euthym. Æth. Sahid. Arm. Orig. Chrys. Cyp.

that such cannot possibly be their meaning, as it is entirely contrary to the whole scope of the passage, (see for example ver. 13,) and adds, 'Mala ergo arbor fructus bonos facere non potest; sed ex malā fieri bona potest, ut bonos fructus ferat.' Cont. Adimant. c. 26. On the other hand, these verses were his weapon against the shallow Pelagian scheme, which would look at men's deeds apart from the Living Root in man out of which they grew, and suppose that man's unaided will is capable of good. Trench on the Serm. Mount, p. 150.—21.] The doom of the hypocritical false prophets introduces the doom of all hypocrites, and brings on the solemn close of the whole, in which the hypocrite and the true disciple are parabolically compared.—Observe that here the Lord sets Himself forth as the Judge in the great day, and at the same time speaks not of τὸ θελ. μου, but τὸ θελ. τοῦ πατρὸς μου: an important and invaluable doctrinal landmark in this very opening of His ministry in the first Gospel.—οὐ πᾶς is not here 'no one,' as some have interpreted it. That meaning would require πᾶς . . . οὐκ εἰσελεύσεται.—The context must rule the meaning of such wide words as λέγει. Here it is evidently used of mere lip homage; but in οὐδεὶς δύναται εἰπεῖν Κύριον Ἰησοῦν εἰ μὴ ἐν πνεύματι ἁγίῳ, 1 Cor. xii. 3, it has the deeper meaning of a genuine heartfelt confession. To seek for discrepancies in passages of this kind implies a predisposition to find them; and is to treat Holy Scripture with less than that

measure of candour which we give to the writings of one another.—22. τῷ σῷ ὄν. As hearing and using thy name, and by its power performing these things.—προεφῆτ. 'preached,' not necessarily foretold future events. 1 Cor. xii. 10, and note. On δαίμ. ἔξ. see note on ch. viii. 32. ἐκείνῃ τῇ ἡμέρ. refers to ver. 19.—23.] As the words now stand, ὅτι is merely recitative, and cannot be (Meyer) 'because,' belonging to ἀποχωρ. Such an arrangement would be unprecedented. Orig., Chrys., Cyp., &c., placed ὅτι οὐδ. ἔγν. ὑμ. after ἀποχ., &c., in which case the meaning 'for, because' would be right.—οὐδέποτε ἔγ. ὑμ., i.e. in the sense in which it is said, John x. 14, γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν. Neither the preaching Christ, nor doing miracles in His name, are infallible signs of being His genuine servants, but only the devotion of life to God's will which *this knowledge* brings about.—24.] τοὺς λόγους τούτους seems to bind together the Sermon, and preclude, as indeed does the whole structure of the Sermon, the supposition that these last chapters are merely a collection of sayings uttered at different times.—ὁμοιώσω] Meyer and Tholuck take this word to signify, not 'I will compare him,' but 'I will make him like,' viz. ἐν ἐκείνῃ τῇ ἡμέρᾳ, as in ch. vi. 8. Rom. ix. 29. But it is, perhaps, more in analogy with the usage of the Lord's discourses to understand it, 'I will compare him:' so ὁμοιώσω, ch. xi. 16. Luke xiii. 18, and reff.—25.] This similitude must not be pressed to an

οἱ ἄνεμοι καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· B C Z  
 n 11. Heb. i. 10. "τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. <sup>26</sup> καὶ πᾶς ὁ ἀκούων  
 Josh. vi. 26. μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθή-  
 σεται ἀνδρὶ μωρῷ, ὅστις ὑποδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ  
 τὴν ἄμμον. <sup>27</sup> καὶ κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοὶ  
 καὶ ἔπνευσαν οἱ ἄνεμοι καὶ \* προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ,  
 καὶ ἔπεσε· καὶ ἦν ἡ <sup>γ</sup> πτώσις αὐτῆς μεγάλη. <sup>28</sup> Καὶ ἐγένετο  
 ὅτε † ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, \* ἐξ-  
 ἔπλησσαντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ. <sup>29</sup> α ἦν γὰρ  
 διδάσκων αὐτοὺς ὡς <sup>β</sup> ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ  
 γραμματεῖς\*.  
 x ch. iv. 16.  
 Isa. lii. 5.  
 y Luke ii. 34.  
 Ezek. xxiii.  
 15.  
 z ch. xxii. 33  
 al. Acts xiii.  
 12. Wisd.  
 xlii. 4. See  
 Exod. xvi. 19.  
 a constr. Luke i.  
 10, 20. Jer.  
 xxxiii. 20.  
 b Luke xii. 6.  
 1 Macc. x. 35.

VIII. †<sup>1</sup> Καταβάντος δὲ † αὐτοῦ ἀπὸ τοῦ ὄρους,  
 ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· <sup>2</sup> καὶ ἰδοὺ, λεπτρὸς  
 \* ἔλθων προσκύνει αὐτῷ λέγων Κύριε, ἰὼν θέλῃς, ζήνα-

Ambr. Aug. (has both). txt C Cyp. Hil. Lucif. — 27. προσέρρηξαν C M 2 Bas. Chrys.  
 — 28. rec. συνετέλεσεν. txt B C Z (apparently) 5 Orig. Chrys. — 29. after γραμ. ins.  
 αὐτῶν B K 8 ac Syr. Eth. Sahid. Arm. Euseb. Aug. καὶ οἱ καινοὶ C. txt Z? (?)

CHAR. VIII. 1. rec. καταβάντι δὲ αὐτῷ with qu. ? txt B C Z (καὶ κατ. Z) 8 abede.—  
 2. προσελθ. B E M 9 Syr. Sahid. Chrys. Cyr. Theophyl. txt C abev Hil. (?) — 4. rec.

allegorical or symbolical meaning in its details, e.g. so that the rain, floods, and winds should mean three distinct kinds of temptation; but the Rock, as signifying Him who spoke this, is of too frequent use in Scripture for us to overlook it here. He finds his house on a rock, who, hearing the words of Christ, brings His heart and life into accordance with His expressed will, and is thus by faith in union with Him, founded on Him. Whereas he who merely hears His words, but does them not, has never dug down to the rock, nor become united with it, nor has any stability in the hour of trial. — τὴν πέτραν—τὴν ἄμμον, —the articles importing that these two were usually found in the country where the discourse was delivered; — ἡ βροχὴ, οἱ ποταμοί, οἱ ἄνεμοι,—that such trials of the stability of a house were common. In the whole of the similitude reference is probably made to the prophetic passage Is. xxix. 15—18. — τεθεμελίωτο] The N. T. writers usually omit the augment in the pluperfect; so πεποιήκεισαν, Mark xv. 7; ἐκβεβλήκει, xvi. 9; περιπεπατήκει, Acts xiv. 8; μεμενήμεσαν, 1 John ii. 19 al. fr. This is also done occasionally by Herodotus and by Attic prose writers, where euphony is served by it. See Herod. i. 122. iii. 42. ix. 22. — 27. μεγάλη] All the greater, because such an one as here supposed is a professed disciple—ἀκούων τῶν λόγων— and therefore would have the further to fall in case of apostasy.

29.] οὐ γὰρ εἰς ἕτερον ἀναφέρων, ὡς ὁ προφήτης καὶ ὁ Μωϋσῆς, ἔλεγεν ἄπιρ ἔλεγεν, ἀλλὰ πανταχοῦ αὐτὸν ἐνδεκνύμενος εἶναι τὸν τὸν κύριον ἔχοντα. καὶ γὰρ νομοθετῶν συνεχῶς προσετίθει· ἐγὼ δὲ λέγω ὑμῖν· καὶ τῆς ἡμέρας ἀναμνηνίσκων ἐκείνης, αὐτὸν ἐδείκνυν τὸν ἐκδικούντα εἶναι. Chrysost. Hom. xxv.

VIII. 1—4.] Mark i. 40—44. Luke v. 12—14. We have now, (in this and the following chapter,) as it were a solemn procession of miracles, confirming the authority with which our Lord had spoken. ἀπὸ τῆς διδασκαλίας ἐπὶ τὰ θαύματα μεταβαίνει. ἐπεὶ γὰρ ὡς ἐξουσίαν ἔχων ἐδίδασκεν, ἵνα μὴ νομισθῇ κομπάζειν καὶ ἀλαζονεύεσθαι, εἰκνεύει τὴν ἐξουσίαν αὐτοῦ καὶ ἐν τοῖς ἔργοις, καὶ βεβαιῶι τοῖς λόγοις ἀπὸ τῶν πράξεων. Euthym. — 2.] This same miracle is related by Luke without any mark of definiteness, either as to time or place,—καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων . . . In this instance there is, and can be, no doubt that the transactions are identical; and this may serve us as a key-note, by which the less obvious and more intimate harmonies of these two narrations may be arranged. The plain assertion of the account in the text requires that the leper should have met our Lord on His descent from the mountain, while great multitudes were following Him. The accounts in Luke and Mark require no such fixed date. This narrative therefore fixes the occurrence. I conceive it highly probable



σαί με <sup>c</sup>καθαρίσαι. <sup>3</sup> καὶ <sup>d</sup>ἐκτίνας τὴν χεῖρα ἥψατο αὐτοῦ <sup>c</sup> Lev. xiii. 17.  
ὁ Ἰησοῦς λέγων Θέλω, καθαρίσθητι. καὶ εὐθὺς ἔκα- <sup>d</sup> Jer. xiv. 7.  
<sup>d</sup> Gen. viii. 9.

that Matthew was himself a hearer of the Sermon, and one of those who followed our Lord at this time. From Luke's account, the miracle was performed in, or rather, perhaps, in the neighbourhood of, some city :—what city, does not appear. As the leper is in all three accounts related to have *come* to Jesus, (καὶ ἰδοὺ implying it in Luke,) he may have been outside the city, and have run into it to our Lord.—**λε-πρός**] The limits of a note only allow of an abridgment of the most important particulars relating to this disease. Read Leviticus xiii. xiv. for the Mosaic enactments respecting it, and its nature and symptoms. See also Exod. iv. 6 Num. xii. 10. 2 Kings v. 27. xv. 5. 2 Chron. xxvi. 19. 21. The whole ordinances relating to leprosy were symbolical and typical. The disease was not contagious: so that the view which makes them mere sanitary regulations is out of the question. The fact of its non-contagious nature has been abundantly proved by learned men, and is evident from the Scripture itself; for the priests had continually to be in close contact with lepers, even to handling and examining them. We find Naaman, a leper, commanding the armies of Syria (2 Kings v.); Gehazi, though a leper, is conversed with by the king of Israel (2 Kings viii. 4, 5); and in the examination of a leper by the priest, if a man was *entirely* covered with leprosy, he was to be pronounced clean (Levit. xiii. 12, 13). The leper was not shut out from the synagogue, (Lightfoot, vol. i. p. 513,) nor from the Christian churches. (Suicer, Thesaurus Patrum, under λεπρός.) Besides, the analogy of the other uncleannesses under the Mosaic law, e.g. having touched the dead, having an issue, which are joined with leprosy, (Numb. v. 2,) shows that sanitary caution was not the motive of these ceremonial enactments, but a far deeper reason. This disease was specially selected, as being the most loathsome and incurable of all, to represent the effect of the defilement of sin upon the once pure and holy body of man. "Leprosy was, indeed, nothing short of a living death, a poisoning of the springs, a corrupting of all the humours, of life; a dissolution, little by little, of the whole body, so that one limb after another actually decayed and fell away." (Trench on the Miracles, p. 213.) See Numb. xii. 12. The leper was the type of one dead in sin: the same emblems are used in his misery as those of mourning for the dead: the same means of cleansing

as for uncleanness through connexion with death, and which were never used except on these two occasions. Comp. Num. xix. 6. 13. 18, with Levit. xiv. 4—7. And all this exclusion and mournful separation imported the perpetual exclusion of the abominable and polluted from the true city of God, as declared Rev. xxi. 27, οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινοῦν καὶ ποιοῦν βδελύγμα καὶ ψεῦδος. And David, when after his deadly sin he utters his prayer of penitence, 'Purge me with hyssop, and I shall be clean,' Ps. li. 7, doubtless saw in his own utter spiritual uncleanness, that of which the ceremonial uncleanness that was purged with hyssop was the type. Thus in the above-cited instances we find leprosy inflicted as the punishment of rebellion, lying, and presumption. 'I put the plague of leprosy in an house,' (Lev. xiv. 34,) 'Remember what the Lord thy God did to Miriam,' (Deut. xxiv. 9,) and other passages, point out this plague as a peculiar infliction from God. "The Jews termed it 'the finger of God,' and emphatically 'The stroke.' They said that it attacked first a man's house; and if he did not turn, his clothing; and then, if he persisted in sin, himself. So too they said, that a man's true repentance was the one condition of his leprosy leaving him." Trench, p. 216. The Jews too from the prophecy Is. liii. 4, had a tradition that the Messiah should be a leper.—**προσεκύνει**] *πιστῶν ἐπὶ πρόσωπον*, Luke v. 12; *γονυπετῶν* Mark i. 40. These differences of expression are important. See beginning of note on ver. 2.—**Κύριε**] Not here merely a title of respect, but an expression of faith in Jesus as the Messiah.—**3. ἥψατο αὐτοῦ**] He who just now *expansively* fulfilled the law by word and commands, now does the same by act and deed: the law had forbid the touching of the leper, Levit. v. 3. It was an act which stood on the same ground as the healing on the Sabbath, of which we have so many instances.—Here is also a noble example illustrating His own precept so lately delivered, 'Give to him that asketh thee.' Again, we can hardly forbear to recognize in His touching the leper, a deed symbolic of His taking on Him, touching, laying hold of, our nature. Compare Luke xiv. 4, καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, with Heb. ii. 16, σπέρματος Ἀβραάμ ἐπιλαμβάνεται.—**Θέλω**] 'Echo prompta ad fidem leprosi maturam.' Bengel ad loc.—**ἔκαθ. αὐτ. ἡ λέπ.**] Luke's words, (ver. 13,) ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ, are more

e ch. xviii. 10. **Θαρίσθῃ αὐτοῦ ἡ λέπρα.** <sup>4</sup> καὶ λέγει αὐτῷ ὁ Ἰησοῦς BCZ  
 Rev. xxii. 9. <sup>e</sup> "Ὅρα μηδενὶ εἶπῃς· ἀλλ' ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ,  
 Exod. xxv. 40. καὶ † προσένεγκον τὸ δῶρον ὃ <sup>1</sup> προσέταξε Μωσῆς, εἰς  
 f Lev. xiv. 3, 4. καὶ † μαρτύριον αὐτοῖς.  
 10, Lev. x. 1. <sup>5</sup> † Εἰσελθόντος δὲ † αὐτοῦ εἰς Καπερναοὺμ, προσῆλθεν  
 ch. xxi. 6. καὶ † ἐκατόνταρχος <sup>h</sup> παρακαλῶν αὐτὸν <sup>6</sup> καὶ λέγων BC  
 g Mark vi. 11. <sup>3</sup> **Κύριε, ὁ <sup>i</sup> παῖς μου <sup>k</sup> βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς,**  
 Luke ix. 5. <sup>5</sup>  
 Josh. xiv. 27. <sup>5</sup>  
 h ver. 31. ch. <sup>5</sup>  
 xviii. 29. <sup>1</sup>  
 i Kings xxii. 4. <sup>5</sup>  
 j = Luke xii. <sup>5</sup>  
 45. Gen. ix. <sup>5</sup>  
 27. <sup>5</sup>  
 k ver. 14. Mark <sup>5</sup>  
 vii. 30. Luke xvi. 20. <sup>5</sup>

προσένεγκε, but txt B C. (B D Z *abcd* write Μωυσῆς, A C and rec. Μωσῆς. This will not be noticed again.)—5. rec. *εἰσελθόντι δὲ τῷ Ἰησοῦ* with L Syr. *εἰσελθόντι δὲ αὐτῷ* E K M S X V 26 Copt. Sahid. Æth. Arm. Syr. Chrys. Theophyl. Hil. txt B C Z

strictly correct in construction. See also Mark i. 42.—4. "Ὅρα μηδενὶ εἶπῃς] Either (1) these words were a moral admonition, having respect to the state of the man, (ἐιδάσκων τὸ ἀκόμψαστον καὶ ἀφιδότιμον, Chrysost.,) for the injunction to silence was not our Lord's uniform practice, (see Mark v. 19, and Luke viii. 39,) and in this case they were of lasting obligation, that the cleansed leper was not to make His healing a matter of boast hereafter; or (2) they were a cautionary admonition, only binding till he should have shown himself to the priest, in order to avoid delay in this necessary duty, or any hindrance which might, if the matter should first be blazed abroad, arise to his being pronounced clean, through the malice of the priests (see note on Mark i. 40); or (3), which I believe to be the true view, our Lord almost uniformly repressed the fame of His miracles, for the reason given in ch. xii. 15—21, that, in accordance with prophetic truth, He might be known as the Messiah not by wonder-working power, but by the Great Result of His work upon earth: οὐκ ἐρίσει, οὐδὲ κρηγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ . . . ὥς ἂν ἐκβάλῃ εἰς νῆκος τὴν κρίσιν. Thus the Apostles always refer primarily to the Resurrection, and only incidentally, if at all, to the wonders and signs. (Acts ii. 22—24. iii. 13—16.) These latter were tokens of power common to our Lord and His followers; but in His great conflict, ending in His victory, He trod the wine-press alone. — σεαυτὸν δεῖξ. κ.τ.λ.] Read Levit. xiv. 1—32. This command has been used in support of the theory of satisfaction by priestly confession and penance. But even then (Trench on the Miracles, p. 221) the advocates of it are constrained to acknowledge that Christ alone is the cleanser. 'Ut Dominus ostenderet, quod non sacerdotali iudicio, sed largitate divine gratie peccato emundatur, leprosum tangendo mundavit, et postea sacerdoti sacrificium ex lege offerre precepit.'

(Gratian de Pœnitentia, Dist. 1.) 'Dominus leprosum sanitate prius per se restituit, deinde ad sacerdotes misit quorum iudicio ostenderetur mundatus . . . quia etsi aliquis apud Deum sit solutus, non tamen in facie Ecclesie solutus habetur, nisi per iudicium sacerdotis. In solvendis ergo culpis vel retinendis ita operatur sacerdos evangelicus et iudicat, sicut olim legalis in illis qui contaminati erant leprâ quæ peccatum signat.' (Peter Lombard. Sent. l. 4. dist. 18, cited by Trench.) It is satisfactory to observe this drawing of parallels between the Levitical and (popularly so called) Christian priesthood, thus completely showing the fallacy and untenableness of the whole system; all those priests being types, not of future human priests, but of Him, who abideth a Priest for ever in an unchangeable priesthood, and in Whom, not a class of Christians, but *all* Christians, are priests unto God.—μαρτύριον αὐτοῖς] A testimony *against* them. Compare reff.—The man disobeyed the injunction, so that our Lord could no more enter the city openly. See Mark i. 45.

5—13.] Luke vii. 1—10, where we have a more detailed account of this miracle. On the chronological arrangement, see prolegomena. The centurion did not himself come to the Lord, but sent elders of the Jews to Him, who recommended him to His notice as loving their nation, and having built them a synagogue. Such variations, the concise account making a man facere per se what the fuller one relates him facisse per alterum, are common in all written and oral narrations. In such cases the fuller account is, of course, the stricter one. Augustine, answering Faustus, the Manichean, who wished, on account of the words of our Lord in ver. 11, to set aside the whole, and used this variation for that purpose, says 'Quid enim, nonne talibus locutionibus humana plena est consuetudo . . . quid ergo, cum legimus, obliviscimur quemadmodum loqui soleamus? An Scrip-

δαινῶς <sup>1</sup> βασανιζόμενος. <sup>7</sup> [καὶ] λέγει αὐτῷ ὁ Ἰησοῦς <sup>1 Mark v. 7.</sup>  
 Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. <sup>8</sup> καὶ ἀποκριθεὶς ὁ ἑκα- <sup>2 Pet. ii. 8.</sup>  
 τόνταρχος ἔφη Κύριε, οὐκ εἰμὶ <sup>m</sup> ἱκανὸς ἵνα μου <sup>u</sup> ὑπὸ τὴν <sup>m = 1 L. ch. iii.</sup>  
<sup>n</sup> στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπέ <sup>†</sup> λόγῳ, καὶ ἰαθήσεται <sup>11. Exod. iv.</sup>  
 ὁ παῖς μου. <sup>9</sup> καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ <sup>o</sup> ἔξουσίαν\*, <sup>o = 1 L. only.</sup>  
 ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι,  
 καὶ πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται· καὶ τῷ  
 δούλῳ μου Ποίησον τοῦτο, καὶ ποιῇ. <sup>10</sup> ἀκούσας δὲ ὁ  
 Ἰησοῦς ἐθαύμασε καὶ εἶπε τοῖς ἀκολουθοῦσιν\* Ἀμὴν <sup>p 1 Chron. xii.</sup>  
 λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. <sup>15. Isa. lix.</sup>  
<sup>11</sup> λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ <sup>p</sup> ἀνατολῶν καὶ <sup>p</sup> δυσμῶν <sup>q Luke vii. 36.</sup>  
 ἥξουσιν καὶ <sup>a</sup> ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ <sup>ch. xiii. 29.</sup>  
 Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>12</sup> οἱ δὲ <sup>r</sup> υἱοὶ τῆς <sup>ch. xiii. 28.</sup>  
<sup>r</sup> βασιλείας ἐκβληθήσονται εἰς τὸ <sup>s</sup> σκότος τὸ ἐξώτερον. <sup>ix. 15. Ezra</sup>

9 Orig. — 7. καὶ om. B ὁ Arm. ins. C *acv* (?). — 8. rec. λόγον, but txt B C F K L M S V  
 32 all. *bc* Syrr. Copt. Sahid. Arm. Orig. Chrys. Euth. Ambr. Aug.—9. aft. ἐξ. ins. *τασσο-*  
*μενος* B 2 *abc* Chrys. txt C *v*. — 10. aft. ἀκολ. ins. αὐτῷ C 4. txt B.—for οὐδὲ, παρ'

tura Dei aliter nobiscum fuerat, quam nostro more, locutura?' Contra Faustum, xxxiii. 7.—5. ἑκατόνταρχος] he was a Gentile, see ver. 10, but one who was deeply attached to the Jews and their religion: possibly, though this is uncertain, a proselyte of the gate (no such term as *σεβόμενος, φοβούμενος* τὸν θ. is used of him, as commonly of these proselytes, Acts x. 1, 2).—δ παῖς] From Luke we learn that it was *οὐδλος, ὃς ἦν αὐτῷ ἐντίμος*. The centurion, perhaps, had but one slave, see ver. 9. 'Lucas hoc modo dubitationem prævenit, quæ subire poterat lectorum animos; scimus enim non habitos fuisse servos eo in pretio, ut de ipsorum vita tum anxii essent domini, nisi qui singulari industria vel fide vel alia virtute sibi gratiam acquisierant. Significat ergo Lucas non vulgare fuisse sordidumque mancipium, sed fidelem et raris dotibus ornatum servum qui eximia gratia apud dominum polleret: hinc tanta illius vitæ cura et tam studiosa commendatio.' (Calvin in loc. cited by Trench.)—8.] The centurion heard that the Lord was coming, Luke vii. 6, and sent friends to Him with this second and still humbler message. He knew and felt himself, as a heathen, to be out of the fold of God, a stranger to the commonwealth of Israel; and therefore unworthy to receive under his roof the Redeemer of Israel.—9.] The meaning is, I know how to obey, being *myself* under authority; and in turn know how others obey, having soldiers under me: inferring, if then I, in my subordinate station of command, am obeyed, how much more Thou who art over all, and

Whom diseases serve as their Master! That this is the right interpretation is shown by our Lord's special commendation of his faith, ver. 10, 'volens ostendere Dominum quoque non per adventum tantum corporis, sed per angelorum ministeria posse implere quod vellet,' Jerome in loc. 'Potuisset Ratio excipere; "servus et miles imperium libere audiunt; morbus non item." Sed hanc exceptionem concoquit sapientia fidelis, ex ruditate militari pulchre elucens.' Bengel ad loc. On the distinctness of this miracle from that recorded John iv. 46—54, see notes there.—10, 11.] 'Amen, inquit, dico vobis, non inveni tantam fidem in Israel; propterea dico vobis quia multi ab Or. et Occ. . . . &c. Quam late terram occupavit oleaster! Amara silva mundus hic fuit: sed propter humilitatem, propter "non sum dignus ut sub tectum meum intres," multi ab Or. et Occ. venient. Et puta quia venient: quid de illis fiet? Si enim venient, jam præcisi sunt de silva: ubi inserendi sunt, ne arescant? Et recumbent, inquit, cum Abraham et Isaac et Jacob . . . Ubi? In regno, inquit, cœlorum. Et quid erit de illis qui venerunt de stirpe Abraham? quid fiet de ruinis quibus *arbor plena* erat? quid nisi quia præcidentur, ut isti inserantur? Doce quia præcidentur: Filii autem regni ibunt in tenebras exteriores.' Aug. in Jolian. tract. xvi. 6.—12. οἱ υἱοὶ] the natural heirs, but disinherited by rebellion. τὸ σκ. τὸ ἐξ. the darkness outside, i. e. outside the lighted chamber of the feast, see ch. xxii. 13, and Eph. v. 7, 8. These verses are wanting in Luke, and occur when the



† ch. xiii. 42. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. BC  
 &c. Luke xiii. 28. Acts xx. 37. Gen. xlv. 2.  
 u as above, and Ps. cxi. 10. 13 καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ Ὑπαγε, [καὶ] ὥς ἐπίστευσας γεννηθήτω σοι. καὶ ἰάθη ὁ παῖς [αὐτοῦ] ἐν τῇ ὥρᾳ ἐκείνῃ\*.

x ch. x. 35. Ruth i. 1.1. y ver. 6 & refl. z Mark i. 30. only t. a. John iv. 52. Acts xxviii. 8. Deut. xxviii. 22. b. ch. xiv. 16 al. t. Judith xiii. 1. c. Isa. lili. 4. d = ch. x. 38. Levit. v. 1. 17. Ezek. xxxvi. 7. e = ch. xx. 12. John xvi. 12. Rom. xv. 1. 4 Kings xviii. 14. 14 Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν. 15 καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ ἡγέρθη, καὶ δικνώνει τὸ αὐτῷ. 16 Ὁψίας δὲ γενομένης προσήγγικαν αὐτῷ δαιμονιζομένους πολλούς, καὶ ἐξίβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν, 17 ὅπως πληρωθῇ τὸ ρῆθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος Ὁ αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν. 18 Ἰδὼν δὲ ὁ Ἰησοῦς πολ-

οῦδενι B 3 a Sahid. Aug. txt C.—13. rec. ἑκατοντάρχῃ. txt B C G K L M S X V 27.—aft. ὑπ. om. καὶ B 1 al. ab Syr. Sahid. Chrys. ins. C.—αὐτοῦ om. B 4 abec. ins. C.—ἀπὸ τῆς ὥρ. ἐκ. C. καὶ ὑποστρέψας ὁ ἑκατ. εἰς τ. οἶκον αὐτοῦ ἐν αὐτῇ τ. ὥρᾳ εὔρε τ. παῖδα ὑγιαίνοντα C E M X 20 al. txt B.—15. rec. αὐτοῖς with L 4 al. and most of const. mss. (Scholz) abec Syr. Sahid. but txt B C E F G K S X V 28 all. Syr. Arm.

Lord repeated them on a wholly different occasion, ch. xiii. 28, 29.—ὁ κλ. κ. ὁ βρ.] The articles here are not possessive, as Middleton supposes, for that would give a sense having no definite meaning, and would be a rendering inadmissible after ἔσται, which generalizes the assertion; they rather import the notoriety and eminence of the κλ. κ. βρ. 'Articulus insignis: in hac vita dolor nondum est dolor.' Bengel.—13. ἰάθη] Of what precise disease does not appear. In Luke ἡμελλε τελευτᾶν—here he is παραλυτικός, δεινῶς βασανιζόμενος. But though these descriptions do not agree with the character of palsy among us, we read of a similar case in 1 Macc. ix. 55, 56, ἐν τῷ καιρῷ ἐκείνῳ ἐπλήγη Ἀλκιμος καὶ ἐνεποδίσθη τὰ ἔργα αὐτοῦ, καὶ ἀπεφράγη τὸ στόμα αὐτοῦ, καὶ παρελύθη, καὶ οὐκ ἔδύνατο εἶτι λαλῆσαι λόγον καὶ ἰντεῖλασθαι περὶ τοῦ οἴκου αὐτοῦ. καὶ ἀπέθανεν Ἀλκιμος ἐν τῷ καιρῷ ἐκείνῳ μετὰ βασάνου μεγάλης. The disease in the text may have been an attack of Tetanus, which the ancient physicians included under paralysis, and which is more common in hot countries than with us. It could hardly have been apoplexy, which usually bereaves of sensation.

14—17.] Mark i. 29—34. Luke iv. 38—41. From the other Evangelists it appears, that our Lord had just healed a demoniac in the synagogue at Capernaum: for they both state, 'when they were come out of the synagogue, they entered into the house of Simon and Andrew,' &c. Both Mark

and Luke are fuller in their accounts than the text. The expression (of the fever) ἀφῆκεν αὐτὴν, is common to the three, as is also the circumstance of her ministering immediately after; showing that the fever did not leave her, as by natural means, weak and exhausted, but completely restored.—16.] at sunset, Mark ver. 32. Luke ver. 40. From Mark we learn that the whole city was collected at the door; from Luke, that the demons cried out and said, Thou art Christ the Son of God. And from both, that our Lord permitted them not to speak, for they knew Him. They brought the sick in the evening, either because it was cool,—or because the day's work was over, and men could be found to carry them,—or perhaps because it was the sabbath, see Mark i. 21, 29, 32, which ended at sunset.—17.] This is a version of the prophecy differing from the LXX, which has οὗτος τὰς ἀμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται. The exact sense in which these words are quoted is matter of difficulty. Some understand ἔλαβε and ἐβάστασεν as merely 'took away,' and 'healed.' But besides this being a very harsh interpretation of both words, it entirely destroys the force of αὐτὸς, and makes it expletive. Others suppose it to refer to the personal fatigue, (or even the spiritual exhaustion, [Olshausen,] which however is inconsistent with sound doctrine,) which our Lord felt by these cures being long protracted into the evening. But I believe the true relevancy of the prophecy is to be sought by



λοὺς ὅχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. <sup>r ver. 28 al.</sup>  
<sup>Num. xxi. 13.</sup>  
<sup>g ch. ix. 18.</sup> <sup>xix. 16. Mark</sup>  
<sup>ix. 17. Rev.</sup>  
<sup>viii. 13.</sup>  
<sup>h ch. xxiv. 28 al.</sup>  
<sup>Ruth i. 16.</sup>  
<sup>i L. only t.</sup>  
<sup>k Gospels pre-</sup>  
<sup>sim, and Acts</sup>  
<sup>vii. 50 only.</sup>  
<sup>Dan. vii. 13.</sup>  
<sup>l Mark vi. 36.</sup>  
<sup>Jos. viii. 20.</sup>  
<sup>m Luke xxiv. 5.</sup>  
<sup>see John xix.</sup>  
<sup>n = ch. xi. 3 &</sup>  
<sup>passim. Gen.</sup>  
<sup>viii. 10, 12 al.</sup>  
<sup>o ver. 31. Esth.</sup>  
<sup>ix. 14.</sup>

19 Καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ Διδά-  
 σκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. 20 Καὶ λέγει  
 αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες ἰφώλεοὺς ἔχουσι, καὶ τὰ  
 πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ  
 ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. 21 ἕτερος  
 δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ Κύριε, ὁ ἐπίτρεψόν μοι  
 πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. 22 ὁ δὲ  
 Ἰησοῦς λέγει αὐτῷ Ἀκολουθε μοι, καὶ ἄψες τοὺς  
 νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

Orig. Chrys. Theophyl. Euthym. — 22. rec. εἶπεν, but txt B C. — 23. rec. τὸ πλ. but

regarding the miracles generally to have been, as we know so many of them were, lesser and typical outshewings of the great work of bearing the sin of the world which He came to accomplish; just as diseases themselves, on which those miracles operated, are all so many testimonies to the existence, and types of the effect of sin. Moreover in these His deeds of mercy, He was touched with the feeling of our infirmities: witness His tears at the grave of Lazarus, and His sighing over the deaf and dumb man, Mark vii. 34. The very act of compassion is a *suffering with* (as the name imports) its object; and if this be true between man and man, how much more strictly so in His case who had taken upon Him the whole burden of the sin of the world, with all its sad train of sorrow and suffering.

18—IX. 1.] Mark iv. 35—v. 20. Luke ix. 57—60. viii. 22—39, on which passages compare the notes.—18.] It is obviously the intention of Matthew to bind on the following incidents to the occurrence which he had just related.—19.] Both the following incidents are placed by Luke long after, during our Lord's last journey to Jerusalem. For it is quite impossible (with Greswell, Diss. iii. p. 155, sq.) in any common fairness of interpretation, to imagine that two such incidents should have twice happened and both times have been related together. [It is one of those cases where the attempts of the Harmonists do violence to every principle of sound historical criticism. Every such difficulty, instead of being a thing to be wiped out and buried up at all hazards, is a valuable index and guide to the humble searcher after truth, and is used by him as such (see Prolegomena).—20. ὁ υἱὸς τοῦ ἀνθρώπου] “It is thought that this phrase was taken from Daniel vii. 13, to which passage our Saviour seems to allude in ch. xxvi. 64, and probably Ste-

phen in Acts vii. 56. It appears from John xii. 34, that the Jews understood it to mean the Messiah: and from Luke xxii. 69, 70, that they considered the *Son of Man* to mean the same as *the Son of God*.” —Dr. Burton. It is the name by which the Lord ordinarily in one pregnant word designates Himself as the Messiah—the Son of God manifested in the flesh of man—the second Adam. And to it belong all those conditions, of humiliation, suffering, and exaltation, which it behoved the Son of Man to go through.—21.] In Luke, we find, that our Lord previously commanded him to follow Him.—τοῦ Κυρίου . . . λέγοντος τῷ Φιλίππῳ, ἄψες τοὺς νεκ. κ.τ.λ. Clem. Alex. Strom. iii. p. 522. But if so, He had long ago ordered Philip to follow Him, taking Luke's order of the occurrence. A tradition of this nature was hardly likely to be wrong; so that perhaps the words ἀκολουθε μοι are to be taken (as in John xxi. 19. 22) as an admonition occasioned by some slackness or symptom of decadence on the part of the Apostle. The attempt to evade the strong words of our Lord's command by supposing that θάψαι τὸν πατέρα means ‘to reside with my father till his death,’ (Theophylact.) is evidently futile, since πρῶτον ἀπελθεῖν καὶ θάψαι is plainly said of an act waiting to be done: and the reason of our Lord's rebuke was the peremptory and all-superseding nature of the command ἀκολουθε μοι.—νεκρούς] First time, as Rev. iii. 1, spiritually; second, literally, dead. See Heb. vi. 1. ix. 14. ἐκώλυεν αὐτόν, οὐ κωλύων τὸ τιμᾶν τοὺς γονεῖς, ἀλλὰ διδάσκων ὅτι χοῦ τὸν ἐφίμενον τῶν οὐρανίων μὴ ὑποστρέφειν εἰς τὰ γήϊνα, μηδ’ ἀπολιμπάνειν μὲν τὰ ζωηρά, παλινδρομεῖν δὲ εἰς τὰ νεκρωτικά, μηδὲ θεοῦ προτιμᾶν γονεῖς. ἐγίνωσκε γὰρ, ὅτι θάψουσι τούτον ἄλλοι, καὶ οὐκ εἰκὸς τούτον ἀπολειφθῆναι τῶν ἀναγκασιωτέρων. οἶμαι δὲ, ὅτι καὶ ἄπιστος

p ch. ix. 1 al.†  
1 Macc. xv.  
37.  
q ver. 28.  
Mark v. 2 &c.  
r = here only.  
Jer. xxiii. 19.  
see Nah. i. 3.  
s = Gen. vii.  
19.  
t [Mk. Rev.  
xxi. 8 only.  
Judg. vii. 3.  
u ch. vi. 30.  
xiv. 31. xvi.  
s only 1.  
x Ps. cv. 9.

23 Καὶ ἔμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν BC  
αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ ἰδοὺ σεισμός μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. 25 καὶ προσελθόντες [οἱ μαθηταὶ αὐτοῦ] ἤγειραν αὐτὸν λέγοντες Κύριε σῶσον ἡμᾶς ἀπολλύμεθα. 26 Καὶ λέγει αὐτοῖς Τί ὀλιγόπιστοι· τότε ἐγερθεὶς ἐπέτρεψε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη. 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες Ποταπός ἐστιν οὗτος, ὅτι οἱ ἀνέμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

γ Mark xiii. 1.  
Luke i. 29 al.†  
z ver. 18. 1  
Kings xxvi.  
13.

28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν

om. B C. — 25. προσελθ. ἤγειραν B (omitting οἱ μ. αὐ). txt (most probably, according to Tischendorf) C.—rec. σῶσ. ἡμᾶς, with *abec*. txt B C. — 27. καὶ om. C *abc* Hil. ins. B d. — 28. rec. ἐλθόντι αὐτῷ with qu. ? txt B C *abcd*. — (It is very difficult to assign the true reading; for Γαλασηνῶν is probably a correction from Mark and Luke.) rec. (also C in marg. and L and Copt. Æth. Arm.) Γεργεσηνῶν, which I retain, marking

ἦν ὁ τελευτήσας. Euthym.) 23.] This journey across the lake, with its incidents, is placed by Mark and Luke after the series of parables commencing with that of the sower, and recorded in ch. xiii. By Mark with a precise note of sequence: λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁψίας γενομένης, Mark iv. 35.—24.] σεισμός, usually of an earthquake, = λαίλαψ, Mark and Luke, a great commotion in the sea. καλύπτεσθαι. τὰ δὲ κύμα. ἐπέβαλλεν εἰς τὸ πλ. ὥστε αὐτὸ ἥρῃ γεμίζεσθαι, Mark iv. 37. συνεπληροῦντο, Luke viii. 23. By keeping to the strict imperfect sense we obviate all necessity for qualifying these words: *starfer Ausbruch; die Wogen schlugen ins Schiff, De Wette* 'was becoming covered,' &c. All lakes bordered by mountains, and indeed all such coasts, are liable to these sudden gusts of wind.—25.] Κύριε σῶσον· ἀπολλ. = διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλ.; Mark iv. 38. = ἐπιστάτα, ἐπιστάτα, ἀπολλ. Luke viii. 24. On these and such like variations, notice the following excellent and important remarks of Augustine (*De Consensu Ev.* ii. 24): 'Una eademque sententia est excitantium Dominum, volentiumque salvari: nec opus est querere quid horum potius Christo dictum sit. Sive enim aliquid horum trium dixerint, sive alia verba quæ nullus Evangelistarum commemoravit, tantundem tamen valentia ad eandem sententiæ veritatem, quid ad rem interest?' We may well exclaim, O si sic omnia! Much useless labour might have been spared, and men's minds led to the diligent inquiry into the real difficulties of the Gospels, instead of so many spending time in knitting cobwebs. But

Augustine himself in the very next sentence, descends to the unsatisfactory ground of the Harmonists, when he adds, 'Quamquam et hoc fieri potuit, ut pluribus eum simul excitantibus, omnia hæc, aliud ab alio, dicerentur.' His mind however was not one to rest contented with such *so-phisms*; and all his deeper and more earnest sayings are in the truer and freer spirit of the above extract.—26.] The time of this rebuke in the text precedes, but in Mark and Luke follows, the stilling of the storm. See the last note.—They were of *little* faith, in that they were afraid of perishing while they had on board the slumbering Saviour: they were not *faithless*, for they had recourse to that Saviour to help them. Therefore He acknowledges the faith which they had; answers the prayer of faith, by working a perfect calm: but rebukes them for not having the stronger, firmer faith, to trust Him even when He seemed insensible to their danger.—The symbolic application of this occurrence is too striking to have escaped general notice. The Saviour with the company of His disciples in the ship tossed on the waves, seemed a typical reproduction of the Ark bearing mankind on the flood, and a foreshadowing of the Church tossed by the tempests of this world, but having Him with her always. And the personal application is one of comfort and strengthening of faith in danger and doubt.—27. οἱ ἄνθρ.] The men who were in the ship, besides the Lord and His disciples.—28.] Among the difficulties attendant on this narrative, the situation and name of the place where the event happened are not the least. Origen's remarks

τῶν \* Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἔξερχόμενοι, <sup>a</sup> χαλεποὶ λίαν, ὥστε μὴ <sup>b</sup> ἴσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης· <sup>c</sup> καὶ ἰδοὺ ἔκραζαν λέγοντες <sup>d</sup> Τί ἡμῖν καὶ σοί, † υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; <sup>e</sup> ἦν δὲ <sup>f</sup> μακρὰν

<sup>a</sup> 2 Tim. iii. 1.  
Isa. xviii. 2.  
<sup>b</sup> = Mark v. 4.  
Luke vi. 48.  
Phil. iv. 13.  
Isa. lix. 1.  
<sup>c</sup> 2 Kings xvi.  
10 al.  
<sup>d</sup> Mark xii. 34.  
John xxi. 8.  
Isa. lvii. 19.

it as doubtful: Γαδαρηνῶν B C M 6 and a few copies mentioned by Orig. Γερασσηνῶν bedn Sahid. Ath. Orig. (expressly, who prefers it) Hil. (see notes). — 29. rec. Ἰησοῦ υἱέ,

are: ἡ περὶ τοὺς ὑπὸ τῶν δαιμονίων κατακρημνιζόμενους καὶ ἐν τῇ θαλάσῃ συμπινομένους χοίρους οἰκονομία ἀναγέγραπται γεγονῆναι ἐν τῇ χώρᾳ τῶν Γερασσηνῶν. Γέρασα δὲ τῆς Ἀραβίας ἐστὶ πόλις, οὔτε θάλασσαν οὔτε λίμνην πλησίον ἔχουσα. καὶ οὐκ ἂν οὕτως προφανῆς ψεύδος καὶ ἐνέλεγκτον οἱ ἐπαγγελισταὶ εἰρήκεισαν, ἂνδρες ἐπιμελῶς γινώσκοντες τὰ περὶ τὴν Ἰουδαίαν. ἐπὶ δὲ ἐν ὀλίγοις εὔρομεν “εἰς τὴν χώραν τῶν Γαδαρηνῶν” καὶ πρὸς τοῦτο λεκτέον. Γάδαρα γὰρ πόλις μὲν ἐστὶ τῆς Ἰουδαίας, περὶ ἣν τὰ διασηδῆτα θεορὰ τυγχάνει, λίμνη δὲ κρημνοῖς παρακειμένη οὐδαμῶς ἐστὶν ἐν αὐτῇ ἢ θάλασσα. Ἀλλὰ Γέρασα, ἀφ’ ἧς οἱ Γεργεσαῖοι, πόλις ἀρχαία περὶ τὴν νῦν καλουμένην Τιβεριάδα λίμνην, περὶ ἣν κρημνὸς παρακειμένος τῇ λίμνῃ, ἀφ’ οὗ εἰκνύονται τοὺς χοίρους ὑπὸ τῶν δαιμόνων καταβεβλήσθαι. Vol. i. p. 239, Lommatzsch. Notwithstanding this, it appears very doubtful whether there ever was a town named Gergesha near the lake. There were the Gergashites (Joseph. i. 6, 2) in former days, but their towns had been destroyed by the Israelites at their first irruption, and never, that we hear of, afterwards rebuilt (see Deut. vii. 1. Jos. h. xxiv. 11). Gerasa (now Dscherasch) lies much too far to the East. The town of Gadara is probably that alluded to in the text, which was (Joseph. B. J. iv. 7, 3) μητρόπολις τῆς Ηιεραιᾶς καρτερᾶ, and (Euseb. Onomasticon) ἀντικρὺ Σκυθοπόλεως καὶ Τιβεριάδος πρὸς ἀνατολαῖς, ἐν τῇ ὁρᾷ, οὐ πρὸς ταῖς ὑποουρίαις (Dr. Bloomfield in loc. conjectures ὑπωρεῖαις) τὰ τῶν θερμῶν ὑδάτων λουτρὰ παρακείται. It was on the river Hieromax (Gaddara Hieromace præfluit, Plin. v. 18), and sixty stadia from Tiberias (Joseph. Vit. § 65), πόλις Ἑλληνικὴ (Jos. Ant. xvii. 11, 4). It was destroyed in the civil wars of the Jews, and rebuilt by Pompeius (Jos. B. J. i. 7, 7), presented by Augustus to King Herod (Jos. Ant. xv. 7, 3), and after his death united to the province of Syria (Jos. B. J. ii. 6, 3). It was one of the ten cities of Decapolis. (Pliny, *ibid.*) Burekhardt and others believe that they have found its ruins at Omkeis, near the ridge of the chain

which divides the valley of Jordan from that of the Sea of Tiberias. The territory of this city might well extend to the shore of the lake. It may be observed, that there is nothing in any of the three accounts to imply that the city was close to the scene of the miracle, or the scene of the miracle close to the herd of swine, or the herd of swine, at the time of their possession, close to the lake. Indeed the expression *μακρὰν ἀπ’ αὐτῶν*, ver. 30, implies the contrary with regard to the swine. It appears, from Burekhardt, that there are many tombs in the neighbourhood of the ruins of Gadara to this day, hewn in the rock, and thus capable of affording shelter. Finally, we may observe, that Γεργεσηνῶν in the text can hardly have arisen entirely from Origen’s conjecture, as it pervades so many MSS and ancient versions. We cannot say that a part of the territory of Gadara may not have been known to those who, like Matthew, were locally intimate with the shores of the lake, by this ancient and generally disused name. I have therefore in the deficiency of decisive evidence against it, retained the reading, marking it as doubtful. — δύο δαιμονιζόμενοι] In Mark v. 2, and Luke viii. 27, but one is mentioned. All three Evangelists have some particulars peculiar to themselves; but Mark the most, and the most striking, as having evidently proceeded from an eye-witness. The ὅτι πολλοὶ ἐσμεν of Mark is worth noticing, in connexion with the discrepancy of number in the two accounts, as perhaps the origin of more than one being mentioned in the text, which omits the circumstance connected with that speech. Compare ver. 31, οἱ δὲ δαίμονες = πάντες δὲ οἱ δ. in Mark. — χαλεποὶ λίαν] See the terribly graphic account of Mark (v. 3—6). The demoniac was without clothes, which, though related only by Luke (viii. 27), yet, with remarkable consistency, appears from Mark’s narrative, where he is described as sitting, *clothed*, and in his right mind, at Jesus’s feet, after his cure. — ὥστε μὴ ἴσχ.] Peculiar to this Gospel. — 29. Τί ἡμ. κ. σοὶ] ἦν ἢ ἦν. See 2 Sam. xvi. 10. xix. 22. πρὸ καιροῦ is peculiar to this Gospel; υἱέ τοῦ θ. common to all. — 30. μακρὰν] The



ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη· <sup>31</sup> οἱ δὲ  
 e ver. 5 & reff. δαίμονες ἑπαρεκάλουν αὐτὸν λέγοντες Εἰ ἐκβάλλεις  
 f ver. 21 & reff. ἡμᾶς \*, ἑπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν  
 χοίρων. <sup>32</sup> καὶ εἶπεν αὐτοῖς Ὑπάγετε. οἱ δὲ ἐξελθόντες  
 g = Acts vii. 57. ἀπῆλθον εἰς † τοὺς χοίρους· καὶ ἰδοὺ <sup>3</sup> ὥρμησε πᾶσα ἡ  
 Jer. xxxi. 40. ἀγέλη † κατὰ τοῦ κοιμηνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον  
 alex. 1 Kin. xv. 19.

with *abcd* and most const. mss. txt B C L 9 al. Copt. Orig. Cyr. — 31. for ἐπίτρο. ἡμ. ἀπ., ἀπόστειλον ἡμᾶς B 4 *abcv* Copt. Sahid. Æth. Cyr. txt C all. — 32. rec. τὴν ἀγέλην τῶν χ. with C<sup>3</sup>. txt B C 7 *abcv* Syr. Copt. Sahid. Æth. rec. — aft. ἀγέλη ins. τῶν χοίρων with C<sup>3</sup> all. txt B C M 9 *abcv* Syrr. Sahid. Arm. Æth. Euthym. — 34.

Vulgate rendering, 'non longe,' does not seem accordant with the other accounts, both of which imply distance: ἦν δὲ ἐκεῖ πρὸς τὰ ὄρη, Mark v. 11; ἦν δὲ ἐκεῖ ἐν τῇ ὄρει, Luke viii. 32. These, especially the first, would seem to imply that the swine were on the hills, and the scene of the miracle at some little distance, on the plain.

—31. ἐπίτρεψον ἡμῖν.] Mark and Luke give on the ground of this request, that they might not be sent out of the land = into the abyss, i.e. out of their permitted residence on earth to βάσανος πρὸ καιροῦ in the ἄβυσσος, i.e. Hades. See note on Luke.

—32.] This remarkable narrative brings before us the whole question of demoniacal possessions in the Gospels, which I shall treat here once for all, and refer to this note hereafter.—I would then remark in general, (1. 1) that the Gospel narratives are *distinctly pledged to the historic truth of these occurrences*. Either they are true, or the Gospels are false. For they do not stand in the same, or a similar position, with the discrepancies so frequent in details between the Evangelists; but they form part of that general groundwork in which all agree. (2) Nor can it be said that they represent the *opinion of the time*, and use words in accordance with it. This might have been difficult to answer, but that they not only give such expressions as δαιμονιζόμενος, δαιμονισθεῖς, (Mark v. 18. Luke viii. 36,) and other like ones, but relate to us words spoken by the Lord Jesus, in which the personality and presence of the demons is distinctly implied. See especially Luke xi. 17—26. Now either our Lord spoke these words, or He did not. If He did not, then we must at once set aside the concurrent testimony of the Evangelists to a plain matter of fact; in other words, establish a principle which will overthrow equally every fact related in the Gospels. If He did, it is wholly at variance with any Christian idea of the perfection of Truthfulness in Him who was Truth itself, to suppose Him to have used such plain and

solemn words repeatedly, before His disciples and the Jews, in encouragement of, and connivance at, a lying superstition. (3) After these remarks it will be unnecessary to refute that view of demoniacal possession which makes it *identical with mere bodily disease*,—as it is included above; but we may observe, that it is everywhere in the Gospels distinguished from disease, and in such a way as to show that, at all events, the two were not in that day confounded. (See Matt. ix. 32, 33, and compare Mark vii. 32.) (4) The question then arises, Granted the plain historical truth of demoniacal possession, *what was it?* This question, in the suspension, or withdrawal, of the gift of 'discerning of spirits' in the modern Church, is not easy to answer. But we may gather from the Gospel narratives some important ingredients for our description. The demoniac was one whose being was strangely *interpenetrated* ('possessed' is the most exact word that could be found) by one or more of those fallen spirits, who are constantly asserted in Scripture (under the name of δαίμονες, δαιμόνια, πνεύματα πονηρὰ, πνεύματα ἀκάθαρτα, their chief being ὁ διάβολος ὁ Σατανᾶς) to be the enemies and tempters of the souls of men. (See Acts v. 3. John xiii. 3 and passim.) He stood in a totally different position from the abandoned wicked man, who morally is given over to the devil. This latter would be a subject for punishment; but the demoniac for deepest compassion. There appears to have been in him a double will and double consciousness—sometimes the cruel spirit thinking and speaking in him, sometimes his poor crushed self crying out to the Saviour of men for mercy: a terrible advantage taken, and personal realization, by the malignant powers of evil, of the fierce struggle between sense and conscience in the man of morally divided life. Hence it has been not improbably supposed, that some of these demoniacs may have arrived at their dreadful state through various progressive degrees



ἐν τοῖς ὕδασιν. <sup>33</sup> οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες  
εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ <sup>h</sup> τὰ τῶν δαιμονιζο- h ch. xvi. 23.  
Rom. viii. 5.

of guilt and sensual abandonment. 'Lavish sin, and especially indulgence in sensual lusts, superinducing, as it would often, a weakness in the nervous system, which is the especial band between body and soul, may have laid open these unhappy ones to the fearful incursions of the powers of darkness.' (Trench on the Miracles, p. 160.)

(5) The frequently urged objection, How comes it that this malady is not now among us? admits of an easy answer, even if the assumption be granted. The period of our Lord's being on earth was certainly more than any other in the history of the world under the dominion of evil. The foundations of man's moral being were broken up, and the 'hour and power of darkness' prevailing. Trench excellently remarks, 'It was exactly the crisis for such soul-maladies as these, in which the spiritual and bodily should be thus strangely interlinked, and it is nothing wonderful that they should have abounded at that time; for the predominance of certain spiritual maladies at certain epochs of the world's history, which were specially fitted for their generation, with their gradual decline and disappearance in others less congenial to them, is a fact itself admitting no manner of question.' (pp. 162, 163.) Besides, as the same writer goes on to observe, there can be no doubt that the coming of the Son of God in the flesh, and the continual testimony of Jesus borne by the Church in her preaching and ordinances, have broken and kept down, in some measure, the grosser manifestations of the power of Satan. (See Luke x. 18.) But (6) the assumption contained in the objection above must not be thus unreservedly granted. We cannot tell in how many cases of insanity the malady may not even now be traced to direct demoniacal possession. And, finally, (7) the above view, which I am persuaded is the only one honestly consistent with any kind of belief in the truth of the Gospel narratives, will offend none, but those who deny the existence of the world of spirits altogether, and who are continually striving to narrow the limits of our belief in that which is invisible; a view which at every step involves difficulties far more serious than those from which it attempts to escape. But (II.) a fresh difficulty is here found in the latter part of the narrative, in which the devils enter into the swine, and their destruction follows. (1) Of the *reason* of this permission, we surely are not competent judges. Of this however we are sure, that 'if this

granting of the request of the evil spirits helped in any way the cure of the man, caused them to resign their hold on him more easily, mitigated the paroxysm of their going forth, (see Mark ix. 26,) this would have been motive enough. Or, still more probably, it may have been necessary, for the permanent healing of the man, that he should have an outward evidence and testimony that the hellish powers which held him in bondage had quitted him.' (Trench, p. 172.) (2) The destruction of the swine is not for a moment to be thought of in the matter, as if that were an act repugnant to the merciful character of our Lord's miracles. It finds its parallel in the cursing of the fig-tree (ch. xxi. 17—22); and we may well think that, if God has appointed so many animals daily to be slaughtered for the sustenance of men's bodies, He may also be pleased to destroy animal life when He sees fit for the liberation or instruction of their souls. Besides, if the confessedly far greater evil of the possession of *men* by evil spirits, and all the misery thereupon attendant, was permitted in God's inscrutable purposes, surely much more this lesser one. Whether there may have been special reasons in this case, such as the contempt of the Mosaic law by the keepers of the swine, we have no means of judging; but it is at least possible. (3) The fact itself related raises a question in our minds, which, though we cannot wholly answer, we may yet approximate to the solution of. How can we imagine the bestial nature capable of the reception of demoniac influence? If what has been cited above be true, and the unchecked indulgence of sensual appetite afforded an inlet for the powers of evil to possess the human demoniac, then we have their influence joined to that part of man's nature which he has in common with the brutes that perish, the animal and sensual mind. We may thus conceive that the same animal and sensual mind in the brute may be receptive of similar demoniacal influence. But with this weighty difference: that whereas in man there is an individual, immortal spirit, to which alone belongs his personality and deliberative will and reason,—and there was ever in him, as we have seen, a struggle and a protest against this tyrant power; the oppressed soul, the real 'I,' calling out against the usurper;—this would not be the case with the brute, in whom this personality and reflective consciousness is wanting. And the result in the text confirms our view; for as soon as

i here only. μένων. <sup>34</sup> καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς \* <sup>i</sup> συν- BC  
 Gen. xiii. 2, ἀντησιν \* <sup>i</sup> τῷ Ἰησοῦ καὶ ἰδόντες αὐτὸν παρεκάλεσαν  
 Num. xx. 20 al. ὅπως μεταβῇ ἀπὸ τῶν \* <sup>k</sup> ὁρίων αὐτῶν. IX. <sup>1</sup> καὶ  
 k ch. ii. 16. ἔμβας εἰς [τὸ] πλοῖον <sup>m</sup> διεπέρασε καὶ ἦλθεν εἰς τὴν  
 Num. xxi. 23. ἰδίαν πόλιν.  
 1 ver. 23 & reff. n = 1 Tim. iii. 4.  
 m ch. xiv. 34 al. Luke ii. 3.

<sup>2</sup> Καὶ ἰδοὺ \* προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης  
 o ch. viii. 6 and reff. ὁ βεβλημένος. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπε BCD  
 τῷ παραλυτικῷ Θάρσει τέκνον· \* <sup>p</sup> ἀφείωνταί \* σοι αἱ  
 p ch. vi. 12 al. ἁμαρτίαι †. <sup>3</sup> καὶ ἰδοὺ τινὲς τῶν γραμματέων εἶπον ἐν  
 Neh. ix. 17. ἑαυτοῖς Οὗτος <sup>q</sup> βλασφημεῖ. <sup>4</sup> καὶ \* ἰδὼν ὁ Ἰησοῦς τὰς  
 q 4 Kings xix. 4, 6, 22. ἐνθυμήσεις αὐτῶν εἶπεν <sup>s</sup> Ἰνατί † ἐνθυμῆσθε πονηρὰ ἐν  
 r ch. xiv. 25. ταῖς καρδίαις ὑμῶν; <sup>t</sup> τί γάρ ἐστιν ἐνκοπώτερον, εἰπεῖν  
 s ch. xxvii. 46. αἱ ἐνθυμήσεις αὐτῶν εἶπεν <sup>t</sup> Ἰνατί † ἐνθυμῆσθε πονηρὰ ἐν  
 t 1 Mark and Luke †. ταῖς καρδίαις ὑμῶν; <sup>t</sup> τί γάρ ἐστιν ἐνκοπώτερον, εἰπεῖν  
 Mace. iii. 18. Ἀφείωνταί † σου αἱ ἁμαρτίαι, ἢ εἰπεῖν \* Ἐγείραι καὶ

ὑπαντ. B. txt C.—τοῦ Ἰη. C. txt B.—ἴνα B. txt C.

CHAP. IX. 1. τὸ om. B L X II al. txt C. — 2. προσφέρουσιν C. txt B *abcv*.—ἀφίενται B. *ἀφίονται* (ε) D. txt C (and in ver. 5) (?)—for σοί, σου B C M 4 Orig. txt D *abe* Orig. Hil.—rec. αἱ ἁμ. *son* with *abcd* Hil. Iren., but om. *son* B C D Orig. Hil. Iren. — 4. εἰδὼς B M 17 Syrr. Arm. Sahid. Chrys. txt C D *be* (?)—rec. *ἰνατί ὑμεῖς*, but txt B C D 4 al. Sahid. Chrys.—5. rec. σοι αἱ ἁμ. with many recent mss., and *abede*. txt B C D F G K L X V 29 all. Chrys.—ἐγείρει C D G K L M S X V 24 all. (but qu.

the dæmons enter into the swine, their ferocity, having no self-conserving balance as in the case of man, impels them headlong to their own destruction. — 34.] This request, which is related by all three Evangelists, was probably not from humility, but for fear the miraculous powers of our Lord should work them still more worldly loss. For the additional particulars of this miracle, see Mark v. 14. Luke viii. 35, and notes.—IX. 1.] Certainly this verse should be the sequel of the history in the last chapter. It is not connected with the miracle following;—which is placed by Luke at a different time, but with the indefinite introduction of *ἐγένετο ἐν μιᾷ τῶν ἡμερῶν*.

2—8.] Mark ii. 1—12. Luke v. 17—26, in both of which the account is more particular.—2. τὴν πίστιν αὐτῶν.] Namely, in letting him down through the roof because the whole house and space round the door was full. Mark ii. 4. αὐτῶν must be supposed to include the sick man, who was at least a consenting party to the bold step which they took. These words are common to the three Evangelists, as also *ἀφείωνταί σοι αἱ ἁμ.* Neander (*Leben Jesu*, pp. 431, 432) has some excellent remarks on this man's disease. Either it was the natural consequence of sinful indulgence, or by its means the feeling of sinfulness and guilt was more strongly aroused in him, and he recognized the misery of his disease as the punishment of his sins. At all events,

spiritual and bodily pain seem to have been connected and interchanged within him, and the former to have received accession of strength from the presence of the latter. Schleiermacher (on St. Luke, p. 80) supposes the haste of these bearers to have originated in the prospect of our Lord's speedy departure thence; but, as Neander observes, we do not know enough of the paralytic's own state to be able to say whether there may not have been some cause for it in the man himself. — *ἀφείωνται*] Winer remarks, (§14.3),—'The old grammarians themselves were divided about this word: some, as Eustathius, (II. π'. 590,) treat it as identical with *ἀφώνται*, as in Homer *ἀφῆγ* for *ἀφῆ*; others, more correctly, take it for the preterite (= *ἀφείνται*), e.g. Herodian, the Etymologicon, and Suidas, with this difference, however, that Suidas believes it to be a Doric, the author of the *Etym.* an Attic form; the former is certainly right, and this perfect-passive form is cognate with the perf. act., *ἀφῆκα*.' — 4. *ἰδὼν*] By the spiritual power indwelling in Him. See John ii. 24, 25. No other interpretation of such passages is admissible. Mark's expression, *ἐπιγνοὺς τῷ πνεύματι αὐτοῦ*, is more precise and conclusive. So we have *ἐνεβριμήσατο τῷ πνεύματι*, John xi. 33, synonymous with *ἐμβριώμενος ἐν ἑαυτῷ* below, ver. 38. From τί γάρ . . . οἰκόν σου is common to the three Evangelists.—5. τί γάρ ἐστιν εὐκ.] "In our Lord's argu-

περιπάτει ; <sup>6</sup> Ἴνα δὲ εἰδῆτε ὅτι <sup>α</sup> ἔξουσίαν ἔχει ὁ υἱὸς τοῦ <sup>u</sup> u ch. vii. 29.  
Dan. iv. 31.  
Sir. x. 4. ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, τότε λέγει τῷ <sup>x</sup> x Jer. xvii. 27. παραλυτικῷ \* Ἐγερθεῖς <sup>x</sup> ἄρῶν σου τὴν κλινὴν, καὶ <sup>y</sup> y Dan. iv. 31.  
Ps. xc. 15.  
z Acts viii. 19.  
Luke xx. 2. ὑπαγε εἰς τὸν οἶκόν σου. <sup>7</sup> καὶ ἐγερθεῖς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. <sup>8</sup> ἰδόντες δὲ οἱ ὄχλοι \* ἐθαύμασαν καὶ <sup>y</sup> y Dan. iv. 31.  
Ps. xc. 15.  
z Acts viii. 19.  
Luke xx. 2. ἐδόξασαν τὸν θεὸν τὸν <sup>z</sup> δόντα <sup>z</sup> ἔξουσίαν τοιαύτην τοῖς <sup>a</sup> a Mark. Ps.  
cxviii. 8. ἀνθρώποις.

<sup>9</sup> Καὶ <sup>a</sup> παράγων ὁ Ἰησοῦς ἐκείθεν εἶδεν ἄνθρωπον <sup>a</sup> a Mark. Ps.  
cxviii. 8. καθήμενον ἐπὶ τῷ <sup>b</sup> b 1 Mark and  
Luke only. τελώνιον, Ματθαῖον λεγόμενον, καὶ <sup>c</sup> c Num. xxii.  
20. 3 Kings  
xix. 21. λέγει αὐτῷ Ἀκολούθει μοι καὶ <sup>c</sup> ἀναστὰς <sup>c</sup> ἠκολούθησεν

itacism ?). txt B. — 6. for ἐγερθ., ἔγειρε B D *abon* Hil. txt C. — 7. ἐφοβήθησαν καὶ ἐδόξ.

ment it must be carefully noted, that He does not ask, which is easiest, to forgive sins, or to raise a sick man—for it could not be affirmed that that of forgiving was easier than this of healing—but, which is easiest, to claim this power or that; *to say*, Thy sins be forgiven thee, or *to say*, Arise and walk? That (i.e. the former) is easiest, and I will now prove my right to say it, by saying, with effect and with an outward consequence setting its seal to my truth, the harder word, Arise and walk. By doing that, which is capable of being put to the proof, I will vindicate my right and power to do that which in its very nature is incapable of being proved. By these visible tides of God's grace I will give you to know in what direction the great under-currents of His love are setting, and that both are obedient to My word. From this, which I will now do openly and before you all, you may conclude that it is 'no robbery' (Phil. ii. 6) upon my part to claim also the power of forgiving men their sins." Trench on the Miracles, p. 206. — 6. ὁ υἱ. τ. ἀνθ.] The Messiah: an expression regarded by the Jews as equivalent to ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ. Matt. xxvi. 65. See also John v. 27. "The Alexandrian Fathers, in their conflict with the Nestorians, made use of this passage in proof of the entire transference which there was of all the properties of Christ's Divine nature to His human; so that whatever one had, was so far common, that it might also be predicated of the other. It is quite true that had not the two natures been indissolubly knit together in a single Person, no such language could have been used; yet I should rather suppose that 'Son of Man,' being the standing title whereby the Lord was well pleased to designate Himself, bringing out by it that He was at once one with humanity, and the crown of humanity, He does not so use it that the title is every where to be pressed,

but at times simply as equivalent to Messiah." Trench, p. 208. — ἐπὶ τῆς γῆς] Distinguished from ἐν τῷ οὐρανῷ, as in ch. xvi. 19. xviii. 13. — τότε λέγει] See a similar interchange of the persons in construction, Gen. iii. 22, 23. τότε λ. τ. π. is not parenthetic, nor is ἵνα δὲ εἰδῆτε κ.τ.λ. an elliptic sentence; but the speech and narrative are intermixed. A simple construction would require either ἵνα δὲ εἰδῆτε . . . ὅδε λέγω τῷ παρ. . . , or ἵνα δὲ εἰδῶσιν . . . τότε λέγει . . . We have, in the text, the first member of the former construction joined with the second of the latter. — 8. τοῖς ἀνθρώποις] Not plur. for sing. 'to a man,' nor 'for the benefit of men;' but 'to mankind.' They regarded this wonder-working as something by God granted to men—to mankind; and without supposing that they had before them the full meaning of their words, those words were true in the very highest sense. See John xvii. 8. In Mark they say, ὅτι οὐδέποτε οὕτως εἶδομεν: in Luke, ὅτι εἶδομεν παράδοξα σήμερον.

9—13.] Mark ii. 13—17. Luke v. 27—32. The Lord was going out to the sea to teach, Mark v. 13. All three Evangelists connect this calling with the preceding miracle, and the subsequent entertainment. The real difficulty of the narrative is the question as to the identity of Matthew in the text, and Levi in Mark and Luke. I shall state the arguments on both sides. (1) There can be no question that the three narratives relate to the same event. They are identical almost verbatim; inserted between narratives indisputably relating the same occurrences. (2) The almost general consent of all ages has supposed the two persons the same.—On the other hand, (3) our Gospel makes not the slightest allusion to the name of Levi, either here, or in x. 3, where we find Ματθαῖος ὁ τελώνης among the Apostles, clearly identified



d ch. xxviii. 9. αὐτῷ. <sup>10 d</sup> Καὶ ἐγένετο αὐτοῦ ἑ ἀνακειμένου ἐν τῇ οἰκίᾳ, BCD  
 Luke v. 12.  
 Gen. xxii. 30. d καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες <sup>1</sup> συναν-  
 e ch. xxii. a'.  
 3 Esdr. iv. 10 f.  
 f 1 Mark. Luke xiv. 10 f. 3 Macc. v. 39.

B D 5 *abcv* Syr. Sahid. Æth. Aug. Hil. txt C.—10. *kai* om. D *abc*. ins. B. C.—12. *rec*.

with the subject of this narrative: whereas the other two Evangelists having in this narrative spoken of Levi, in their enumerations of the Apostles (Mark ii. 18. Luke vi. 15,) mention Matthew without any note of identification with the Levi called on this occasion. This is almost inexplicable, on the supposition of his having borne both names. (4) Early tradition separates the two persons. Clement of Alexandria, (*Stromata* iv. ix. 73,) quoting from Heracleon, the Gnostic, (ὁ τῆς Οὐαλεντίνου σχολῆς δοκιμώτατος κατὰ λέξιν,) mentions Ματθαῖος, Φίλιππος, Θωμᾶς, Λεβὶς καὶ ἄλλοι πολλοί, as eminent men who had not suffered martyrdom from a public confession of the faith. (5) Again, Origen, (against Celsus, book i.) when Celsus has called the apostles τελῶνας καὶ ραῦτας, after acknowledging Ματθαῖος ὁ τελώνης, adds, ἔστω δὲ καὶ ὁ Λεβὶς τελώνης ἀκολουθήσας τῷ Ἰησοῦ. ἀλλ' οὕτι γε τοῦ ἀριθμοῦ τῶν ἀποστόλων αὐτοῦ ἦν, εἰ μὴ κατὰ τινὰ τῶν ἀντιγράφων τοῦ κατὰ Μάρκον εὐαγγελίου. It is not quite clear from this, whether the copies of Mark substituted Levi's name for Matthew's, or for some other: but most probably the latter. But Λεβὶς and Λεβίς are hardly more nearly allied than Λεβὶς and Λεββαῖος, with whom Levi has sometimes been supposed identical. Λεβὴν τὸν τελώνην may then have been the reading for Οαδδαῖον, Mark iii. 19, where we now find the reading Λεββαῖον in D *abd*. (6) It certainly would hence appear as if the preponderance of testimony were in favour of the distinctness of the two persons. Those who hold this suppose both publicans to have been called together. But it would be inexplicable on this supposition, how Matthew should in his account have omitted all mention of Levi,—evidently the man of most account, seeing that he was the giver of the great feast in his own house. Either this supposition cannot hold, or this account cannot have been written by Ματθαῖος ὁ τελώνης, a question which I have discussed elsewhere. See Prolegg. to Matt. With regard to the narrative itself in the text, we may observe, that this solemn and peculiar call seems (see ch iv. 19, 22) hardly to belong to any but an Apostle: and that, as in the case of Peter, it here also implies a previous acquaintance and discipleship.—λεγόμενος must not be pressed to any

closer signification than that his name was Matthew. See ch. ii. 23.—10.] We are told in Luke v. 29, that Levi made him a great feast in his house; and, similarly, Mark has ἐν τῇ οἰκ. αὐτοῦ. The narrative in our text is so closely identical with that in Mark, that it is impossible to suppose, with Greswell, that a different feast is intended. The arguments by which he supports his view are by no means weighty. From the words τῇ οἰκίᾳ, he infers that the house was not that of Matthew, but that in which our Lord usually dwelt, which he supposes to be intended in several other places. But surely the article might be used without any such significance, or designating any particular house,—as would be very likely if Matthew himself is here the narrator. (A similar mistake has been made in supposing τὸ πλοῖον, as in ver. 1, and elsewhere, to mean some one particular ship, whereas it is generic.) (Meyer's assertion that Matthew's house cannot be meant either here or in Mark ii. 15, but nothing else than the house where Jesus resided, only furnishes an instance (and they are frequent in his commentary) where, because two accounts are in remarkable coincidence, he wrests both reason and grammar to try to make them differ.) Again, Greswell presses to verbal accuracy the terms used in the accounts, (c. g. *συνανέκειντο* and *ἐλθόντες συνανέκειντο*), and attempts to show them to be inconsistent with one another. But surely the time is past for such dealing with the historic text of the Gospels; and, besides, he has overlooked a great inconsistency in his own explanation, viz., that of making in the second instance, according to him, Scribes and Pharisees present at the feast given by a Publican, and exclaiming against that which they themselves were doing. It was not *at*, but *after* the feast that the discourse in ver. 11—17 took place, when our Lord had left the house. And his whole inference, that *δοχὴ μεγάλη* must be the great meal in the day, and consequently in the evening, hangs on too slender a thread to need refutation. The real difficulty, insuperable to a Harmonist, is the connexion here of the raising of Jairus's daughter with this feast: on which see below, ver. 18.—Καὶ ἐγέν. . . . καὶ ἰδ. a Hebraism, see reff.; it occurs, but with the omission of ἰδοὺ, in Mark's account. The not very usual word,



ἐκείντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. <sup>11</sup> καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; <sup>12</sup> ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν ἑ <sup>g</sup> Οὐ <sup>h</sup> χρεῖαν ἔχουσιν οἱ <sup>h</sup> ἰσχύοντες ἰατροῦ, ἀλλ' οἱ <sup>i</sup> κακῶς ἔχοντες. <sup>12</sup> πορευθέντες δὲ <sup>i</sup> μάθετε τί <sup>k</sup> ἐστὶν ἡ <sup>l</sup> ἔλεος θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἤλθον <sup>m</sup> καλέσαι δικαίους, ἀλλ' <sup>n</sup> ἁμαρτωλοὺς [εἰς μετάνοιαν].

<sup>14</sup> Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν <sup>o</sup> πολλὰ, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσι; <sup>15</sup> καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται οἱ <sup>p</sup> υἱοὶ τοῦ <sup>q</sup> νυμφῶνος πενθεῖν <sup>r</sup> ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; <sup>s</sup> ἐλεύσονται δὲ

εἶπ. αὐτοῖς with *a*. txt B C D *bc*. Sahid. Æth. Hier. — 13. rec. *ἐλεον*. txt B C D 3 Clem.—*εἰς μετάν*. om. B D V 8 *abv* Syrr. Æth. Arm. Clem. rom. Bas. Hier. Aug. Ambr. ins. C all. Copt. Sahid. Orig. (once), Eus. Chrys. Cyr. Hil. — 14. *πολλά* om. B 2. ins. C D *aber* Hil. — 15. *μητι* D *aber*.—*νυμφῶν* D *aber* Æth. Aug.—for *πενθ.*, *νηστεύειν* D 1 *abc* Syr. Sahid. Chrys. Hil. Aug. txt B C *v* Aug.—*ἀρθῇ* D.—aft. *νηστεύουσιν* add *ἐν*

*συνανέκειντο*, is also common to the two. Mark, with his usual precision, adds *ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ*: a clause answering to *ἐλθόντες* in our text. See last note. — 11. *ἰδόντες* 'having observed this,' see ver. 4. These Pharisees appear to have been the Pharisees of the place: Luke adds *αὐτῶν*: οἱ γραμ. αὐτῶν καὶ οἱ Φ.—The very circumstances related show that this remonstrance cannot have taken place at the feast. The Pharisees say the words to the disciples: our Lord hears it. This denotes an occasion when our Lord and the disciples were present, but not surely intermixed with the ὄχλος τελωνῶν πολλός.—12. *ισχύοντες* . . . *κακῶς ἔχ.* Both words, in the application of the saying, must be understood *subjectively* ('ironica concessio,' Calvin. Meyer): as referring to their respective opinions of themselves; as also *δικαίους* καὶ ἁμαρτωλοὺς, ver. 13:—not as though the Pharisees were *objectively* either *ισχύοντες* or *δικαιοι*, however much objective truth *κακῶς ἔχοντες* καὶ ἁμαρτωλοὶ may have had as applied to the publicans and sinners. The whole of this discourse, with the exception of the citation, is verbatim in Mark, and (with *ὕψαινοντες* = *ισχύοντες* and *ἐλήλυθα* = *ἤλθον*) Luke also.

14—17.] Mark ii. 18—22. Luke v. 33—39. According to the detailed narrative of Mark (ii. 18) it was the disciples of John and of the Pharisees who asked this question. Luke continues the discourse as that of the former Pharisees. This is one of

those instances where the three accounts imply and confirm one another, and the hints incidentally dropped by one Evangelist form the prominent assertions of the other.—The fasting often of the disciples of John must not be understood as done in mourning for their master's imprisonment, but as belonging to the asceticism which John, as a preacher of repentance, inculcated. — 15. *πενθεῖν* = *νηστεύειν* Mark and Luke. The difference of these two words is one of Greswell's arguments for the non-identity of the narratives (!). Even if there were any force in such an argument, we might fairly set against it that *ἀπαρθῇ* is common to all three Evangelists, and occurs no where else in the N. T.—ὁ *νυμφίος*] This appellation of Himself had from our Lord peculiar appropriateness as addressed to the disciples of John. Their master had himself said (John iii. 29) ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστὶν καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.—Our Lord in calling Himself the Bridegroom, announces the fulfilment in Him of a whole cycle of O. T. prophecies and figures: very probably with *immediate* reference to Hosea ii. 12, that prophet having been just cited before: but also to many other passages, in which the Bride is the Church of God, the Bridegroom the God of Israel. See especially Isa. liv. 5—10. As Stier (*Reden des Herrn Jesu*, I. 365) observes, the article here must not be

† Only. Gen. xii. 9. Exod. xii. 37. <sup>16</sup> οὐδεὶς δὲ ἐπιβάλλει ἢ ἐπιβλημα ἢ ῥάκους ἢ ἀγράφου ἐπὶ ἱματίῳ παλαιῷ· ἄραι γὰρ τὸ ἢ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. ἢ οὐδὲ ἢ βάλλουσιν οἶνον νέον εἰς ἄσκοὺς παλαιούς· ἢ εἰ δὲ ἢ μῆγε, ῥήγνυνται οἱ ἄσκοι, καὶ ὁ οἶνος ἐκχέεται, καὶ οἱ ἄσκοι \* ἀπολύνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἄσκοὺς καινοὺς, καὶ † ἀμφότεροι ἑ συντηροῦνται.

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ἐκείναις ταῖς ἡμέραις D 1 abc. — 16. ἀγράφους C. — 17. εἰ δὲ μὴ B 1. txt C D. — ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἄσκοὺς D. — for ἐκχ., ἀπόλλυται D. — for ἀπολύνται, ἀπόλλυνται B. 1. om. D. txt C. — rec. ἀμφότερα, with many later (Scholz) const. mss., but

considered as merely introduced on account of the parable, as usual elsewhere, but the parable itself to have sprung out of the emphatic name, ὁ νυμφίος. The νιοὶ τοῦ νυμφῶνος are more than the mere guests at the wedding: they are the bridegroom's friends who go and fetch the bride. — ἐλεύσονται δὲ ἡμ. ] How sublime and peaceful is this early announcement by our Lord of the bitter passage before Him! Compare the words of our Christian poet: 'measuring with calm presage the infinite descent.' (Wizemann mag dabei wohl fragen: Welcher Mensch hat je so ruhig, so lieblich von einer solchen Höhe in eine solche Tiefe geschaufelt? Stier, Reden Jesu, p. 365.) — ὅταν ἂν., when the Bridegroom shall have been taken from them: when His departure shall have taken place. — καὶ τότε ν. ] These words are not a declaration of a duty, or of an ordinance, as binding on the Church in the days of her Lord's absence: the whole spirit of what follows is against such a supposition:—but they declare, in accordance with the parallel word πενθεῖν, that in those days they shall have *real occasion* for fasting; sorrow enough, see John xvi. 20;—a fast of God's own appointing in the solemn purpose of His will respecting them, not one of their own arbitrary laying on. This view is strikingly brought out in Luke, where the question is, Can ye ποιῆσαι νηστεύειν the children, &c., i. e. by your rites and ordinances? but, &c. and τότε νηστεύουσιν: there is no constraint in this latter case: they shall (or better, they will) fast. And this furnishes us with an analogous rule for the fasting of the Christian life: that it should be the genuine offspring of inward and spiritual sorrow, of the sense of the absence of the Bridegroom in the soul,—not the forced and stated fasts of the old covenant, now passed away.—16.] Our Lord in these two parables contrasts the old and the new, the Legal and Evange-

lic dispensations, with regard to the point on which He was questioned. The idea of the *wedding* seems to run through them; the preparation of the robe, the pouring of the new wine, are connected by this as their leading idea to one another and the preceding verses.—The old system of prescribed fasts for *fasting's sake* must not be patched with the new and sound piece; the complete and beautiful whole of Gospel light and liberty must not be engrafted as a mere addition on the worn out system of ceremonies. For the πλήρωμα αὐτοῦ, the completeness of it, the new patch, by its weight and its strength pulls away the neighbouring weak and loose threads by which it holds to the old garment, and the rent is made worse. Stier notices the prophetic import of this parable: in how sad a degree the χεῖρον σχίσμα γίνεται has been fulfilled in the History of the Church, by the attempts to patch the new, the Evangelic state, upon the old worn out ceremonial system. 'Would,' he adds, 'that we could say in the interpretation, as in the parable, *No man doeth this!*' The robe must be *all new*, all consistent: old things, old types, old ceremonies, old burdens, all are passed away: behold all things are become new.—χεῖρον σχ. γίν.] not 'a worse rent takes place;' but as in E. V. 'the rent becomes worse.' The usage is, when the whole subject, or the subject and predicate, as here, precede a verb substantive, to omit the article: so in the interpretation of the parable of the tares in ch. xiii. 37 ff., ὁ ἄγρ. ἐστίν ὁ κόσμος.—οὗτοι εἰσὶν οἱ υἱοὶ—ὁ ἔχθρ. . . ἐστίν ὁ διάβ. : but ὁ θερισμός συντέλεια τοῦ αἰῶνος ἐστίν, οἱ θερισταὶ ἄγγελοι εἰσιν.—17.] This parable is not a repetition of the previous one, but a stronger and more exact setting forth of the truth in hand. As is frequently our Lord's practice in his parables, He advances from the immediate subject to something more spiritual and higher,

<sup>18</sup> Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδού, ἄρχων † εἰς ἐλθὼν προσεκύνη αὐτῷ, λέγων "Οτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν" ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, <sup>f</sup> Levit. i. 1 al. καὶ ζήσεται. <sup>19</sup> Καὶ ἐγερθεὶς ὁ Ἰησοῦς \* ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. <sup>20</sup> καὶ ἰδού γυνή <sup>g</sup> αἰμορροῦσα <sup>g</sup> here only. δώδεκα ἔτη προσελθοῦσα ὀπισθεν ἤψατο τοῦ <sup>h</sup> κρασπέδου <sup>h</sup> ch. xiv. 36 al. τοῦ ἱματίου αὐτοῦ. <sup>21</sup> ἔλεγε γὰρ ἐν ἑαυτῇ Ἐὰν μόνον <sup>i</sup> αἴψωμαι τοῦ ἱματίου αὐτοῦ, <sup>k</sup> σωθήσομαι. <sup>22</sup> ὁ δὲ Ἰησοῦς <sup>i</sup> Ps. xxxv. 1. <sup>k</sup> = Acts iv. 9 al. [ἐπι]στραφεὶς καὶ ἰδὼν αὐτήν εἶπε Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. <sup>23</sup> καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον <sup>l</sup> θορυ- <sup>l</sup> = here only. βούμενον, <sup>24</sup> \* λέγει \* αὐτοῖς <sup>m</sup> Ἀναχωρεῖτε· οὐ γὰρ <sup>m</sup> ch. iv. 12 al.

txt B C D E F G K L X V 34 al. Euthym.—τηροῦνται D.—18. rec. aft. ἀρχ. om. εἰς, with many (Scholz) const. mss., but txt B C D E K S V X 47 *abcv*. τις F G L al.—προσελθὼν B 3 al. txt C D E K S V X 47.—19. ἠκολούθει C D 3 *abcdv* Hil. txt B.—22. for ἐπιστρ., ἔστι στραφεὶς D, στραφεὶς B 6. txt C.—24. for λέγ. αὐτ., ἔλεγεν

and takes occasion from answering a cavil, to preach the sublimest truths. The garment was something *outward*; this wine is *poured in*, is something *inward*, the spirit of the system. The former parable respected the outward freedom and simple truthfulness of the New Covenant; this regards its inner spirit, its pervading principle. And admirably does the parable describe the vanity of the attempt to keep the new wine in the *ἀσκὸς παλαιὸς*, the old ceremonial man, unrenewed in the spirit of his mind: *ῥήγνυνται οἱ ἀσκοί*: the new wine is something too living and strong for so weak a moral frame; it shatters the fair outside of ceremonial seeming; and *ὁ οἶνος ἐκχεῖται*, the spirit is lost, the man is neither a blameless Jew nor a faithful Christian; both are spoiled. And then the result: not merely the damaging, but the utter destruction of the vessel,—*οἱ ἀσκοὶ ἀπολύνται*.—According to some expositors, the new patch and new wine denote the fasting; the old garment and old bottles, the disciples. *ὁ δὲ λέγει, τοιοῦτόν ἐστιν· οὐπὼ γεγόνασιν ἰσχυροὶ οἱ μαθηταί, ἀλλ' ἐτι πολλὰς δεῖνται συγκαταβάσεως· οὐπὼ διὰ τοῦ πνεύματος ἀνεκαινίσθησαν. οὕτω δὲ διακείμενοις οὐ χρὴ βάρους ἐπιτιθεῖναι ἐπιταγμάτων*. Chrysostom, Hom. in Matt. xxx. 353, A. This view is stated and defended at some length by Neander, Leben Jesu, p. 346, note; but I own seems to me, as to De Wette, far fetched. For how can fasting be called *ἐπιβλημα ῥάκους ἀγνάφου*, or how compared to new wine? And Neander himself when he comes to

explain the important addition in Luke (on which see Luke v. 39, and note) is obliged to change the meaning, and understand the new wine of the Spirit of the Gospel.—It was and is the custom in the East to carry their wine on a journey in leather bottles, generally of goats' skin, sometimes of asses' or camels' skin. (Winer, Realwörterbuch. Schlauch.)

18—26.] Mark v. 21—43. Luke viii. 41—56. In Luke and Mark this miracle follows immediately after the casting out of the devils at Gadara, and our Lord's re-crossing the Lake to Capernaum; but without any precise note of time as here. He may well have been by the sea, (as seems implied by Mark and Luke,) when the foregoing conversation with the disciples of John and the Pharisees took place. The account in the text is the most concise of the three; both Mark and Luke, but especially the latter, giving many additional particulars. The miracle forms a very instructive point of comparison between the three Gospels. — *ἄρχων εἰς*] A ruler of the synagogue, named Jairus. In all except the connecting words, *ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς*, the account in the text is summary, and deficient in particularity. I have therefore reserved full annotation for the account in Luke, which see throughout. — *ἄρτι ἐτελεύτησεν*] She was not dead, but dying: at the last extremity. Matthew, omitting the message from the ruler's house, (Mark v. 35. Luke viii. 49,) gives the matter summarily in these words. — 22.] The cure was effected on her touch-



n 1 Mark. ch. xiv. 11 al. 1 Kings ix. 11. o 1 only. Prov. xvii. 5. p = ch. xxi. 12. q Gen. xix. 16. Isa. xlii. 6.

ἀπέθανε τὸ <sup>n</sup> κοράσιον, ἀλλὰ καθεύδει. καὶ <sup>o</sup> κατεγέλων BCD  
αὐτοῦ. <sup>25</sup> ὅτε δὲ <sup>p</sup> ἐξεβλήθη ὁ ὄχλος, εἰσλθὼν <sup>q</sup> ἐκράτησε  
τῆς <sup>1</sup> χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. <sup>26</sup> καὶ ἐξῆλθεν  
ἡ φήμη \* αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

r ver. 9 and reff. <sup>27</sup> Καὶ <sup>r</sup> παράγοντι ἐκείθεν τῷ Ἰησοῦ ἠκολούθησαν

s Ps. vi. 2.

[αὐτῷ] δύο τυφλοὶ κράζοντες καὶ λέγοντες Ἐλέησον  
ἡμᾶς \* υἱὲ Δαυίδ. <sup>s</sup> ἔλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον  
αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πιστεύετε ὅτι  
δύναμαι τοῦτο ποιῆσαι; Λέγουσιν αὐτῷ Ναὶ κύριε. <sup>29</sup> τότε  
ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων Ἐκὰς τὴν πίστιν  
ὑμῶν <sup>t</sup> γεννηθῆτω ὑμῖν. <sup>30</sup> καὶ <sup>†</sup> <sup>u</sup> ἠνεώχθησαν αὐτῶν οἱ  
ὀφθαλμοί. καὶ <sup>x</sup> ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς λέγων

B D 6 abev Sahid. Æth. Chrys. txt C.—κατεγ. αὐτὸν D. txt B C.—25. ἐλθὼν D ab.—τὴν  
χεῖρα D.—for αὕτη, αὐτοῦ D 4 Copt. Sahid. αὐτῆς C 4. txt B abev.—27. αὐτῷ om.  
B D Chrys. ins. C abev.—υἱὸς or ὁ υἱ. B 20. txt C \*\* D. (C is erased).—28. καὶ ἐρχε-  
ται... καὶ D abe.—οἱ εἶτε τυφ. D ab.—29. ὁμμάτων D.—30. ἠνεώχθησαν B D. ἠνεώχθη-  
σαν C. rec. ἀνεώχθησαν.—ἐνεβριμήσατο D.—33. rec. aft. λέγ. ins. ὅτι with a.

ing our Lord's garment. Mark v. 29. Luke viii. 44. And our Lord inquired who touched Him, (Mark, Luke,) for He perceived that virtue had gone out of Him (Luke). She, knowing what had been done to her, came fearing and trembling and told Him all.—24.] No inference can be drawn from these words as to the fact of the maiden's actual death; for our Lord uses the same words of Lazarus. (John xi. 11.) And if it be answered that there He explains the sleep to mean death, we answer, that this explanation is only in consequence of the disciples misunderstanding His words. In both cases the words are most probably used with reference to the speedy awakening which was to follow, as Fritzsche (cited by Trench, Miracles, p. 183): 'Puellam ne pro mortua habetote, sed dormire existimate, quippe in vitam mox reditura.' Luke appends, after κατ. αὐτ., εἰδότες ὅτι ἀπέθανεν, in which words at least there is no recognition by the Evangelist of a mere apparent death.—25.] ἐκρ. τῆς χ. αὐ. is common to the three Evangelists. From Luke we learn that our Lord said ἡ παῖς, ἐγείρου: from Mark we have the words He actually uttered, ταλιθά κοῦμ: from both we learn that our Lord only took with Him Peter, James, and John, and the father and mother of the maiden, that she was twelve years old, and that our Lord commanded that something should be given her to eat. She was an only daughter, Luke viii. 42.

27—31.] Peculiar to Matthew. παρ. ἐκείθεν is too vague to be taken as a fixed note of sequence; for ἐκείθεν may mean the house of Jairus, or the town itself, or

even that part of the country,—as ver. 26 has generalized the locality, and implied some pause of time.—υἱὲ Δαυίδ] εἰς τιμὴν αὐτοῦ τοῦτο κράζουσιν ἐντιμοτάτη γὰρ παρ' Ἰουδαίοις ἦν ἡ τοιαύτη προσηγορία. Euthym.—28. τὴν οἰκίαν] εἰκὸς, πιστοῦ τινος εἶναι τὴν οἰκίαν, εἰς ἣν κατήχθη. Euthym. Or, the house which our Lord inhabited at Capernaum (De Wette and others); but I conceive that ἡ οἰκία need not mean any particular house, merely, as we sometimes use the expression, the house, as opposed to the open air.—τοῦτο ποιῆσαι] i. e. the healing implied in ἐλέησον ἡμᾶς.—υἱὲ Δ. . . . κύριε] See Ps. cx. 1, and ch. xxii. 45. It is remarkable that, in all the three narratives of giving sight to the blind in this Gospel, the title 'Son of David' appears. See ch. xii. 23. xx. 31.—Touching, or anointing the eyes, was the ordinary method which our Lord took of impressing on the blind the action of the Divine power which healed them. Ch. xx. 31 and 11. Mark viii. 25. John ix. 6.—29.] In this miracle however we have this peculiar feature, that no direct word of power passes from the Lord, but a relative concession, making that which was done a measure of the faith of the blind men: and from the result the degree of their faith appears. Stier remarks, (Reden Jesu, I. 383.), "We may already notice, in the history of this first period of our Lord's ministry, that, from having at first yielded immediately to the request for healing, He begins, by degrees, to prove and exercise the faith of the applicants."—30. ἐνεβριμήσατο] Suidas explains this word, μετὰ ἀπειλῆς ἐντέλ-



<sup>γ</sup> Ὅρατε μηδεὶς γινωσκέτω. <sup>31</sup> οἱ δὲ ἐξεληθόντες <sup>z</sup> διεφήμισαν <sup>y = ch. viii. 4. z ch. xxviii. 15. Mark i. 45 only †.</sup> αὐτὸν ἐν ὄλῃ τῇ γῇ ἐκείνῃ. <sup>32</sup> Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. <sup>33</sup> καὶ ἐκβλήθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός· καὶ θαύμασαν οἱ ὄχλοι λέγοντες † Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. <sup>31</sup> οἱ δὲ Φαρισαῖοι ἔλεγον, <sup>a = Acts xvii. 31. 1 Cor. vi. 2.</sup> Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

<sup>35</sup> Καὶ <sup>b</sup> περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς <sup>b ch. iv. 23 and refl.</sup> κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ <sup>b</sup> εὐαγγέλιον τῆς βασιλείας καὶ θεραπέων πᾶσαν νόσον καὶ πᾶσαν <sup>b</sup> μαλακίαν. <sup>36</sup> ἰδὼν δὲ τοὺς ὄχλους, <sup>c ch. xiv. 14. xlv. 32 †. See Prov. xvii. 5. d Mark v. 35 Luke vii. 6. viii. 49 only †.</sup> ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν † <sup>d</sup> ἐσκυλμένοι καὶ

txt B C D E G K L S 23 all. *ber* Syrr. Sahid. Æth. Chrys. Theophyl.—τῷ om. D.—34. οἱ δὲ . . . . . δαιμόνια om. D a Hil.—35. rec. aft. *μαλακ.* ins. ἐν τῷ λαῷ, with c. but txt B C D S 18 v Copt. Sahid. Æth. Chrys. Theophyl.—36. rec. ἐκλελυμένοι. txt B C D E F G K S X 55 Syrr. Æth. Sahid. Arm. Basil. Chrys. Euth. Theophyl. Hil.

λεσθαι, μετ' αὐστηρότητος ἐπιτιμῶν. The purpose of our Lord's earnestness appears to have been two-fold: (1) that He might not be so occupied and overpressed with applications as to have neither time nor strength for the preaching of the Gospel: (2) to prevent the already-excited people from taking some public measure of recognition, and thus arousing the malice of the Pharisees before His hour was come.—No doubt the two men were guilty of an act of disobedience in thus breaking the Lord's solemn injunction: for obedience is better than sacrifice; the humble observance of the word of the Lord, than the most laborious and wide-spread will-worship after man's own mind and invention. Trench (Miracles, p. 197) well remarks, that the fact of almost all the Romish interpreters having applauded this act, "is very characteristic, and rests on very deep differences."

32—34.] Peculiar to Matthew. The word *ἐξερχομένων*, being a present participle, places this miracle in direct connexion with the foregoing. This narration has a singular affinity with that in ch. xii. 22, or still more with its parallel in Luke xi. 14. In both, the same expression of wonder follows; the same calumny of the Pharisees; only that in ch. xii. the demoniac is said (not in Luke xi.) to have been likewise blind. These circumstances, coupled with the immediate connexion of *this* miracle with the cure of the blind men, and the mention of 'the Son of David' in both, have led some to suppose that the account in ch. xii. is a repetition, or slightly differing version of the account in our text, intermingled also with the preceding heal-

ing of the blind. But the supposition seems unnecessary,—as, the habit of the Pharisees once being to ascribe our Lord's expulsion of devils to Beelzebub, the repetition of the remark would be natural;—and the other coincidences, though remarkable, are not exact enough to warrant it.—This was a dumbness *caused* by demoniacal possession: for the difference between this and the natural infirmity of a deaf and dumb man, see Mark vii. 31—37.—33. ἐφάνη οὕτως] viz. the casting out of devils:—'never was seen to be followed by such results as those now manifested.' See above. οὕτως is not for τοῦτο or τοιοῦτό τι (De Wette, &c.); the passages cited as bearing out this meaning in the LXX do not apply, for in all of them οὕτως is *so*. 1 Kings xxiii. 17. Ps. xlvii. 8. Judg. xix. 30 alex. Neh. viii. 17.

35—38.] Peculiar to Matthew. In the same way as ch. iv. 23—25 introduces the Sermon on the Mount, so do these verses the calling and commissioning of the Twelve. These general descriptions of our Lord's going about and teaching at once remove all exactness of date from the occurrence which follows—as taking place at some time during the circuit and teaching just described. Both the Sermon on the Mount and this discourse are introduced and closed with these marks of indefiniteness as to time. This being the case, we must have recourse to the other Evangelists, by whose account it appears, (as indeed may be implied in ch. x. 1,) that the Apostles had been called to their distinct office some time before this. (See Mark iii. 16. Luke vi. 13.) After their calling, and selection,

<sup>e</sup> here only <sup>z</sup>. <sup>c</sup> ἑρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. <sup>57</sup> τότε <sup>B C D</sup>  
<sup>1</sup> Macc. xi. 4. <sup>f</sup> λέγει τοῖς μαθηταῖς αὐτοῦ Ὁ μὲν <sup>f</sup> θερσιμὸς πολὺς, οἱ  
<sup>3</sup> Macc. vii. 5. <sup>g</sup> δὲ ἐργάζεται ὀλίγοι. <sup>38</sup> <sup>g</sup> δεήθητε οὖν τοῦ <sup>g</sup> κυρίου τοῦ θερι-  
<sup>4</sup> Jer. xxxv. 16. <sup>h</sup> σμοῦ, ὅπως <sup>h</sup> ἐκβάλῃ <sup>i</sup> ἐργάτας εἰς τὸν θερσιμὸν αὐτοῦ.  
<sup>5</sup> Deut. iii. 23. <sup>h</sup> Mark i. 12. <sup>i</sup> John x. 4.  
<sup>6</sup> John x. 4. <sup>i</sup> c. i. x. 10. xx.  
<sup>7</sup> John x. 4. <sup>i</sup> 1, 2, 8. Jam.  
<sup>8</sup> John x. 4. <sup>i</sup> v. 47.

X. <sup>1</sup> Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς  
αὐτοῦ, ἔδωκεν αὐτοῖς <sup>k</sup> ἐξουσίαν <sup>k</sup> πνευμάτων ἀκαθάρτων,  
ὥστε ἐκβάλλειν αὐτὰ, καὶ <sup>l</sup> θεραπεύειν πᾶσαν νόσον καὶ  
πᾶσαν μαλακίαν. <sup>2</sup> Τῶν δὲ δώδεκα <sup>m</sup> ἀποστόλων τὰ

Hier. — 38. τὸν κύριον D.

they probably remained with the Lord for some time, before they were sent out upon their mission. — 36. τοὺς ὄχλους] Wherever He went, in all the cities. — ἐσकुλμένοι] Vexati—harassed, plagued—viz. literally, with weariness in following Him; or spiritually, with the tyranny of the Scribes and Pharisees, their φορτία δυσβάστακτα, ch. xxiii. 4. — ἑρριμμένοι] Temere projecti, abjecti, neglecti, as sheep would be who had wandered from their pasture. The context shows that our Lord's compassion was excited by their being without competent spiritual leaders and teachers. — 37.] The harvest was primarily that of the Jewish people, the multitudes of whom before Him excited the Lord's compassion. ὅρα πάλιν τὸ ἀκινόδοξον. ἵνα μὴ ἅπαντας πρὸς ἑαυτὸν ἐπισύρῃται, ἐκπέμπι τοὺς μαθητάς. οὐ διὰ δὲ τοῦτο μόνον, ἀλλ' ἵνα αὐτοὺς καὶ παιδεύσῃ, καθάπερ ἐν τινι παλαιστρᾷ τῇ παλαιστίνῃ μελετήσαντας, οὕτω πρὸς τοὺς ἀγῶνας τῆς οἰκουμένης ἀποδύσασθαι. Chrysost. Hom. xxxii. 367 B. — 38.] . . . τίνας οὖν ἔνεκεν ἔλεγε 'δεήθητε τοῦ κυρίου τοῦ θερσιμοῦ, ἵνα ἐκβάλῃ ἐργάτας εἰς τὸν θερσιμὸν αὐτοῦ,' καὶ οὐδένα αὐτοῖς προσέθηκεν; ὅτι καὶ δώδεκα ὄντας πολλοὺς ἐποίησε λοιπὸν, οὐχὶ τῷ ἀριθμῷ προσθεῖς,

ἀλλὰ δύναμιν χαρισάμενος. εἴτα δεικνὺς ἡλικὸν τὸ ὄψρον ἔστι, φησι, 'δεήθητε τοῦ κυρίου τοῦ θερσιμοῦ' καὶ λαμβανόντως ἑαυτὸν ἐμφαίνει τὸν τὸ κύριον ἔχοντα. εἰπὼν γὰρ 'δεήθητε τοῦ κυρίου τοῦ θερσιμοῦ,' οὐδὲν δεηθέντων αὐτῶν, οὐδέ ἐν-ξαμένων, αὐτὸς αὐτοὺς εὐθὺς χειροτονεῖ, ἀναμνησκων αὐτοὺς καὶ τῶν ἰωάννου ῥημάτων, καὶ τῆς ἁλως, καὶ τοῦ λιγμῶντος, καὶ τοῦ ἀχέου, καὶ τοῦ σίτου. ὕθεν δὴ-λον, ὅτι αὐτὸς ἔστιν ὁ γεωργός, αὐτὸς ὁ τοῦ θερσιμοῦ κύριος, αὐτὸς ὁ τῶν προφητῶν δεσπότης. Chrysost. Hom. xxxii. 367 E.

X. 1—XI. 1.] Mark vi. 7—13. Luke ix. 1—6,—for the sending out of the Apostles; Mark iii. 12—19. Luke vi. 13—16,—for their names. On the characteristic differences between this discourse and that delivered to the Seventy (Luke x. 1 ff.) see notes there. — Notice, that this is not the choosing, but merely the mission of the twelve. The choosing had taken place some time before, but is not anywhere distinctly related by the Evangelists. — 2.] We have in the N. T. four catalogues of the Apostles: the present one,—at Mark iii. 16, Luke vi. 14, Acts i. 13. All seem to follow one common outline, but fill it up very differently. The following table will show the agreements and differences:—

	Matthew x. 2.	Mark iii. 16.	Luke vi. 14.	Acts i. 13.
1	Σίμων Πέτρος			
2	Ἀνδρέας	Ἰάκωβος	Ἀνδρέας	Ἰάκωβος
3	Ἰάκωβος	Ἰωάννης	Ἰάκωβος	Ἰωάννης
4	Ἰωάννης	Ἀνδρέας	Ἰωάννης	Ἀνδρέας
5	Φίλιππος			
6	Βαρθολομαῖος			Θωμᾶς
7	Θωμᾶς	Ματθαῖος	Βαρθολομαῖος	
8	Ματθαῖος	Θωμᾶς	Ματθαῖος	
9	Ἰάκωβος ὁ τοῦ Ἀλφαίου			
10	Λεββαῖος ὁ ἐπικ. Θαδδαῖος	Θαδδαῖος	Σίμων ὁ καλ. Ζηλωτής	Σίμων ὁ Ζηλωτής
11	Σίμων ὁ Κανανίτης		Ἰούδας	Ἰακώβου
12	Ἰούδας Ἰσκαριώτης			Vacant.

ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος  
καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου

From this it appears (1), that in all four, *three classes* are enumerated, and that each class contains (assuming at present the identity of Θαδδαῖος with Ἰουδας Ἰακώβου) the *same names* in all four, but in different order, with the following exceptions:—that (2) Peter, Philip, James the (son) of Alphæus, and Judas Iscariot hold the same places in all four. (3) That in the *first* class the two arrangements are (α), that of Matt. and Luke (Gospel),—Peter and Andrew, brothers; James and John, brothers;—i. e. according to their order of calling and connexion, and with reference to their being sent out in couples, Mark vi. 7: (β) Mark and Luke (Acts),—Peter, James, John, (the three principal,) and Andrew;—i. e. according to their personal pre-eminence. In the *second* class (γ), that of Matt., Mark, and Luke (Gospel),—Philip and Bartholomew, Matthew and Thomas,—i. e. in couples: (δ) Luke (Acts),—Philip, Thomas, Barth., Matthew (reason uncertain). In the *third* class (ε), Matt. and Mark,—James the (son) of Alphæus and Thaddæus, Simon the Canaanite and Judas Iscariot; i. e. in couples: (ζ) Luke (Gosp. and Acts),—James the (son) of Alphæus, Simon Zelotes, Judas Ἰακώβου, and Judas Iscariot (uncertain). (η) Thus in *all four*, the leaders of the three classes are the *same*, viz. Peter, Philip, and James the (son) of Alphæus; and the traitor is always last. (4) It would appear then that the only difficulties are these two: the identity of Thaddæus with Jude Ἰακώβου, and of Simon Κανανίτης with Simon ὁ καλ. Ζηλωτής. These will be discussed under the names. — *πρῶτος*] Not only as regards arrangement, or mere priority of calling, but as *primus inter pares*. This is clearly shown from James and John and Andrew being set next, and Judas Iscariot the last, in all the catalogues. We find Simon Peter, not only in the lists of the Apostles, but also in their history, prominent on various occasions before the rest. Sometimes he speaks in their name (Matt. xix. 27. Luke xii. 41); sometimes answers when all are addressed (Matt. xvi. 16. Mark viii. 29); sometimes our Lord addresses him as principal, even among the three favoured ones (Matt. xxvi. 40 Luke xxii. 31); sometimes he is addressed by others as representing the whole (Matt. xvii. 24. Acts ii. 37). He appears as the organ of the Apostles after our Lord's ascension (Acts i. 15. ii. 14. iv. 8. v. 29): the first speech, and apparently that which

decided the Council, is spoken by him, Acts xv. 7. All this accords well with the bold and energetic character of Peter, and originated in the unerring discernment and appointment of the Lord Himself, who saw in him a person adapted to take precedence of the rest in the founding of His Church, and shutting (Acts v. 3. 9) and opening (Acts ii. 14. 41. x. 5. 46) the doors of the kingdom of Heaven. That however no such idea was current among the Apostles as that he was destined to be the Primate of the future Church, is as clear as the facts above mentioned. For (1) no trace is found in all the Epistles of the other Apostles of such a pre-eminence; but when he is mentioned, it is either, as 1 Cor. ix. 5, as one of the Apostles, one example among many, but in no wise the chief;—or as in Gal. ii. 7, 8, with a distinct account of a peculiar province of duty and preaching being allotted to him, viz. the apostleship of the circumcision, (see 1 Pet. i. 1,) as distinguished from Paul, to whom was given the apostleship of the uncircumcision;—or as in Gal. ii. 9, as one of the principal *στόλοι*, together with James and John;—or as in Gal. ii. 11, as subject to rebuke from Paul as from an equal. And (2) wherever by our Lord Himself the future constitution of His Church is alluded to, or by the Apostles its actual constitution, no hint of any such primacy is given, (see note on Matt. xvi. 18,) but the whole college of Apostles are spoken of as absolutely equal. Matt. xix. 27, 28. xx. 26. 28. Eph. ii. 20, and many other places. Again (3) in the two Epistles which we have from his own hand, there is nothing for, but every thing against, such a supposition. He exhorts the *πρεσβύτεροι* as being their *συμπρεσβύτερος* (1 Pet. v. 1): describes himself as *τῆς μελλούσης ἀποκαλύπτεισθαι δόξης κοινωνός*: addresses his second Epistle *τοῖς ἰσότιμον ἡμῶν λαχοῦσι πίστιν* (2 Pet. i. 1): and makes not the slightest allusion to any pre-eminence over the other Apostles.—So that *πρῶτος* here must be understood as signifying the prominence of Peter among the Apostles, as well as his early calling. (See John i. 42.) — *ὁ λεγόμενος Πέτρος*] Or *Κηφᾶς*, כֶּפֶז, so named by our Lord Himself (John as above) at His first meeting with him, and again more solemnly, and with a direct reference to the meaning of the name, Matt. xvi. 18. — *Ἀνδρέας*] He in conjunction with John (see note on John i. 37—40) was a disciple of the Baptist, and followed our Lord on their master



καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, <sup>3</sup> Φίλιππος καὶ Βαρθολο- B C D  
μαῖος, Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης, Ἰάκωβος, ὁ τοῦ  
<sup>n Acts i. 23. x.</sup> Ἀλφαίου, <sup>\*</sup> καὶ Λεββαῖος ὁ <sup>n</sup> ἐπικληθεὶς Θαδδαῖος, <sup>\*</sup>  
<sup>1</sup> Σίμων ὁ † Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ

CHAP. X. 3. καὶ Θαδδαῖος B 2 *ev* Copt. Sahid. κ. Λεββε(αῖ)ος D d. txt C 2. (what C had is uncertain, as it has been erased; but certainly more than καὶ Θ. or καὶ Λ.)—rec. Κανανίτης, but txt (χαν. D ac) B C D L *abcv* Copt.—5. καὶ λέγ. D *abc*.—6. for πορ,

pointing Him out as the Lamb of God. They did not however from that time constantly accompany Him, but received a more solemn calling, (see Matt. iv. 17—22. Luke v. 1—11,) in the narrative of which Peter is prominent, and so *πρῶτος* called as an apostle, at least of those four.—Ἰάκ. ὁ τ. Ζ. κ. Ἰωάν.] Partners in the fishing trade with Peter and Andrew, Luke v. 10.—3. Φίλ. κ. Βαρθ.] Philip was called by our Lord the day after the visit of Andrew and John and naming of Peter. He was also of Bethsaida the city of Andrew and Peter, James and John:—*Ἀνδρίας* καὶ *Φίλιππος* are Greek names. See John xii. 20—22. *Βαρθολομαῖος*, ܒܪܬܠܡܝ ܪܒ, son of Talmai or Tolomæus, has been generally supposed to be the same with Nathanael of Cana in Galilee; and with reason: for (1) the name Bartholomew is not his own name, but a patronymic:—(2) He follows next in order, as Nathanael, in John i. 46, to the Apostles just mentioned, with the same formula *ἐν- ῥίσκει Φίλιππος τὸν Ναθ.*:—(3) He is there, as here, and in Mark and Luke (Gospel), in connexion with Philip:—(4) In John xxi. 2, at the appearance of our Lord on the shore of the sea of Tiberias, Nathanael is mentioned as present, where five if not seven apostles are recounted.—*Θωμᾶς*, κ. *Ματθ. ὁ τελ.*] Thomas was called *Δίδυμος*, John xi. 16. xx. 24. xxi. 2. On the question whether *Ματθ. ὁ τελ.* was the author of this Gospel, see Prolegomena. He is clearly by this appellation identified with the Matthew of ch. ix. 9. We hear nothing of him except in these two passages.—Ἰάκ. ὁ τ. Ἀλφαίου] From John xix. 25 we learn that Mary the (wife) of *Κλωπᾶς* was sister of Mary the mother of our Lord. From Mark xv. 40, that Mary was the mother of James *τοῦ μικροῦ*, which may be this James. Hence it would appear, if these two passages point to the same person, that Ἀλφαῖος = *Κλωπᾶς*. And indeed the two Greek names are but different ways of expressing the Hebrew name ܐܠܦܝ. If this be so, then this James the Less is the ὁ ἀδελφὸς τοῦ Κυρίου mentioned Gal. i. 19 apparently as an apostle, and one of the ἀδελφοὶ αὐτοῦ mentioned Matt. xiii. 55 (where see note). On the difficulties

attending this view, see note on John vii. 5. *Κλωπᾶς* must not be confounded with *Κλε- ὄπας*, Luke xxiv. 18, with whom there is no reason to suppose him identical.—*Λεβ. ὁ ἐπ. Θαδ.*] Much difficulty rests on this name, both from the various readings, and the questions arising from the other lists. The present reading appears to be a conjunction of the two ancient ones, *Λεββαῖος* and *Θαδδαῖος*; and perhaps the latter of these may have been introduced from Mark. (But it is remarkable that in Mark D has *Λεββαῖος*.) Whichever of these is the true reading, the Apostle himself has generally been supposed to be identical with Ἰούδας Ἰακώβου in both Luke's catalogues, i. e. (see note there) Judas the brother of James, and so son of Alphaeus, and likewise one of the ἀδελφοὶ κυρίου named Matt. xiii. 55. In John xiv. 22 we have a 'Judas, not Iscariot,' among the Apostles; and the catholic epistle is written by 'Judas brother of James.' What in this case the names *Λεββαῖος* καὶ *Θαδδαῖος* are, is impossible to say. The common idea that they are cognate names, *Λεβ.* being from ܠܒ, heart, and *Θαδ.* from ܬܗ, breast, is disproved by De Wette, who observes that the latter signifies *mamma*, and not *pectus*. So that the whole rests on conjecture, which however does not contradict any known fact, and may be allowed as the only escape from the difficulty.—*Σίμων ὁ Καναν.*] This is not a local name, but is derived from ܣܝܡܢ, (Hebr. ܣܝܡܢ) = *ζήλωτης* (Luke, Gosp. and Acts). We may therefore suppose that before his conversion he belonged to the sect of the Zealots, who after the example of Phineas (Nun. xxv. 7, 8) took the law into their own hands and punished offenders against the law. This sect eventually brought upon Jerusalem its destruction.—Ἰούδ. ὁ Ἰσκ.] Son of Simon (John vi. 71. xii. 4. xiii. 2. 26). Probably a native of Kerieth in Juda, Josh. xv. 25, ܟܪܝܬ ܫܝܡܢ, a man of Kerieth, as Ἰστοβος, i. e. ܝܫܬܐܒܝ, a man of Tob, Joseph. Ant. vii. 6, 1. That the name Ἰσκ. cannot be a surname, as Bp. Middleton supposes, the expression Ἰούδας Σίμωνος Ἰσκαριώτης, used in all the above places of John, clearly proves.—



ο παραδοὺς αὐτόν. <sup>5</sup> Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς <sup>ρ</sup> παραγγέλλας αὐτοῖς λέγων Εἰς <sup>α</sup> ὁδὸν <sup>ρ</sup> ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε, <sup>6</sup> πορεύεσθε δὲ μᾶλλον πρὸς τὰ <sup>ς</sup> πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. <sup>7</sup> ὁ πορευόμενοι δὲ <sup>κ</sup> κηρύσσετε λέγοντες ὅτι <sup>γ</sup> ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν. <sup>8</sup> ἄσθενούντας **BCDP** θεραπεύετε, λεπροὺς <sup>α</sup> καθαρίζετε, νεκροὺς <sup>α</sup> ἐγείρετε, δαιμόνια ἐκβάλλετε. <sup>β</sup> δωρεὰν ἐλάβετε, δωρεὰν δότε. <sup>9</sup> Μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς

ἐπάγετε D. — 7. ὅτι om. B. — 8. θεραπεύσατε D. — νεκροὺς ἐγείρετε om. E K L M S V X 71 all. Sahid. Arm. Eus. Ath. Bas. Euthym. Theophyl. Hier. Ambr. ins. (but in various order as to the other clauses) B C D P 13 of the best mss. *abcv* Copt. Æth. Cyr. Chrys.

5. λέγων] If we compare this verse with ch. xi. 1, there can be little doubt that this discourse of our Lord was delivered at one time, and that, the first sending of the Twelve. How often its solemn injunctions may have been repeated on similar occasions we cannot say: many of them reappear at the sending of the Seventy in Luke x. 2 ff.—Its primary reference is to the then mission of the Apostles to prepare His way; but it includes, in the germ, instructions prophetically delivered for the ministers and missionaries of the Gospel to the end of time. It may be divided into three great portions, in each of which different departments of the subject are treated, but which follow in natural sequence on one another. In the first of these (ver. 5—15), our Lord taking up the position of the messengers whom He sends from the declaration with which the Baptist and He Himself begun their ministry, ὅτι ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν, gives them commands, mostly literal and of present import, for their mission to the cities of Israel. This portion concludes with a denunciation of judgment against that unbelief which should reject their preaching.—The second (vv. 16—23) refers to the general mission of the Apostles as developing itself, after the Lord should be taken from them, in preaching to Jews and Gentiles (vv. 17, 18), and subjecting them to persecutions (vv. 21, 22). This portion ends with the end of the apostolic period properly so called, ver. 23 referring primarily to the destruction of Jerusalem. In this portion there is a foreshadowing of what shall be the lot and duty of the teachers of the Gospel to the end, inasmuch as the ‘coming of the Son of Man’ is ever typical of His final coming to judgment. Still the direct reference is to the Apostles and their mission, and the other only by inference.—The third (vv.

24—42), the longest and weightiest portion, is spoken directly (with occasional reference only to the Apostles and their mission (ver. 40) ) of all disciples of the Lord,—their position,—their encouragements,—their duties,—and finally concludes with the last great reward (ver. 42). In these first verses, 5, 6, we have the location; in 7, 8, the purpose; in 9—11, the fitting out; and in 11—14, the manner of proceeding,—of their mission: ver. 15 concluding with a prophetic denouncement tending to impress them with a deep sense of the importance of the office intrusted to them.—Σαμαρειτῶν] The Samaritans were the Gentile inhabitants of the country between Judæa and Galilee, consisting of heathens whom Shalmaneser king of Assyria brought from Babylon and other places. Their religion was a mixture of the worship of the true God with idolatry (2 Kings xvii. 24—41). The Jews had no dealings with them, John iv. 9. They appear to have been not so unready as the Jews to receive our Lord and His mission (John iv. 39—42. Luke ix. 51 and note);—but *this* prohibition rested on judicial reasons. See Acts xiii. 46. In Acts i. 8 the prohibition is expressly taken off: ‘Ye shall be witnesses in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.’ And in Acts viii. 1. 5. 8, we find the result. See Matt. xv. 21—28. — 6. τὰ πρόβ. τὰ ἀπολ.] See ch. ix. 36. John x. 16.—7.] This announcement shows the preparatory nature of this first apostolic mission. Compare, as showing the difference of their ultimate message to the world, Col. i. 26—28. — 8. δωρεὰν ἐλ., δωρεὰν δ.] See Acts viii. 18—20. — 9. μὴ κτήσησθε] All the words following depend on this verb, and it is explained by the parallel expression in Mark and Luke, μηδὲν αἴρετε εἰς τὴν ὁδόν. They were to

c 1 and Luke xxii. 35, 36. ζῶνας ὑμῶν, <sup>10</sup> μὴ ἑπήραν εἰς ὁδὸν, μηδὲ δύο χιτῶνας, BCDP  
 μηδὲ ὑποδήματα, μηδὲ \* ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης  
 τῆς τροφῆς αὐτοῦ [ἐστιν]. <sup>11</sup> εἰς ἣν δ' ἂν πόλιν ἢ κώμην  
 εἰσέλθῃτε, <sup>d</sup> ἐξετάσατε τίς ἐν αὐτῇ ἄξιος ἐστι, κακεῖ μέναιτε  
 ἕως ἂν ἐξέλθῃτε. <sup>12</sup> εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπά-  
 σασθε αὐτήν. <sup>13</sup> καὶ ἐὰν μὲν ἦ ἡ οἰκία ἄξια, ἐλθέτω ἡ  
 ε John xiv. 27. εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἦ ἄξια, ἡ εἰρήνη ὑμῶν  
 f = here only. Ps. xxxiv. 13. πρὸς ὑμᾶς ἑπιστραφήτω. <sup>14</sup> καὶ ὅς ἐὰν μὴ δέξεται ὑμᾶς  
 μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι \* τῆς οἰκίας

Hil. Ath. — 10. ῥάβδους C E F G K L M P S X V 70 a Copt. Arm. Theophyl. txt B D beu. — ἐστιν om. B C P 7 Theophyl. ins. (aft. γὰρ) D aben Iren. Hil. — 11. ἡ πόλις εἰς ἣν ἂν εἰσέλθῃτε εἰς αὐτήν D I Sahid. — ἡ κώμην om. D 4 ab Hil. Ambr. — 12. afl. αὐτήν add λέγοντες εἰρήνη τῷ οἴκῳ τούτῳ D L 13 aben Arm. Æth. Theophyl. Hil. txt B C P. — 13. ἡν C. txt B D P (twice). — for ἐὰν δ. μ. ἦ ἀξ., εἰ δὲ μὴ γε D. — for πρὸς, ἐφ' B. txt C D P. — 14. aft. ἐερχ. ins. ἐξω B D 3 al. aben, ἐκ L. txt C P. — τῇς

make no preparations for the journey, but to take it in dependence on Him who sent them, just as they were. This forbidden provision would be of three kinds. (1) Money: in Mark (vi. 8) χαλκόν, in Luke (ix. 3) ἀργύριον: here all three current metals—in their ζῶναι (= βαλάντια Luke x. 4). (2) Food: here πῆρα (θήκη τῶν ἄρτων, Suidas), in Mark μὴ πῆραν, μὴ ἄρτον: similarly Luke. (3) Clothing—μηδὲ δύο χιτ.: so Mark and Luke.—μηδὲ ὑποδ.; in Mark expressed by ὑποδιεμένους σανδάλια: explained in Luke x. 4 by μὴ βαστάζετε ὑποδ., i. e. a second pair.—μηδὲ ῥάβδον = εἰ μὴ ῥάβδ. μόνον Mark, i. e. the former depending on κτήσῃσθε, the latter on αἰρωσιν εἰς ὁδόν, which has not quite the precision of the other. They were not to procure expressly for this journey even a staff: they were to take with them their usual staff only. The missing of this explanation has probably led to the reading ῥάβδους both here and in Luke. If it be genuine, it does not mean δύο ῥάβδ., for who would ever think of taking a spare staff? but a ῥάβδος each. The whole of this prohibition was temporary only: for their then journey, and no more. See Luke xxii. 35, 36.—ἄξιος γάρ] This is a common truth of life—men give one who works for them his food and more; here uttered however by the Lord in its highest sense, as applied to the workmen in His vineyard. See 1 Cor. ix. 13, 14. 2 Cor. xi. 8. 3 John 8. It is (as Stier remarks, vol. i. p. 400) a gross perversion and foolish bondage to the letter, to imagine that ministers of congregations, or even missionaries among the heathen, at this day are bound by the literal sense of our Lord's commands in this passage. But we must not therefore imagine

that they are not bound by the spirit of them. This literal first mission was but a foreshadowing of the spiritual subsequent sending out of the ministry over the world, which ought therefore in spirit every where to be conformed to these rules.—11. ἄξιος] Inclined to receive you and your message, —worthy that you should become his guest: so ἄξιος is used with reference to the matter treated of in the context, ch. xxii. 8. Rev. iii. 4. Such persons in this case would be of the same kind as those spoken of Acts xiii. 48 as τεταγμένοι εἰς ζωὴν αἰώνιον. The precept in this verse is very much more fully set forth by Luke x. 7 ff.—ἕως ἂν ἐξέλθῃτε] Until ye depart out of the city.—12. τὴν οἰκίαν] Not the house of the ἄξιος, for this would be sure to be worthy; but any house, as is necessary from the subsequent ἐὰν ἦ ἡ οἰκ. ἀξ., which on the other supposition (Meyer, &c.) would have been ascertained already. See note on ch. ix. 27.—13. ἡ εἰρήνη ὑμ.] The peace mentioned in the customary Eastern salutation, ἡ εἰρήνη. Luke has εἰρήνη τῷ οἴκῳ τούτῳ (x. 5). Compare with the spirit of vv. 10—13, ch. vii. 6. Stier remarks (Reden Jesu, I. 403), that the spirit of these commands binds Christian ministers to all accustomed courtesies of manner in the countries and ages in which their mission may lie. So we find the Greek χαίρειν instead of the Jewish form of greeting, Acts xv. 23. James i. 1. And the same spirit forbids that repelling official pride by which so many ministers lose the affections of their people. And this is to be without any respect to the worthiness or otherwise of the inhabitants of the house. In the case of unworthiness, let your peace (see Is. xlv. 23) return to you, i. e. be as though you had never

ἡ τῆς πόλεως ἐκείνης <sup>ε</sup> ἐκτινάξατε τὸν <sup>h</sup> κοινορτὸν τῶν <sup>g</sup> Mark. I-a.  
ποδῶν ὑμῶν. <sup>15</sup> ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ <sup>h</sup> I. 2. Neh.  
Σοδόμων καὶ Γομόρρων ἐν <sup>i</sup> ἡμέρᾳ κρίσεως ἢ τῇ πόλει <sup>h</sup> J. L. Acts xiii.  
ἐκείνῃ. <sup>16</sup> Ἰδοὺ, ἐγὼ <sup>k</sup> ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν <sup>h</sup> J. L. xxi. 23.  
μέσῳ λύκων· γίνεσθε οὖν <sup>l</sup> φρόνιμοι ὡς οἱ <sup>m</sup> ὄφεις καὶ <sup>l</sup> only. Exod.  
<sup>m</sup> ἀκέραιοι ὡς αἱ περιστρεφαί. <sup>17</sup> <sup>n</sup> προσέχετε δὲ <sup>n</sup> ἀπὸ τῶν <sup>l</sup> 18. 9.  
ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν <sup>l</sup> I-a. xxiv. 8.  
ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· <sup>18</sup> <sup>o</sup> καὶ ἐπὶ <sup>k</sup> Jer. xlii. 15.  
ἡγεμόνας <sup>o</sup> δὲ καὶ βασιλεῖς ἀχθήσεσθε <sup>p</sup> ἕνεκεν ἐμοῦ, εἰς <sup>l</sup> Gen. iii. 1.  
<sup>p</sup> c. h. v. 24.

οἰκ. ἦ om. D Arm.—ἐκείνης om. D 3 ac.—bef. τῶν π. ins. ἐκ C 6 de *abcv*.—15. γῆ Γομ. C. Γομῶρας C P D L M 13 al. Chrys. txt B *abcv* Hil.—16. εἰς μέσον B. txt (ἐμμ. C) C D P *abcr* Hil.—for ἀκίρατοι, ἀπλοῦστατοι D simplices *abcdr* Cyr.—17. ᾧ om. D *ac* Orig.—ὑμᾶς om. C.—εἰς τὰς συναγωγὰς D.—18. κ. ἐπὶ ἡγευόνων σταθί-

spoken it, *μηδὲν ἐνεργησάτω, ἀλλὰ ταύτην μὲν λαβόντες ἔξελθετε*. Euthym. —14.] See Acts xiii. 51. xviii. 6. A solemn act which might have two meanings: (1) as Luke x. 11 expresses at more length,—We take nothing of yours with us, we free ourselves from all contact and communion with you; or (2),—which sense probably lies beneath both this and ver. 13, We free ourselves from all participation in your judgment: will have nothing in common with those who have rejected God's message. See 1 Kings ii. 5, where the *shoes on the feet* are mentioned as partakers in the guilt of blood. It was a custom of the Pharisees, when they entered Judæa from a Gentile land, to do this act, as renouncing all communion with Gentiles; those then who would not receive the Apostolic message were to be treated as no longer Israelites, but Gentiles. Thus the verse forms a kind of introduction to the next portion of the discourse, where the future mission to the Gentiles is treated of.—15.] The first *ἀμὲν λέγ. ὑμ.*, with which expression our Lord closes each portion of this discourse. *ἡμέρα κρίσεως*, the day of final judgment, = *ἡμέρα ἐκείνη* Luke x. 12. The omission of the articles does not alter the definiteness of the meaning; as in the case also of *ὁὗτος θεοῦ*. See note on ch. iv. 3. —It must be noticed that this denunciatory part, as also the command to shake off the dust, applies *only to the people of Israel*, who had been long prepared for the message of the Gospel by the Law and the Prophets, and recently more particularly by John the Baptist; and in this sense it may still apply to the rejection of the Gospel by professing Christians: but as it was not then applicable to the Gentiles, so neither now can it be to the Heathen who know not God.—16.] See above on ver. 5 for

the subject of this portion vv. 16—23. ἐγὼ is not without meaning. It takes up again the subject of their sending, and reminds them Who sent them. (ἐγὼ ὁ πάντα ἐν-  
νόμενος. Euthymius.) ἀποστέλλω, in direct connexion with their name ἀπόστολοι.  
—πρόβ. ἐν μ. λ.] This comparison is used of the people of Israel in the midst of the Gentiles, in a Rabbinical work cited by Stier, p. 408. —οἱ ὄφ. . . αἱ περ.] The articles are generic, as is also that before ἀνθρ. in the next verse, which has been mistaken and supposed to have a distinct meaning. It is used on account of these two, οἱ ὄφ. . . αἱ περ. . . having just preceded. ἄκεραῖος, ὁ μὴ κεκραμένος κακοῖς, ἀλλ' ἀπλοῦς καὶ ἀποικίλος. Etym. Mag. (Meyer). —17. προσέχετε] The wisdom of the serpent is needed for this part of their course; the simplicity of the dove for the μὴ μεριμνήσητε in ver. 19. —συνέδρια] See Acts iv. 6, 7. v. 40. They are the courts of seven (on which see Deut. xvi. 18), appointed in every city, to take cognizance of causes both civil and criminal, ch. v. 21. —ἐν τ. συν. μαστ. ὑ.] See Acts xxii. 19. xxvi. 11. Euseb. Hist. Eccl. v. 16, quoting a book against the Montanists, οὐδὲ μὴν οὐδὲ ἐν συναγωγαῖς Ἰουδαίων τῶν γυναικῶν τις ἐμαστιγύθη ποτὲ, ἢ ἐλθοβολήθη, οὐδαμότε οὐδαμῶς. The scourging in the synagogues is supposed to have been inflicted by order of the Tribunal of Three who judged in them. —18.] καὶ . . . δὲ implies, 'yea and moreover;' assuming what has just been said, and passing on to something more. The words are always separated, except in the Epic poets. Viger. ed. Herm. p. 545. 347 (Meyer). ἡγεμόνας —Proconsuls, Proprætors, Procurators, as (Pontius Pilate), Felix, Festus, Gallio, Sergius Paulus. βασιλεῖς, as (Herod), Agrippa. The former verse was of Jewish persecu-



μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. <sup>19</sup> ὅταν δὲ \* παραδι-BCDF  
 q ch. vi. 25. δώσιν ὑμᾶς, μὴ <sup>1</sup> μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται  
 γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε· <sup>20</sup> οὐ γὰρ ὑμεῖς  
 εἴστε οἱ λαλοῦντες, ἀλλὰ τὸ <sup>1</sup> πνεῦμα τοῦ πατρὸς ὑμῶν τὸ  
 λαλοῦν ἐν ὑμῖν. <sup>21</sup> παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς  
 θάνατον, καὶ πατὴρ τέκνον· καὶ <sup>1</sup> ἐπαναστήσονται τέκνα  
 ἐπὶ γονεῖς καὶ <sup>1</sup> θανατώσουσιν αὐτούς. <sup>22</sup> καὶ ἔσεσθε  
 μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ <sup>2</sup> ὑπομείνας  
 εἰς τέλος, οὗτος σωθήσεται. <sup>23</sup> ὅταν δὲ διώκωσιν ὑμᾶς  
 ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην\*. ἀμὴν [γὰρ]  
 λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις [τοῦ] Ἰσραὴλ ἕως

σεσθε D.—19. for παραδιδ., παραδῶσιν (*tradiderint*) B d Cyr. πασιδώσουσιν (*tradent*) D G L X 10 *ab* *ev* Arm. Ath. Orig. Chrys. txt C F V al.—δοθήσεται . . . . λαλήσετε om. D L 9 Arm. Orig. Cyr. Theophyl. Cyr. (once, but cites it thrice).—ἡμέρα C\* (prob.).—21. (not τὸ τέκν. B as Lachm.).—23. ἐδιώκουσιν D.—for ἄλλην, ἐτέραν B 8 d Orig. txt C D *ab* *ev* Orig.—aft. ἄλλην ins. ἐὰν δὲ ἐν τῇ ἄλλῃ διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην D, and with slight var. L 1 *ab* Arm. Orig. Ath. Tert. (apparently) Aug. Ambr. Hil. txt B C v.—γὰρ om. D M 13 *ab* *ev* Copt. Æth. Arm. Hil. ins. B C 1.

tion; this of Gentile: the concluding words show that the scope of both, in the Divine purposes, as regarded the Apostles, was the same, viz. εἰς μαρτ. αὐτ. κ. τ. ἔθν. The μαρτ. is in both senses—a testimony to, and against them, and refers to both sets of persecutors: αὐτοῖς, to them, i. e. the Jews (not the ἡγ. καὶ βασ., for they are Gentiles themselves), καὶ τοῖς ἔθν. It was a testimony in the best sense to Sergius Paulus, Acts xiii. 7, but against Felix, Acts xxiv. 25; and this double power ever belongs to the word of God as preached—it is a διστομος ῥομφαία (Rev. i. 16. ii. 12). —19.] μὴ μεριμνήσητε—take not anxious or distracting thought. A spiritual prohibition answering to the literal one in vv. 9, 10. See Exodus iv. 12.—20. οὐ γὰρ ὑμ. κ.τ.λ.] This shows the reference of the command to a future mission of the Apostles, see John xv. 26, 27. (1) It is to be observed that our Lord never in speaking to His disciples says our Father, but either my Father, or your Father, or both conjoined; never leaving it to be inferred that God is in the same sense His Father and our Father. (2) It is also to be observed that in the great work of God in the world, human individuality sinks down and vanishes, and God alone, His Christ, His Spirit, is the great worker, as here οὐκ εἴστε ὑμεῖς . . . ἀλλὰ τὸ πν. τοῦ π. ὑμ.—21.] Spoken most likely of official information given against Christians, as there are no female relations mentioned.—22. πάντων] i. e. all else but yourselves; not, as De Wette so often interprets, ‘a strong ex-

pression, intended to signify many, or the majority of mankind.’—ὁ δὲ ὑπομ.] In order to understand these words it is necessary to enter into the character of our Lord’s prophecies respecting His coming, as having an immediate literal, and a distant foreshadowed fulfilment. Throughout this discourse and the great prophecy in ch. xxiv., we find the first Apostolic period used as a type of the whole ages of the Church, and the vengeance on Jerusalem,—which historically put an end to the old dispensation, and was in its place with reference to that order of things, the coming of the Son of Man,—as a type of the final coming of the Lord. These two subjects accompany and interpenetrate one another in a manner wholly inexplicable to those who are unaccustomed to the wide import of Scripture prophecy, which speaks very generally not so much of events themselves, points of time,—as of processions of events, all ranging under one great description. Thus in the present case there is certainly direct reference to the destruction of Jerusalem; the τέλος directly spoken of is that event, and the σωθήσεται the preservation provided by the warning afterwards given in ch. xxiv. 15—18. And the next verse directly refers to the journeys of the Apostles over the actual cities of Israel, territorial, or where Jews were located. But as certainly do all these expressions look onwards to the great final coming of the Lord, the τέλος of all prophecy; as certainly the σωθήσεται here bears its full Scripture meaning, of everlasting salvation;



[ἀν] ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. <sup>24</sup> Οὐκ ἔστι μαθητὴς  
<sup>2</sup> ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον  
 αὐτοῦ. <sup>25</sup> α ἄρκετον τῷ μαθητῇ ἵνα γένηται β ὡς ὁ διδά-  
 σκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ \* τὸν  
<sup>c</sup> οἰκοδεσπότην Βεελζεβούλ † ἐπεκάλεσαν, πόσῳ μᾶλλον  
 τοὺς <sup>d</sup> οἰκιακοὺς αὐτοῦ; <sup>26</sup> μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν  
 γάρ ἐστι κεκαλυμμένον ὃ οὐκ ἐ ἀποκαλυφθήσεται, καὶ ε

z constr. 1  
 Kings. x. 22.  
 Plal. ii. 9.  
 a ch. vi. 31.  
 1 Pet. iv. 3.  
 b = Isa. xxiv.  
 2.  
 c ch. xx. 1, 11  
 al.†

d ver. 36 only.

e Sir. i. 30.

—ταῦ om. B D. ins. C.—ἀν om. B. ins. C D.—<sup>25</sup>. τῷ οἰκοδεσπότην B. txt C D *abcv*  
 Cyp.—Βεελζεβούλ B. Βελζεβούλ D. txt C *a*.—rec. ἐκάλεσαν with some recent const.  
 mss. and *abcv*, but txt B C E F G K M S V X 30 Eus. Ath. Cyr. καλοῦσιν D. ἐκαλέ-

and the endurance to the end is the finished course of the Christian; and the precept in the next verse is to apply to the conduct of Christians of all ages with reference to persecution, and the announcement that hardly will the Gospel have been fully preached to all nations (or, to all the *Jewish nation*, i.e. *effectually*) when the Son of Man shall come. It is most important to keep in mind the great prophetic parallels which run through our Lord's discourses, and are sometimes separately, sometimes simultaneously, presented to us by Him. That the tracing out and applying such parallels should be called by such expositors as Meyer, 'lauter wortwidrige und nothgedrungene Zusammenflüchte' (Com. i. 211), is just as if a man should maintain that a language unknown to him had therefore no meaning. —24.] The third part of the discourse begins here. See note on ver. 5. It treats of (I.) the conflicts (vv. 24—26), duties (vv. 26—28), and encouragements (vv. 28—32) of all Christ's disciples. (II.) The certain issue of this fight in victory; the confession by Christ of those who confess Him, set in strong light by the contrast of those who deny Him (vv. 32—34); the necessity of the conflict to victory, by the nature of Christ's mission (vv. 34—37), the kind of self-devotion which He requires (vv. 37—39); concluding with the solemn assurance that no reception of His messengers for His sake, nor even the smallest labour of love for Him, shall pass without its final reward. Thus we are carried on to the end of time and of the course of the Church.—This proverb is used in different senses, in Luke vi. 40 and John xiii. 16. The view here is, that disciples must not expect a better lot than their Master, but be well satisfied if they have no worse. The threefold relation of our Lord and His followers here brought out may be thus exemplified from Scripture: μαθητὴς καὶ διδάσκαλος, Matt. v. 1. xiii. 7, 8. Luke vi. 20; δοῦλος καὶ κύριος, John

xiii. 13. Luke xii. 35—48. Rom. i. 1. 2 Pet. i. 1. Jude 1; οἰκοδεσπότης καὶ οἰκιακοί, Matt. xxvi. 26—29 and || places, Luke xxiv. 30. Matt. xxiv. 35 and ||.—25. Βεελζεβούλ] Either בֶּזְזַי לֵזַק, lord of dung, or as in 2 Kings i. 2, בֶּזְזַי לֵזַק, lord of flies, a god worshipped at Ekron by the Philistines. There is however another derivation more probable than either of these, upheld by Meyer, from בֵּית וְזֶבֶד, a house, by which it would exactly correspond to οἰκοδεσπότης—A name by which the prince of the devils was called by the Jews, ch. xii. 24, to which accusation, probably an usual one (see ch. ix. 34), and that in John viii. 48, our Lord probably refers. In those places they had not literally called Him Beelzebub, but He speaks of their mind and intention in those charges. They may however have literally done so on other unrecorded occasions.—26. μὴ οὖν] The force of this is: Notwithstanding their treatment of Me your Master, Mine will be victory and triumph; therefore ye, My disciples, in your turn need not fear. Comp. Rom. viii. 37.—οὐδὲν γάρ ἐστι] This solemn truth is again and again enounced by our Lord on different occasions, and with different references. See Luke viii. 17. xii. 2 and notes. The former part of the verse drew comfort and encouragement from the *past*: this from the *future*. All that is hidden must be revealed—(1) it is God's purpose in His Kingdom that the everlasting Gospel shall be freely preached, and this purpose ye serve. (2) Beware then of hypocrisy (see Luke xii. 2) through fear of men, for all such will be detected and exposed hereafter; and (3) fear them not, for under whatever aspersions ye may labour from them, the day is coming which shall clear you and condemn them, if ye are fearlessly doing the work of Him that sent you (ch. xiii. 43). τίνος γὰρ ἔνεκεν ἀλγείτε; ὅτι γόητας ὑμᾶς καλοῦσι καὶ πλάνους; ἀναμείνατε μικρόν· καὶ σωτήρας καὶ εὐεργέτας τῆς οἰκουμένης

κρυπτόν ὃ οὐ γνωσθήσεται. <sup>27</sup> ὁ λέγω ὑμῖν ἐν τῇ <sup>f</sup> σκοτίᾳ B C D P  
 εἶπατε ἐν τῷ φωτί, καὶ ὃ <sup>g</sup> εἰς τὸ οὗς ἀκούετε <sup>h</sup> κηρύζετε  
 ἐπὶ τῶν δωματίων. <sup>28</sup> καὶ μὴ <sup>i</sup> φοβηθῆτε <sup>i</sup> ἀπὸ τῶν  
 ἀποκτεννόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων  
 ἀποκτείνειν· φοβήθητε δὲ μᾶλλον τὸν ἐνδύμενον καὶ  
 ψυχὴν καὶ σῶμα <sup>k</sup> ἀπολέσαι ἐν γέννηι. <sup>29</sup> οὐχὶ δύο  
 στρουθία <sup>l</sup> ἁσσαρίου πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ  
 πεσεῖται ἐπὶ τὴν γῆν <sup>m</sup> ἄνευ τοῦ πατρὸς ὑμῶν. <sup>30</sup> ὑμῶν  
 δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσί.

σαντο L. ἀπεκάλεσαν many mss. — 28. φοβεῖσθε (1st) B C E F K L M X V 43 Just. Ephr. Eus. Cyr. txt D Orig.—rec. ἀποκτεννόντων, but txt (-τεν- as B, or -τεν- as C D) B C D E F G K L S X V 37 Orig. Cyr. Chrys. Theodoret.—for ἀποκτείνειν, σφάζειν D. φοβεῖσθε (2nd) C 1.—εἰς γέννηαν D aber Iren. Cyr. Lucif. txt B C Orig. Hil.— 29. τοῦ ἁσ. D.—30. ἀλλὰ καὶ αἱ τ. τ. κ. ὑμ. D abc Hil.—31. φοβεῖσθε B D L

προσεροῦσιν ἅπαντες. Chrys. Hom. xxxiv. 390 A. — 27.] An expansion of the duty of freeness and boldness of speech implied in the last verse. The words may bear two meanings: either (1) that which Chrysostom gives, taking the expressions relatively, ἐπειδὴ μόνους αὐτοῖς διελέγετο καὶ ἐν μικρῇ γωνίᾳ τῆς Παλαιστίνης, διὰ τοῦτο εἶπεν, “ἐν τῇ σκοτίᾳ” καὶ “εἰς τὸ οὗς,” πρὸς τὴν μετὰ ταῦτα παρήρησιαν ἐσομένην. Hom. xxxiv. 390 C; or (2) as this part of the discourse relates to the *future* principally, the secret speaking may mean the communication which our Lord would hold with them hereafter by His Spirit, which they were to preach and proclaim. See Acts iv. 20. These senses do not exclude one another, and are possibly both implied. — There is no need, with Lightfoot and others, to suppose any allusion to a custom in the synagogue, in the words εἰς τὸ οὗς ἀκούετε. They are a common expression, derived from common life: we have it in a wider sense Acts xi. 22, and Gen. i. 4. — ἐπὶ τῶν δ. On the flat roofs of the houses. Thus we have in Josephus, ἀναβάς ἐπὶ τὸ τέγος, καὶ τῇ δεξιᾷ καταστείλας τὸν θόρυβον αὐτῶν. . . . ἔφη . . . B. J. ii. 21, 5. — 28.] φοβεῖσθαι ἀπὸ is a Hebraism, יָרָא מִן. On the *latter* part of this verse much question has of late been raised, which never was, as far as I have been able to find, known to the older interpreters. Stier designates it as ‘the only passage of Scripture whose words may equally apply to God and the enemy of souls.’ He himself is strongly in favour of the latter interpretation, and defends it at much length; but I am quite unable to assent to his opinion. It seems to me at variance with the connexion of the discourse, and the universal tone of Scripture regarding Satan. If such

a phrase as φοβεῖσθαι τὸν διάβολον could be instanced as = φυλάσασθαι τὸν δ., or if it could be shown that any where power is attributed to Satan analogous to that indicated by ὁ ἐνδύμενος καὶ ψ. κ. σ. ἀπολέσαι ἐν γ., I should then be open to the doubt whether he might not here be intended; but seeing that φοβεῖσθαι ἀπὸ indicating terror is changed into φοβεῖσθαι so usually followed by τὸν Θεὸν in a higher and holier sense, and that God alone is throughout the Scripture the Almighty dispenser of life and death both temporal and eternal,—seeing also that Satan is ever represented as the condemned of God, not ὁ δυν. ἀπολ., I must hold by the general interpretation, and believe that both here and in Luke xii. 3—7, our Heavenly Father is intended as the right object of our fear. And as to this being inconsistent with the character in which He is brought before us in the next verse, the very change of construction in φοβεῖσθαι would lead the mind on, out of the terror before spoken of into that better kind of fear always indicated by that expression when applied to God, and so prepare the way for the next verse. Besides, this sense is excellently in keeping with ver. 29 in another way. Fear Him who is the only Dispenser of Death and Life: of death, as here; of life, as in the case of the sparrows for whom He cares. Fear Him, above men: trust Him, in spite of men. — 29. στρουθία] any small birds. — ἁσσαρίου] This word derived from ‘as,’ was used in Greek and Hebrew (אֲסַס) to signify the meanest, most insignificant amount. — καὶ, and yet. — περ. ἐπ. τ. γ.] which birds do when frozen, or wet, or starved = die. ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιτελεσθένον ἐν ὥπιον Θεοῦ, Luke xii. 6. — 30.] See 1 Sam. xiv. 45. Luke xxi. 18. Acts xxvii.

<sup>31</sup> μὴ οὖν \* φοβηθῆτε· πολλῶν στρουθίων ° διαφέρετε  
 ὑμεῖς. <sup>32</sup> πᾶς οὖν ὅστις ρ ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν  
 τῶν ἀνθρώπων, ὁμολογήσω καὶ γὰρ ἐν αὐτῷ ἔμπροσθεν τοῦ  
 πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>33</sup> ὅστις δ' [ἀν] <sup>q</sup> ἀρνήσῃται  
 με <sup>1</sup> ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ γὰρ  
 ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>34</sup> Μὴ  
 νομίσητε ὅτι ἦλθον <sup>s</sup> βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ  
 ἦλθον βαλεῖν εἰρήνην ἀλλὰ <sup>1</sup> μάχαιραν. <sup>35</sup> ἦλθον γὰρ  
<sup>u</sup> διχάσαι \* ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα  
 κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς  
 αὐτῆς· <sup>36</sup> καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ <sup>y</sup> οἰκιακοὶ αὐτοῦ.  
<sup>37</sup> ὁ φιλῶν πατέρα ἢ μητέρα <sup>z</sup> ὑπὲρ ἐμέ οὐκ ἔστι μου ἄξιος,  
 καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ οὐκ ἔστι μου ἄξιος,  
<sup>38</sup> καὶ ὁς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ  
<sup>a</sup> ὀπίσω μου οὐκ ἔστι μου ἄξιος. <sup>39</sup> ὁ <sup>b</sup> ἐρῶν τὴν <sup>c</sup> ψυχὴν  
 αὐτοῦ <sup>d</sup> ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ

o ch. vi. 26.  
 3 Mac. vi. 20.  
 2 Mac. xv. 13.  
 John xii. 42.  
 Rom. x. 9, 10.  
 See Gen.  
 xxxix. 35.  
 Ps. xli. 18.  
 3 Kings xiii.  
 34.  
 q Luke x vii. 7.  
 130. xxvi. 7.  
 r ch. v. 10, 31.  
 s John xxi. 15.  
 James ii. 7.  
 Ezek. xxi.  
 2 L. Rev. xvi.  
 16, 19. Sir.  
 xxx. 27.  
 t Jer. ix. 16.  
 xiv. 14.  
 u = here only.  
 y Micah vii. 6.

y ver. 25 only†.

z 1 Kings xv.  
 22.

a 3 Kings xix.  
 20. Num.  
 xxxiv. 11.  
 b Prov. ii. 20.  
 c Gen. xii. 13.  
 d Sir. xx. 22.

5 Orig. Cyr. txt C. — 32. καὶ γὰρ αὐτὸν D L abc 2 Hil. Cyr. txt B C Orig. Cyr. —  
 33. ἀν ὁμ. B C L 1. txt D Orig. (C has δ' ἀπαρν.) — 35. for ἀνθρ., υἱὸν D bc Hil. —  
 37. καὶ . . . ἄξιος om. B\*D Cyr. ins. C B abcv. — 42. for μικρῶν, ἐλαχίστων D bcv

34. The ἡμῶν is emphatic, corresponding to the ὑμεῖς at the end of ver. 31. But the emphatic ὑμεῖς, spoken directly to the Apostles, is generalized immediately by the πᾶς οὖν in ver. 32.—32. ὁμολ. ἐν ἐμοὶ] A Hebraistic or rather perhaps Syriac mode of expression (De Wette) for, 'shall make me the object of His acknowledgment among and before men.' The context shows plainly that it is a practical consistent confession which is meant, and also a practical and enduring denial. The Lord will not confess the confessing Judas, nor deny the denying Peter; the traitor who denied Him in act is denied: the Apostle who confessed Him even to death will be confessed. We may observe that both in the Sermon on the Mount (vii. 21—23) and here, *after mention of the Father*, our Lord describes *Himself* as the Judge and Arbitrator of eternal life and death.—34.] In Luke xii. 51—53 this announcement, as here, is closely connected with the mention of our Lord's own sufferings (ver. 38). As He won His way to victory through the contradiction of sinners and strife, so must those who come after Him. The immediate reference is to the divisions in families owing to conversions to Christianity. Ver. 35 is quoted nearly literally from Micah vii. 6. When we read in Commentaries, e. g. De Wette, that these divisions were not the purpose, but the inevitable results only, of the Lord's coming, we must remember that with God, results are all

purposes.—36. τοῦ ἀνθρ.] The article is generic, and is rightly rendered in the E. V. 'a man's foes,' &c.—37.] Compare Deut. xxxiii. 9, and Exod. xxxii. 26—29, to which passages this verse is a reference. Stier well remarks, that under the words *ἄξιος μου* there lies an exceeding great reward which counterbalances all the *seeming asperity* of this saying.—38.] How strange must this prophetic announcement have seemed to the Apostles! It was no Jewish proverb, (for crucifixion was not a Jewish punishment), no common saying which our Lord here and so often utters. See ch. xvi. 24. Mark x. 21. Luke ix. 23. He does not here plainly mention *His Cross*; but leaves it to be understood, see ver. 25. This is one of those sayings of which John xii. 16 was eminently true.—39. ψυχὴν . . . αὐτήν] refer to the same thing, but in somewhat different senses. The first ψυχὴ is the *life of this world*, which we here all count so dear to us; the second, implied in αὐτήν, the *real life of man* in a blessed eternity.—ἐρῶν = φιλῶν, John xii. 25, = σῶσαι θέλων, Mark viii. 34. But ἐρῶν and ἀπολέσας are again somewhat different in position: the first implying earnest desire to save, but not so the second any will or voluntary act to destroy. This is brought out by the ἐρεκεν ἐμοῦ, which gives the ruling providential arrangement whereby the ἀπολέσας is brought about. But besides the primary meaning of this saying as regards the laying down of life literally for



e Wisd. xix. 14. ἔνεκεν ἐμοῦ εὐρήσει αὐτήν. <sup>40</sup> Ὁ ἑδεχόμενος ὑμᾶς ἐμὲ BCD  
 f 1 Cor. ix. 17. δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά  
 g ch. xxv. 35. με. <sup>41</sup> Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου ἴμισθον BCDZ  
 xxvii. 48. προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα  
 h Zech. xiii. 7. δικαίου μισθὸν δικαίου λήψεται. <sup>42</sup> καὶ ὃς ἐὰν ἔποιση BCD  
 i Mat. xiv. 23. ἕνα τῶν ἡ μικρῶν τούτων ἰποτήριον ἡ ψυχροῦ μόνον εἰς PZ  
 j Gen. xi. 11, 13, 21. ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν  
 k λαοῦται ψυχροῦ. Herod. ii. 37. μισθὸν αὐτοῦ. XI. <sup>1</sup> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς  
 l 1 Cor. xvi. 1. Dan. i. 5. διατάσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν  
 m Acts v. 21, 23. xvi. 26 only. Gen. xi. 3. τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.  
 n Mat. 2 John 12. 3 John 13. <sup>2</sup> Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ ἡ δεσμωτηρίῳ τὰ ἔργα  
 τοῦ χριστοῦ, πέμψας ἡ διὰ τῶν μαθητῶν αὐτοῦ <sup>3</sup> εἶπεν

Cypr. Hil. Aug. txt B C P Z.—ψυχροῦν Z. ὕδατος ψυχ. D *ben* Copt. Æth. Arm. Clem. Orig. Hil. Cypr. txt B C P.—μόνον om. D Copt. Cypr.—ἀπόληται ὁ μισθὸς D *abr* Æth. Cypr. Aug. (once). ἀπολέσει Z. txt B C.

CHAP. XI. 2. for χρ., Ἰησοῦ D.—rec. δύο τ. μ. txt B C D P Z Syrr. Arm. om. *abc*.—

Christ's sake, we cannot fail to recognize in it a far deeper sense in which he who loses his life shall find it. In Luke ix. 23, the taking up of the Cross is to be καθ' ἡμέραν; in Mark viii. 34, and Matt. xvi. 24, ἀπαρνησάσθω ὁ ἀρνησάσθω αὐτὸν is joined with it. Thus we have the crucifying of the life of this world,—the death to sin spoken of Rom. vi. 4—11, and life unto God. And this life unto God is the real, true ψυχὴ αὐτοῦ, which the self-denier shall find, and preserve unto life eternal. See John xii. 25 and note.—40.] Here in the conclusion of the discourse, the Lord recurs again to His Apostles whom He was sending out. From ver. 32 has been connected with πᾶς ὅστις, and therefore general.—δέχεται, see ver. 14; but it has here the wider sense of not only receiving to house and board,—but receiving in heart and life the message of which the Apostles were the bearers. On the sense of the verse see John xx. 21, and on τὸν ἀποστείλαντά με, ἐγὼ ἀποστέλλω ὑμᾶς, ver. 16, and Heb. iii. 1. There is a difference between the first representation, of Christ by His messengers, which at least is only official, and even then broken by personal imperfection and infirmity (see Gal. ii. 11. iv. 13, 14),—and the perfect unbroken representation of the Eternal Father by His Blessed Son, John xiv. 9. Heb. i. 3.—41. μισθὸν προφήτου] οἷον εἰκὸς τὸν προφήτην ἢ δίκαιον δεξιόμενον λαβεῖν ἢ οἷον ἐκείνος μέλλει λαμβάνειν. Chrysost. Hom. xxxv. 401, B.—εἰς ὄνομα, a Hebraism (עֲשֵׂה): 'because he is;' i. e. for the love of Christ whose prophet he is. The sense is, He who by receiving (see above) a pro-

phet because he is a prophet, or a holy man because he is a holy man, recognizes, enters into, these states as appointed by Me, shall receive the blessedness of these states, shall derive all the spiritual benefits which these states bring with them, and share their everlasting reward.—42. τῶν μικρῶν] To whom this applies is not very clear. Hardly (De Wette) to the despised and meanly-esteemed for Christ's sake. I should rather imagine some children may have been present; for of such does our Lord generally use this term, see ch. xviii. 2—6. Though perhaps the expression may be meant of lower and less advanced converts, thus keeping up the gradation from προφήτης. This however hardly seems likely: for how could a disciple be in a downward gradation from δίκαιος?—τὸν μισθ. αὐτ.] His (i. e. the doer's) reward: not, the reward of one of these little ones, as before μισθ. προφ., μισθ. δίκαιον the article here makes the difference: and the expression is reflective.—XI. 1. ἐκεῖθεν] No fixed locality is assigned to the foregoing discourse. It was not delivered at Capernaum, but on a journey, see ix. 35. αὐτῶν is also indeterminate, as in iv. 23. ix. 35.

2—30.] Luke vii. 18—35. There have been several different opinions as to the reason why this inquiry was made. I will state them, and append to them my own view. (1) It has been a very generally received idea that the question was asked for the sake of the disciples themselves, with the sanction of their master, and for the purpose of confronting them, who were doubtful and jealous of our Lord, with the testimony of His own mouth. This view



αὐτῷ Σὺ εἶ ὁ ὀρχόμενος, ἢ ἕτερον <sup>1</sup>προσδοκῶμεν; <sup>4</sup>Καὶ ὁ <sup>ch. xvii. 11.</sup>ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες ἀπαγ- <sup>John vi. 14,</sup>  
<sup>27. 1 Cor. i.</sup>  
<sup>18. 1 Pet. i. 7.</sup>  
<sup>Hab. ii. 3.</sup>

p ch. viii. 21. xii. 45 al.

q Luke i. 21. Lam. ii. 10. Ps. cxviii. 106 al.

is ably maintained by Chrysostom; *τίνας οὖν ἔνεκεν ἐπεμψεν ἱερῶν; ἀπεπήδων τοῦ Ἰησοῦ οἱ Ἰωάννου μαθηταί· καὶ τοῦτο παντὶ που δηλόν ἐστι· καὶ ζηλοτύπως αἰετὸς πρὸς αὐτὸν εἶχον. καὶ δηλὸν ἐξ ὧν πρὸς τὸν διδάσκαλον ἔλεγον* (John iii. 26), καὶ πάλιν (John iii. 25), καὶ αὐτῷ πάλιν προσελθόντες ἔλεγον (Matt. ix. 14),—οὐπω γάρ ἦσαν εἰδότες, τίς ἦν ὁ χριστός, ἀλλὰ τὸν μὲν Ἰησοῦν ἀνθρώπον ψιλὸν ὑποπτεῖοντες, τὸν δὲ Ἰωάννην μίζονα ἢ κατὰ ἀνθρώπων, ἐδάκνοντο εὐδοκιμοῦντα τοῦτον ὄρωντες, ἐκείνον δὲ, καθὼς εἶπε, λοιπὸν λήγοντα. Hom. xxxvi. p. 408, A. And similarly Euthymius and Theophylact. This view is also adopted and eloquently defended by Stier, *Reden Jesu*, I. p. 445 seq. The objections to this view are,—that the text evidently treats the question as coming from John himself; the answer is directed to John; and the following discourse is on the character and position of John. These are answered by Stier with a supposition that John *allowed the inquiry to be made* in his name; but surely our Saviour would not in this case have made the answer as we have it, which clearly implies that the object of the miracles done was John's satisfaction. (2) The other great section of opinions on the question is that which *supposes* doubt to have existed, for some reason or other, in the Baptist's own mind. This is upheld by Tertullian (cont. Marc. iv. 18) and others, and advocated by De Wette, who thinks that the doubt was not perhaps respecting our Lord's *mission*, but His *way of manifesting Himself*, which did not agree with the theocratic views of the Baptist. This he considers to be confirmed by ver. 6. Olshausen (in loc.) and Neander (*Leben Jesu*, p. 92) suppose the ground of the doubt to have lain partly in the Messianic idea of the Baptist, partly in the weakening and bedimming effect of imprisonment on John's mind. Lightfoot carries this latter still further, and imagines that the doubt arose from dissatisfaction at not being liberated from prison by some miracle of our Lord. (Hor. Hebr. in loc.) This however is refuted by Schöttgen. (Hor. Hebr. in loc.)—The author of the *Quæstiones et Resp. ad Orthodoxos* among the works of Justin Martyr suggests, and Benson (*Hulsean Lectures* for 1820, p. 58 sqq.) takes up the following solution: *ἐπειδὴ διάφοροι φῆμαι περὶ ὧν ἐποιήσατο θαυμάτων ὁ Ἰησοῦς διέτρεχον, τῶν μὲν λεγόντων, Ἥλιος ἐστὶν ὁ ταῦτα ποιῶν*

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τῶν δὲ, Ἰερεμίας· τῶν δὲ, ἄλλος τις τῶν προφητῶν ταύτας τὰς φήμας ἀκούων ὁ Ἰωάννης ἐν τῇ εἰρετῇ, πέμπει τοὺς μαθητὰς αὐτοῦ μαθεῖν, εἰ ὁ τὰ σημεῖα ποιῶν αὐτός ἐστιν ὁ ὑπ' αὐτοῦ μαρτυρηθείς, ἢ ἕτερός τις ὁ παρὰ τῶν πολλῶν θρυλούμενος. γινούσ δὲ ὁ Ἰησοῦς τοῦ Ἰωάννου τὸν σκοπὸν, ἐπὶ τῆς παρουσίας τῶν μαθητῶν Ἰωάννου ἐποίησε πολλὰ θαύματα, πείθων αὐτοὺς καὶ τὸν Ἰωάννην δι' αὐτῶν, ὡς αὐτὸς εἶη ὁ πεποιηκὼς καὶ τὰ ἐπ' ὀνόματι ἐτέρων φημιζόμενα θαύματα, ὁ ὑπ' αὐτοῦ μαρτυρηθείς. Resp. 34. (3) It appears to me that there are objections against each of the above suppositions, too weighty to allow either of them to be entertained. There can be little doubt on the one hand, that our Saviour's answer is directed to *John*, and not to the disciples, who are *bonâ fide* messengers and nothing more.—*πορευθέντες ἀπαγγέilate Ἰωάννῃ*, can I think bear no other interpretation. On the other hand, it is exceedingly difficult to suppose that there can have been in John's own mind any doubt that our Lord was ὁ ἐρχόμενος, seeing that he himself had borne repeatedly such notable witness to Him, and that under special Divine direction and manifestation (see ch. iii. 16, 17. John i. 26—37).—The idea of his faith being weakened by his imprisonment is quite inconsistent not only with John's character, but with our Lord's discourse in this place, Whose description of him seems almost framed to guard against such a supposition.—The last hypothesis (that of the Pseudo-Justin) is hardly probable, in the form in which it is put. We can scarcely imagine that John can have doubted who this Person was, or have been confounded by the discordant rumours which reached him about His wonderful works. But that *one form* of this hypothesis is the right one, I am certainly disposed to believe, until some more convincing considerations shall induce me to alter my view. (4) The form to which I allude is this: John having heard all their reports, being himself fully convinced Who this Wonderworker was, desired to obtain from our Lord's own mouth a declaration which should set them at rest. He thus incurs a share of the same rebuke which the mother of our Lord received (John ii. 4); and the purport of the answer returned to him is, that the hour was not yet come for such an open declaration, but that there were sufficient proofs given by the works done, to render all

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γαίλατε Ἰωάννη ἃ ἀκούετε καὶ βλέπετε. <sup>5</sup> τυφλοὶ ἀνα- BCD  
 βλέπουνσι, καὶ χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, PZ  
 καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, καὶ ἡ πτωχοὶ εὐ-  
 αγγελίζονται, <sup>6</sup> καὶ <sup>5</sup> μακάριός ἐστιν, ὅς ἐάν μὴ ἴσκανδα-  
 λισθῇ ἐν ἑμοί. <sup>7</sup> τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς  
 λέγειν τοῖς ὄχλοις περὶ Ἰωάννου Τί † ἐξήλλατε εἰς τὴν  
 ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου ὁ σαλευόμενος;  
 5. καὶ χ. περ. om. D. καὶ om. Z.—8. rec. ἐξήλατε (and in vers. 9, 10), but txt

inexcusable who should be offended in Him. And the return message is so far from being a satisfaction designed for the *disciples*, that they are sent back like the messenger from Gabii to Sextus Tarquinius, with indeed a significant narrative to relate, but no direct answer; they were but the intermediate transmitters of the symbolic message, known to Him who sent it, and him who received it.—It is a fact not to be neglected in connexion with this solution of the difficulty, that John is said to have heard of the works, not τοῦ Ἰησοῦ, but τοῦ χριστοῦ: the only place where that name, standing alone, is given to our Lord in this Gospel. So that it would seem as if the Evangelist had purposely avoided saying τοῦ Ἰησοῦ, to show that the works were reported to John not as those of the Person whom he had known as Jesus, but of the Deliverer—the Christ; and that he was thus led to desire a distinct avowal of the identity of the two. I have before said that the opening part of the ensuing discourse seems to have been designed to prevent, in the minds of the multitude, any such unworthy estimations of John as those above cited. The message and the answer might well beget such suspicions, and could not from the nature of the case be explained to them in that deeper meaning which they really bore; but the character of John here given would effectually prevent them, after hearing it, from entertaining any such idea.—**2. ἀκούσας**] From His own disciples, Luke vii. 18. The place of his imprisonment was Machærus. ὁ μὲν, ὑποφία τοῦ Ἡρώδου, δέσμιος εἰς τὸν Μαχαιροῦντα πεμψθεῖς, . . . (μεθόριον δέ ἐστι τῆς τε Ἀράβια καὶ Ἡρώδου ἀρχῆς) . . . ταύτῃ κτίνυνται. Jos. Ant. xviii. v. 1, 2.—**4.]** ἐν αὐτῇ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. Luke vii. 21. From καὶ ἀποκριθεὶς . . . ἐν ἑμοί, is verbatim in the two Gospels (except that ἀκούετε κ. βλέπετε, M. = εἰδέτε κ. ἀκούσατε, L.).—**5.]** The words νεκροὶ ἐγ. have raised some difficulty; but surely without reason. In Luke, the raising

of the widow's son at Nain immediately precedes this message; and here we have had the ruler's daughter raised. These miracles might be referred to by our Lord under the words νεκ. ἐγ.;—for it is to be observed that He bade them tell John not only what things they saw, but what things they *had heard*, as in Luke.—It must not be forgotten that the words here used by our Lord have an inner and spiritual sense, as betokening the blessings and miracles of Divine grace on the souls of men, of which His outward and visible miracles were symbolical. The words are mostly cited from Is. xxxv. 5, where the same spiritual meaning is conveyed by them. They are quoted here, as the words of Is. liii. are by the Evangelist in viii. 17, as applicable to their partial external fulfilment, which however, like themselves, pointed onward to their greater spiritual completion.—εὐαγγελίζονται is passive,—see 2 Kings xviii. 31 in the LXX. In Luke xvi. 16 it is also passive, but with the thing preached as its subject. Stier remarks the coupling of these miracles together, and observes that with νεκ. ἐγ. is united πτωχοὶ εὐαγγελίζονται, as being a thing hitherto unheard of and strange, and an especial fulfilment of Isa. lxi. 1.—6.] See note on ver. 2.—**7.]** The following verses set forth to the people the real character and position of John; identifying him who cried in the wilderness with him who now spoke from his prison, and assuring them that there was the same dignity of office and mission throughout. They are not spoken till after the departure of the disciples of John, probably because they were not meant for them or John to hear, but for the people, who on account of the question which they had heard might go away with a mistaken depreciation of John. ὁ πολὺς ὄχλος ἐκ τῆς ἐρωτήσεως τῶν Ἰωάννου μαθητῶν πολλὰ ἀν' αὐτοῦ ἐπενόησεν, οὐκ εἰδὼς τὴν γνώμην μεθ' ἧς ἐπεμψε τοὺς μαθητάς. καὶ εἰκὸς ἦν διαλογίζεσθαι πρὸς αὐτοὺς καὶ λέγειν· ὁ τοσαῦτα μαρτυρήσας μετεπίσθη νῦν, καὶ ἀμφιβάλλει εἰτε οὗτος εἴτε ἕτερος εἴη ὁ ἐρχόμενος; ἀρα μὴ στασιάζων πρὸς τὸν Ἰησοῦν ταῦ-

<sup>8</sup> ἀλλὰ τί <sup>†</sup> ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς [ἱματίοις] <sup>x</sup> ἡμφιεσμένον; ἰδοὺ, οἱ τὰ <sup>y</sup> μαλακὰ φοροῦντες <sup>x</sup> Job xxxi. 19. ch. vi. 30. <sup>y</sup> L. †  
ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. <sup>9</sup> ἀλλὰ τί <sup>†</sup> ἐξήλθατε <sup>y</sup> L. †  
ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ <sup>z</sup> περισσότερον <sup>z</sup> ch. v. 47.  
προφήτου. <sup>10</sup> <sup>a</sup> οὗτος [γάρ] ἐστι περὶ οὗ γέγραπται Ἰδοὺ <sup>a</sup> MAL. iii. 1.  
ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὅς <sup>b</sup> L. i. 17. Num. xxi. 27.  
<sup>b</sup> κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. <sup>11</sup> ἂμὴν λέγω <sup>c</sup> = ch. xxiv. 11, 24. Luke vii. 16. John vii. 52. d Job xiv. 1. e Judg. vi. 15. f 1 Cor. xv. 19.  
ὑμῖν, οὐκ <sup>c</sup> ἐγήγερται ἐν <sup>d</sup> γεννητοῖς γυναικῶν μείζων  
BCDZ Ἰωάννου τοῦ βαπτιστοῦ. ὁ δὲ <sup>e</sup> μικρότερος ἐν τῇ βασιλείᾳ

B C D L Z 4.—bef. μαλ. om. ἐν D *abcdv* Hil.—aft. μαλ. om. ἱματίοις B D Z *acv* Tert. Hil. Hier. Aug. ins. C P.—*βασιλείων* or *βασιλειῶν* E F G K S V X al.—*εἰσίν* om. B.—9. τί ἐξ. *προφήτην* ἰδεῖν B Z. txt C D P *abcr* Orig.—10. γάρ om. B D Z *ab* Orig. Ambr. ins. C P *cv* (?).—ἐγὼ om. Z c. ins. B C D P Orig.—for ὅς, καὶ P *abc*.—12. οἱ

τα λέγει; ἄρα μὴ δειλότερος ὑπὸ τοῦ δεσποτηρίου γινόμενος; ἄρα μὴ μάτην καὶ εἰκὴ τὰ πρότερα εἰρηκεν; ἐπεὶ οὖν πολλὰ τοιαῦτα εἰκὸς ἦν αὐτοὺς ὑποπτεῖν, ὅρα πῶς αὐτῶν διορθοῦται τὴν ἀσθένειαν, καὶ ταύτας ἀναίρει τὰς ὑποψίας. Chrysostom, Hom. xxxvii. 414. B, c. And our Lord, as usual, takes occasion, from reminding them of the impression made on them by John's preaching of repentance, to set forth to them deep truths regarding His own Kingdom and Office.—8. Τί ἐξήλθατε] The repetition of this question, and the order of the suggestive answers, are remarkable. The first sets before them the scene of their desert pilgrimage—the banks of Jordan with its reeds (as Dr. Burton quotes from Lucian Hermotim., *κάλαμος ἐπ' ὄχθῃ παραποταμῷ πεφυκὼς καὶ πρὸς πᾶν τὸ πνέον σαλευόμενος*);—but no such trifles were the object of the journey: this suggestion is rejected without an answer. The second reminds them that it was a *man*—but not one in soft clothing, for such are not found in deserts. The third brings before them the real object of their pilgrimage in his holy office, and even amplifies that office itself. So that the great Forerunner is made to rise gradually and sublimely into his personality, and thus his preaching of repentance is revived in their minds.—ἐν μαλακ. ἱμ.] Contrast this with the garb of John as described ch. iii. 4. Such an one, in soft raiment, might be the forerunner of a proud earthly prince, but not the preacher of repentance before a humble and suffering Saviour; might be found as the courtly flatterer in the palaces of Kings, but not as the stern rebuker of tyrants, languishing in their fortress dungeons.—9. προφήτην] We read, ch. xxi. 26, that all accounted John as a prophet. *περισσότερον* is neuter, not masculine (as always in N. T.); as *πλεῖον*, ch. xii. 41, 42. Eng. Vers. rightly,

'more than a prophet.'—John was more than a prophet, because he did not write of, but saw and pointed out, the object of his prophecy;—and because of his proximity to the kingdom of God. He was moreover more than a prophet, because he himself was the subject as well as the vehicle of prophecy. But with deep humility, he applies to himself only that one, of two such prophetic passages, which describes him as *φωνὴ βοῶντος*, and omits the one which gives him the title of *ὁ ἄγγελός μου*, here cited by our Lord.—10. σου] Our Lord here changes the person of the original prophecy, which is *μου*. And that He does so, making that which is said by Jehovah of Himself, to be addressed to the Messiah, is, if such were needed (compare also Luke i. 16, 17, and 76), no mean indication of His own eternal and co-equal Godhead. It is worthy of remark that all three Evangelists agree verbatim in their citation of this prophecy thus changed. See Mark i. 2. Luke vii. 27. Also, that the high dignity and honour which our Lord here predicates of the Baptist has a further reference: He was thus great above all others, *because he was the forerunner of Christ*. How great then above all others and him, must HE be!—11. ἐγήγερται] Not merely a word of course, but especially used of prophets, and once of our Saviour Himself, Acts v. 30. see reff.—*γεννητοῖς* is most likely masculine. See reff.—ὁ δὲ μικρότερος] This has been variously rendered and understood. Chrysostom's interpretation is as follows:—"ὁ δὲ μικρότερος, ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστι." *μικρότερος, κατὰ τὴν ἡλικίαν, καὶ κατὰ τὴν τῶν πολλῶν ὁδὸν*· καὶ γὰρ ἔλεγον αὐτὸν *φάγον καὶ οἶνοπότην*· καὶ, οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; καὶ πανταχοῦ αὐτὸν ἐξητυλίζον. Hom. xxxvii. 416, D. And a little afterwards:—*περὶ ἑαυτοῦ λέγων*,



τῶν οὐρανῶν μέζων αὐτοῦ ἐστίν. <sup>12</sup> ἀπὸ δὲ τῶν ἡμερῶν BCDZ  
Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν

εἰκότως κρύπτει τὸ πρόσωπον διὰ τὴν ἐτι κρατοῦσαν ὑπόνοιαν, καὶ τὸ μὴ δοῦναι περὶ αὐτοῦ μέγα τι λέγειν· καὶ γὰρ πολλαχοῦ φαίνεται τοῦτο ποιῶν. τί δὲ ἐστίν, ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; ἐν τοῖς πνευματικοῖς καὶ τοῖς κατὰ τὸν οὐρανὸν ἅπασιν. καὶ τὸ εἰπεῖν δὲ, “οὐκ ἐγγηγεῖται ἐν γεννητοῖς γυναικῶν μέζων Ἰωάννου,” ἀντιδιαστέλλοντος ἦν αὐτῷ τὸν Ἰωάννην, καὶ οὕτως αὐτὸν ὑπεξαιρουῦντος. εἰ γὰρ καὶ γεννητὸς γυναικὸς ἦν αὐτὸς, ἀλλ’ οὐχ οὕτως ὡς Ἰωάννης· οὐ γὰρ ψιλὸς ἀνθρῶπος ἦν, οὐδὲ ὁμοίως ἀνθρώπῳ ἐτέχθη, ἀλλὰ ἔξενον τινὰ τόπον καὶ παράδοξον. 417, B. So also Euthymius and Theophylact: but such an interpretation is entirely adverse to the spirit of the whole discourse. We may certainly say that our Lord in such a passage as this would not designate Himself as ὁ μικρότερος compared with John, in any sense: nor again is it our Lord’s practice to speak of Himself as one ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, or of His own attributes as belonging to or dependent on that new order of things which this expression implies, and which was in *Him* rather than He in it. Besides, the bare use of the comparative ὁ μικρότερος, with its reference left to be inferred, is, unless I am mistaken, unprecedented. If this had been the meaning we should surely have had αὐτοῦ after μικρότερος. Again, the analogy of such passages as Matt. v. 19. xviii. 1, would lead us to connect the preceding adjective μικρότερος with ἐν τῇ β. τ. οὐ., and not the following. — The other, the usual interpretation, I am convinced, is the right one: “but he that is least in the kingdom of heaven, is greater than he.” The comparative with the article is not put for the superlative (although in English we are obliged to render it so), but signifies ‘he that is less than all the rest’ (Winer, Gr. Gr. 36. 3); and here is generic, of all the inferior ones.—There is very likely an allusion to Zech. xii. 8: “He that is feeble among them at that day shall be as David.”—Thus the parallelism is complete: John, not inferior to any born of women—but these, even the least of them, are born of another birth (John i. 12, 13. iii. 5). John, the nearest to the King and the Kingdom—standing on the threshold—but never having himself entered; these, ἐν τῇ βασιλείᾳ, subjects and citizens and indwellers of the realm, ὡν τὸ πολίτευμα ἐν οὐρανῷ. He, the friend of the Bridegroom: they, however weak and unworthy members, His Body, and His Spouse.—Meyer, giving

in substance the above interpretation, believes that αὐτοῦ, i. e. Ἰωάν. τοῦ β., is to be supplied after μικρότερος. This would be unobjectionable in sense, but is it, in usage? See reff., and remember that ἐν τ. βασ. . . is equivalent in meaning to τῶν ἐν τ. βασ. . . Maldonatus (cited by Meyer) quotes the logical axiom, ‘minimum maximi est majus maximo minimi.’ — 12.] The sense of this verse has been much disputed.

(1) βιάζεται has been taken in a middle sense: ‘forcibly introduces itself,’ ‘breaks in with violence,’ as in the similar passage Luke xvi. 16, πᾶς εἰς αὐτὴν βιάζεται. Certainly such a sense agrees better with εὐαγγελίζεται, which we find in Luke, than the passive explanation of βιάζεται: but it seems inconsistent with the latter half of the verse, to say that it breaks in by force, and then that others break by force into it. (2) βιάζεται is taken passively: so πόλεις . . . τὰς βεβιασμένας, Xen. Hell. v. 2, 15 (Meyer;—which is however, like many of his citations, incorrect); ‘suffereth violence,’ Eng. Vers. And thus the construction of the verse is consistent: ‘and the violent take it by force.’ Believing this latter interpretation to be right, we now come to the question, in what sense are these words spoken? Is βιάζεται in a good or a bad sense? Does it mean, ‘is taken by force,’ and the following, ‘and men violently press in for their share of it, as for plunder;—or does it mean, ‘is violently resisted, and violent men tear it to pieces?’ (viz. its opponents, the Scribes and Pharisees?) This latter meaning bears no sense as connected with the discourse before us. The subject is not the resistance made to the kingdom of heaven, but the difference between a prophesied and a present kingdom of heaven. The fifteenth verse closes this subject, and the complaints of the arbitrary prejudices of ‘this generation’ begin with ver. 16. We conclude then that these words imply ‘From the days of John the Baptist until now (i. e. inclusively, from the beginning of his preaching), the kingdom of heaven is pressed into, and violent persons—eager, ardent multitudes—seize on it.’ Of the truth of this, notwithstanding our Lord’s subsequent reproaches for unbelief, we have abundant proof from the multitudes who followed, and outwent Him, and thronged the doors where He was, and would (John vi. 15) take Him by force to make Him a king. But our Lord does not mention this so much to commend the βιασταί, as to show the undoubted fact that ὁ ἐρχόμενος was



<sup>f</sup> βιάζεται, καὶ <sup>g</sup> βιασταὶ ἀρπάζουσιν αὐτήν. <sup>13</sup> πάντες γὰρ <sup>f</sup> οἱ <sup>h</sup> προφῆται καὶ ὁ νόμος <sup>i</sup> ἕως Ἰωάννου <sup>h</sup> προσεφύησαν· <sup>f</sup> <sup>14</sup> καὶ εἰ θέλετε <sup>k</sup> δέξασθαι, αὐτός ἐστιν Ἰησίας ὁ μέλλων <sup>g</sup> ἔρχεσθαι. <sup>15</sup> ὁ ἔχων ὦτα ἀκούειν ἀκούτω. <sup>16</sup> τίνι <sup>g</sup> δὲ <sup>h</sup> ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ <sup>i</sup> <sup>†</sup> παιδίῳ <sup>l</sup> <sup>m</sup> ἐν \* ἀγοραῖς καθημένοις, <sup>†</sup> <sup>†</sup> <sup>n</sup> \* <sup>n</sup> προσφωνοῦσι τοῖς <sup>o</sup> \* <sup>n</sup> ἐταίροις [αὐτῶν] <sup>17</sup> [καὶ] λέγουσιν <sup>o</sup> Ἡυλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν [ὑμῖν], καὶ οὐκ <sup>p</sup> ἔκό-

p Gen. xxiii. 2, 1. 10. Rev. i. 7. xviii. 9.

βιασταὶ D. — 15. ἀκούειν om. B D. ins. Z *abov* Orig. — 16. rec. *παιδαριοῖς*. txt B C D E G K L S V X Z 50 al. Clem. Chrys. Theophyl. — καθ. ἐν ἀγ. (τῇ ἀγορᾷ D. ταῖς ἀγοραῖς B Z) B C D L M al. *abedv*. — rec. καὶ πρ., but txt B C D Z 5 v Copt. — προσφωνοῦντα B D Z 5 v. txt C. — for ἐταίροις, ἐτέρους B C D E F K L Z 13, but qu. on account of the itacism; for some of these have αὐτῶν, which shows they meant ἐταίρους αὐτῶν om. B D Z al. ins. C al. — 17. καὶ om. B D Z 5 v. txt C. — aft. ἐθρ. om. ὑμῖν

come:—that the kingdom of heaven, which before had been the distant subject of prophecy, a closed fortress, a treasure hid, was now undoubtedly upon earth (Luke xvii. 21 and note), laid open to the entrance of men, spread out that all might take. Thus this verse connects with ver. 28, δεῦτε πρός με πάντες, and with Luke xvi. 16, πᾶς βιάζεται εἰς αὐτήν. Compare also with this throwing open of the kingdom of heaven for all to press into, the stern prohibition in Exod. xix. 12, 13, and the comment on it in Heb. xii. 13—24. — 13, 14.] The whole body of testimony as yet has been prophetic:—the Law and Prophets, from the first till Zecharias the priest and Simeon and Anna, prophesied; and according to the declaration of prophecy itself, John, in the spirit and power of Elias, was the forerunner of the great subject of all prophecy. Neither this—nor the testimony of our Lord, ch. xvii. 12—is inconsistent with John's own denial that he was Elias, John i. 21. For (1) that question was evidently asked as implying a re-appearance of the actual Elias upon earth: and (2) our Lord cannot be understood in either of these passages as meaning that the prophecy of Malachi iv. 5 received its full completion in John. For as in other prophecies, so in this, we have a partial fulfilment both of the coming of the Lord and of His forerunner, while the great and complete fulfilment is yet future—at the great day of the Lord. Mal. iv. 1.—ὁ μέλλων ἔρχεσθαι here is not = ὃς ἐμελλεν ἔρχεσθαι (as Bengel, 'sermo est tanquam e prospectu testamenti veteris in novum'), but strictly future, 'who shall come.' Compare ch. xvii. 11, where the future is used. The εἰ θέλετε δέξασθαι must be taken as

referring to the partial sense of the fulfilment implied; for it was and is to this day the belief of the Jews that Elias in person should come before the end. — 15.] These words are generally used by our Lord when there is a further and deeper meaning in His words than is expressed: as here—'if John the Baptist is Elias, and Elias is the forerunner of the coming of the Lord, then know surely that the Lord is come.' — 16. δὲ] Implying, the men of this generation have ears to hear, and hear not; will not receive this saying; are arbitrary, childish, and prejudiced, not knowing their own mind. τίνι ὁμοιώσω; See similar questions in Mark iv. 30, Luke xiii. 18, 20; and note on ch. vii. 24. ὁμοία ἐστὶ παιδίῳ: as children in their games imitate the business and realities of life, so these in the great realities now before them show all the waywardness of children. The similitude is to two bodies of children, the one inviting the other to play, first at the imitation of a wedding, secondly at that of a funeral;—to neither of which will the others respond. Stier remarks that the great condescension of the preaching of the Gospel is shown forth in this parable, where the man sent from God, and the Eternal Word Himself, are represented as children among children, speaking the language of their sports. Compare Heb. ii. 14. It must not be supposed that the two bodies of children are two divisions of the Jews, as some have done: the children who call are the Jews,—those called to, the two Preachers; both belonging, according to the flesh, to ἡ γενεὰ αὐτῇ,—but neither of them corresponding to the kind of mourning (in John's case) with which the Jews would have them mourn, or the kind of joy (in the Lord's case) with

ψασθε. <sup>18</sup> ἦλθε γὰρ Ἰωάννης μήτε ἑσθίων μήτε πίνων, B C D  
 Gen. ix. 5, 20. Luke ii. 15al. s. || only t. t Prov. xxiii. 31. S. i. 21. Ps. 1-4. Rom. iii. 14. vi. 7. Luke vii. 29. x = Mark viii. 31. 1 Cor. i. 30. 2 Cor. vii. 13. Jam. i. 15. Rev. xii. 6. ch. xvi. 21. Isa. xlv. 20. y = ch. vi. 23. 3 Kings xxi. 31, 32. Isa. xx. 2. Rev. vi. 12. Dan. ix. 3. a ch. xviii. 7. Sir. xxix. 8. b ch. x. 15. Prov. vi. 34.

καὶ λέγουσι Δαυμόνιον ἔχει. <sup>19</sup> ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἑσθίων καὶ πίνων, καὶ λέγουσιν Ἰδοὺ ὁ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἡ ἐδικαιώθη ἡ σοφία <sup>x</sup> ἀπὸ τῶν τέκνων αὐτῆς. <sup>20</sup> Τότε ἤρξατο οὐαὶδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται ὑνάρμεις αὐτοῦ, ὅτι οὐ μετενόησαν. <sup>21</sup> Οὐαὶ σοι Χοραζὶν· οὐαὶ σοι Βηθσαϊδάν· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ ὑνάρμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. <sup>22</sup> ἅπλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν.

B D Z 2 c Copt. Clem. Aug. ins. C ab. — 19. for τέκνων, ἔργων B 1 Syrr. Copt. Æth. txt C D acv Orig. Hil. — 20. for ἐγέν., γεγόνεισαν D.—αὐτοῦ om. D. — 21. for οὐαὶ σοι (second), καὶ D.—Βηθσαϊδὰ C D. txt B.—for ἐγένοντο, ἐγεγόνεισαν D.—aft. σποδῷ

which the Jews would have them rejoice. The converse application, which is commonly made, is against the ὁμοία ἐστὶ παιδίους, by which the παιδία must be the children of this generation.—18. μὴτ. ἐσθ. μὴτ. πίν.] Luke vii. 33 fills up this expression by inserting ἄρτον and οἶνον. See ch. iii. 4. The neglect of John's preaching, and rejection of his message, is implied in several places of the Gospels (see ch. xxi. 23, 27. John v. 35, πρὸς ὥραν); but hence only do we learn that they brought against him the same charge which they afterwards tried against our Lord. See John vii. 20. x. 20. — 19. ἑσθίων καὶ πίνων] Alluding to our Lord's practice of frequenting entertainments and feasts, e.g. the marriage at Cana, the feast in Levi's house, &c. See also ch. ix. 14. — καὶ = and yet, notwithstanding.—ἡ σοφία, the Divine wisdom which hath ordered these things.—ἐδικ. in the aorist, because of ἦλθε, which rules the construction of the sentence; but, like the second ἦλθεν, bearing a present sense.—The meaning seems to be, that the waywardness above described was not universal; but that the τέκνα σοφίας (in allusion probably to the Book of Proverbs, which constantly uses the same expression: see ch. ii. 1. iii. 1. 11. 21. iv. 1, &c.) were led to receive and justify (= clear of imputation) the Wisdom of God, who did these things. The τέκνα σοφίας are opposed to the wayward παιδία above, the childlike to the childish; and thus this verse serves as an introduction to the saying in ver. 25. Clrysostom understands the verse differently: τουτίστιν, εἰ καὶ ὑμεῖς οὐκ ἐπισθίητε, ἀλλ' ἐμοὶ λοιπὸν ἐγκαλεῖν οὐκ ἔχετε. Thus ὑμεῖς = τὰ τέκνα τῆς σοφ., as being the people of the Lord;

and ἡ σοφία is our Lord Himself. This seems far-fetched, and not so consistent with the context as the other interpretation.—ἀπὸ, not exactly equivalent to ἐκ, but implying 'at the hands of' the quarter whence the justification comes. — 20. τότε ἤρξατο] This expression betokens a change of subject, but not of locality or time. The whole chapter stands in such close connexion, one part arising out of another (e.g. this out of ver. 16—20), and all pervaded by the same great undertone, which sounds forth in vv. 28—30, that it is quite impossible that this should be a collection of our Lord's sayings uttered at different times. I would rather regard the τότε ἤρξατο as a token of the report of an ear-witness, and as pointing to a pause or change of manner on the part of our Lord. See note on Luke x. 13. — ὅτι οὐ μετ.] Connect this with the first subject of our Lord's preaching, ch. iv. 17. The reference is to some unrecorded miracles, of which we know (John xxi. 25) that there were many.—21. Χοραζὶν] According to Jerome (cited by Winer, Realwörterbuch) a town of Galilee, two (according to Eusebius twelve, but most likely an error in the transcriber) miles from Capernaum. It is nowhere mentioned except here and in the || place of Luke. The etymology is uncertain. Some would read χώρα ζῖν.—Βηθσαϊδάν] Called πόλις John i. 45,—κώμη Mark viii. 23,—in Galilee, John xii. 21;—on the western bank of the lake of Gennesaret, near the middle; not far from Capernaum; the birth-place of Simon Peter, Andrew, and Philip. Both this and Chorazin appear to be put as examples of the lesser towns in which our Lord had wrought His miracles (the κομποπόλις Mark i. 38), as distinguished from

<sup>23</sup> Καὶ σὺ Καπερναοὺμ, † μὴ ἕως [τοῦ] οὐρανοῦ ὑψωθῇσθαι, <sup>c</sup> ἕως ἄδου \* <sup>d</sup> καταβιβασθῇσθαι· ὅτι εἰ ἐν Σοδόμοις <sup>e</sup> † ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμειναν ἂν <sup>f</sup> μέχρι τῆς σήμερον. <sup>24</sup> πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων <sup>g</sup> ἂν ἐκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί. <sup>25</sup> Ἐν ἐκείνῳ <sup>h</sup> τῷ καιρῷ <sup>i</sup> ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν <sup>k</sup> Ἐξομολογούμαι

ins. καθήμενοι C 9 Syr. Orig. Bas. — 23. rec. ἡ ἕως τοῦ οὐρ. ὑψωθεῖσα, ἕως ἄδου καταβιβασθῇσθαι. txt (but τοῦ om. B D. ἡ ἕως (second) D ab. καταβῆσθαι B D) B C D abcd Iren. ἡ ἕως [τοῦ] οὐρ. ὑψώθης, κτλ. E F G S V 22 Copt. Chrys. ἡ ἕως τ. ὁ. ὑψωθήσῃ, ἡ ἕ. ἄ. καταβιβασθῇσῃ L (?).—rec. ἐγένοντο. txt B C D.—24. for σοί, ὑμῖν D abc Copt. Arm. Iren. txt B C.—25. ἐκρῆψας B D. txt C.—27. for ἐπὶ γ.

Capernaum, the chief town (ver. 23) of the neighbourhood. — [Τύρω κ. Σιδῶνι] These wealthy cities, so often the subject of prophecy, had been chastised by God's judgments under Nebuchadnezzar and Alexander, but still existed (Acts xii. 20. xxi. 3. 7. xxvii 3).—ἐν σάκ. κ. σποδ. μετ. is probably an allusion to Jonah iii. 6, or to general Eastern custom. — 23.] Lachmann puts a question after ὑψωθῇσθαι, which is perhaps the right punctuation: Shalt thou be exalted to heaven? Thou shalt be cast down to Hades! But then the second clause without any connecting particle is harsh. The sense has been variously interpreted. Some suppose it to allude to the distinguished honour conferred on Capernaum by our Lord's residence there. So Euthymius: ἡ Καπερναοὺμ ἐνδοξος γέγονε διὰ τὸ κατοικεῖν ἐν αὐτῇ τὸν χριστὸν, καὶ τὰ πολλὰ τῶν θαυμάτων ἐν αὐτῇ τελέσαι. Others (as Grotius) to the rich fisheries carried on at Capernaum, by means of which the town was proud and prosperous. Jerome says, 'Ideo ad inferna descendes, quia contra predicationem meam superbissime restitisti.' He also mentions the first interpretation.—Others, as Stier (Reden Jesu, I. 491), refer the expression to the lofty situation of Capernaum, which however is very uncertain. The first interpretation appears to me the most probable, seeing that our Lord chose that place to be the principal scene of His ministry and residence, ἡ ἰδία πόλις, ch. ix. 1. — ἐν Σοδόμοις] The comparison between sinful Israel and Sodom is common in the O. T. See Deut. xxxii. 32. Is. i. 10. Lam. iv. 6. Ezek. xvi. 46—57. — ἔμειναν ἂν] This declaration of the Lord of all events, opens to us an important truth, that the destruction of Sodom was brought about, not by a necessity in the Divine purposes—still less by a connexion of natural causes—but by the iniquity of its inhabitants, who, had they turned and repented, might have averted their doom. The same is strikingly set

before us in the history of Jonah's preaching at Nineveh.—24, and 22.] These verses are connected with those respectively preceding them thus:—If these mighty works had been done in Tyre and Sidon—in Sodom—they would have &c.; but, since no such opportunity was afforded them, and ye, Beths., Choraz., and Capern., have had and rejected such, it shall be more tolerable &c.—And as to the saying of our Lord, 'If more warnings had been given they would have repented,' it is not for the infidel to say, 'Why then were not more given?' Because every act of God for the rescue of a sinner from his doom is purely and entirely of free and undeserved grace, and the proportion of such means of escape dealt out to men is ruled by the counsel of His Will who is holy, just, and true, and willeth not the death of the sinner; but Whose ways are past our finding out. We know enough when we know that all are inexcusable, having (see Rom. i. ii.) the witness of God in their consciences; and our only feeling should be overflowing thankfulness, when we find ourselves in possession of the light of the glorious Gospel, of which so many are deprived.—That the reference here is to the last great day of Judgment is evident, by the whole being spoken of in the future. Had our Lord been speaking of the outward judgment on the rebellious cities, the future might have been used of them, but could not of Sodom, which was already destroyed.—This ἀνεκτότερον ἔσται is one of those mysterious hints at the future dealings of God, into which we can penetrate no further than the actual words of our Lord reveal, nor say to what difference exactly they point in the relative states of those who are compared. See also Luke xii. 47, 48.—25.] This is certainly a continuation of the foregoing discourse; and the ἀποκριθεὶς, which seems to have nothing to refer to, does in reality refer to the words which have immediately preceded. The ἐν ἐκείνῳ τ. κ. is not *chro-*



1 Gen. xxiv. 7. **σοι, πάτερ** <sup>1</sup> κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι \* ἀπέ- BCD  
 m Prov. xvi. 21.  
 n Sir. iii. 21.  
 Gal. i. 16.  
 Phil. iii. 15.  
 o ch. xxvii. 29.  
 Mark x. 47.  
 Luke xviii. 11, 13. John  
 xx. 28.  
 p Phil. ii. 13.  
 Ps. xviii. 14.  
 q Isa. xlv. 1.  
 ch. xviii. 14.  
 r ch. vii. 16, 20.  
 s 4 Kings vi. 19.  
 xxii. 13.  
 t 2 Kings xvii. 2. Jer. xvii. 16. John iv. 6. u Ezek. xvi. 23. Luke xi. 46. x 1 Chron. xxii. 9, 18. Isa. xiv. 3. 1 Cor. xvi. 18.

*nological*, but gives additional solemnity to what follows. There may have been a slight break in the discourse; but I do not see any necessity for supposing it. The whole ascription of praise is an *answer*: an answer to the mysterious dispensations of God's Providence above recounted. With regard to the arrangement in Luke, see note on Luke x. 21.—[ἐξομολογούμεναι] Not merely, 'I praise Thee,' but 'I confess to Thee,' 'I recognize the justice of Thy doings,' viz. in the words **ναὶ ὁ πατήρ, ὅτι κ.τ.λ.** Stier remarks that this is the *first public mention* by our Lord of His Father; the words in ch. x. 32, 33 having been addressed to the twelve. We have two more instances of such a public address to His Father, John xi. 41. xii. 28; and again Luke xxiii. 34. It is to be observed that He does not address the Father as *His* Lord, but as Lord of heaven and earth; as **τὰ πάντα ἐνεργῶν κατὰ τὴν βούλην τοῦ θελήματος αὐτοῦ**, Eph. i. 11.—[ἀπέκρυψας . . . ἀπεκάλυψας] 'Revealed' and 'hidden,' in the deeper and spiritual sense of the words. See 1 Cor. ii. 9—12.—[ταῦτα], these mysterious arrangements by which the sinner is condemned in his pride and unbelief, the humble and childlike saved, and God justified when He saves and condemns. These are 'revealed' to those who can in a simple and teachable spirit, as *νήπιοι*, obey the invitation in vv. 28—30, but hidden from the wise and clever of this world, who attempt their solution by the inadequate instrumentality of the mere human understanding. See 1 Cor. i. 26—30.—[27.] In one other place only in the three first Gospels (besides the || one Luke x. 22) does the expression **ὁ υἱὸς** occur, viz. Mark xiii. 32. 'The spirit of this verse, and its form of expression, are quite those of the Gospel of John; and it serves to form a link of union between the three synoptic Gospels and the fourth, and to point to the vast and weighty mass of discourses of the Lord which are not related except by John. We may also observe another point of union:—*this very truth* (John iii. 35) had been part

of the testimony borne to Jesus by the Baptist—and its repetition here, in a discourse of which the character and office of the Baptist is the *suggestive groundwork*, is a coincidence not *surely without meaning*. The verse itself is in the closest connexion with the preceding and following, and is best to be understood in that connexion:—**πάντα μοι παρεδόθη** || **ἀπεκάλυψας αὐτὰ** in ver. 25, only **ἀπεκάλυψας** could not be used of the Eternal Son, but **παρεδόθη**, for He is Himself the Revealer;—**οὐδὲς ἐπιγ. τ. υἱὸν . . .**, none but the Almighty Father has full entire possession of the mystery of the Person and Office of the Son: it is a depth hidden from all being but His Whose Purposes are evolved in and by it:—**οὐδὲ τ. πατέρα . . .** nor does any fully apprehend in the depths of his being the love and grace of the Father, except the Son, and he to whom the Son, by the Eternal Spirit, proceeding from the Father and the Son, will reveal Him. (Certainly *αὐτὸν* must be understood after *ἀποκαλύψαι*, as in E. V.; some, e. g. Stier, take *ἀποκ.* absolutely, 'make His revelations.' Luther supplies 'it.') See Col. ii. 2. Some (from ver. 25) understand the Father as the Revealer here also; and undoubtedly He is so, but *mediately through the Son*. See John vi. 45, 46. Then in close connexion with the **ὃ ἐὰν βούληται**, which by itself might seem to bring in an arbitrariness into the Divine counsel, follows, by the Eternal Son Himself, the **δεῦτε πρὸς με πάντες**, the wonderful and merciful generalization of the call to wisdom unto salvation! In Luke this verse is introduced by **καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε**.—[28.] This is the great and final answer to the question **σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν**; . . . **Δεῦτε πρὸς με πάντες**. As before, we may observe the closest connexion between this and the preceding. As the Son is the great Revealer, and as the **ὃ ἐὰν βούληται** is by His grace extended to all the weary—all who feel their need—so He here invites them to receive this revelation, **μάθετε ἀπ' ἐμοῦ**. But the way



παύσω ὑμᾶς. <sup>29</sup> ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ <sup>γ</sup> μάθετε ἀπ' ἐμοῦ· ὅτι ἡ πρᾶξις εἰμι καὶ <sup>δ</sup> ταπεινὸς τῇ καρδίᾳ, καὶ <sup>α</sup> εὐρήσετε <sup>α</sup> ἀνάπausιν ταῖς <sup>α</sup> ψυχαῖς ὑμῶν. <sup>30</sup> ὁ γὰρ ζυγὸς μου <sup>β</sup> χρηστὸς καὶ τὸ <sup>γ</sup> φορτίον μου <sup>δ</sup> ἐλαφρόν ἐστιν.

XII. <sup>1</sup> Ἐν ἐκείνῳ τῷ <sup>ε</sup> καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν <sup>ι</sup> σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν· καὶ ἤρξαντο <sup>γ</sup> τίλλειν <sup>δ</sup> στάχνας καὶ ἐσθίειν. <sup>2</sup> οἱ δὲ Φαρισαῖοι ἰδόντες \* εἶπον αὐτῷ Ἰδοὺ οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. <sup>3</sup> ὁ δὲ εἶπεν αὐτοῖς Οὐκ <sup>ι</sup> ἀνέγνυτε τί ἐποίησε Δαυὶδ, ὅτε ἐπείνασεν ἡ

(first), γινώσκει C.—29. rec. πρῶτος with Orig. txt B C D Orig.

CHAP. XII. 1. σαββάτοις B. txt C D.—2. aft. ἰδόντες ins. αὐτοὺς C D L 2 abc. txt B v.—3. rec. ἐπ. αὐτὸς with abc, but txt B C D F G K M S V 16 al. v Syrr. Copt.

to this heavenly wisdom is by quietness and confidence, rest unto the soul, the reception of the Divine grace for the pardon of sin, and the breaking of the yoke of the corruption of our nature. No *mere man* could have spoken these words. They are || with the command in Is. xlv. 22, which is spoken by Jehovah Himself.—κοπιῶντες καὶ πεφορτισμένοι, the active and passive sides of human misery, the labouring and the burdened, are invited. Doubtless, outward and bodily misery is not shut out; but the promise, ἀνάπausis ταῖς ψυχαῖς, is only a spiritual promise. Our Lord does not promise to those who come to Him freedom from toil or burden, but *rest in the soul*, which shall make all yokes easy, and all burdens light. The main invitation however is to those burdened with the yoke of sin, and of the law, which was added because of sin. All who feel that burden are invited.—29.] μάθετε ἀπ' ἐμοῦ, both 'from My example,' which however is the lower sense of the words, and 'from My teaching,' from which alone the ἀνάπausis can flow; the ἀποκάλυψις of vv. 25 and 27.—εὐρήσετε ἀνάπ. τ. ψ. ὑμ., quoted from Jer. vi. 16, Heb. Thus we have it revealed here, that the rest and joy of the Christian soul is, to *become like Christ*; to attain by His teaching this *πρότης* and *ταπεινότης* of His.—Olshausen makes an excellent distinction between ταπεινὸς τῇ καρδίᾳ, an attribute of Divine Love in the Saviour, and ταπεινὸς ὁ πτωχὸς τῷ πνεύματι, Prov. xxix. 23. Matt. v. 3, which can only be said of sinful man, knowing his unworthiness and need of help. καρδία is *only here* used of Christ. (Stier on John xiv. 1.)—30.] χρηστὸς, easy, not exacting; answering to 'kind,' spoken of persons, Luke vi. 35. See 1 John v. 3. Owing to the

conflict with evil ever incident to our corrupt nature even under grace, the ἀνάπausis which Christ gives is yet to be viewed as a yoke and a burden, seen on this its painful side, of conflict and sorrow: but it is a light yoke; the inner rest in the soul giving a peace which passeth understanding, and bearing it up against all. See 2 Cor. iv. 16.

XII. 1—8.] Mark ii. 23—28. Luke vi. 1—5. In Mark and Luke this incident occurs after the discourse on fasting related Matt. ix. 14 sq., but in the former without any definite mark of time: Mark has ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν κτλ.: Luke ἐγέν. δὲ ἐν σαββάτῳ δευτεροπρωτῶ κτλ. on which see note. The expression ἐν ἐκείνῳ τῷ καιρῷ is, I conceive, a more definite mark of connexion than we find in the other Gospels, but cannot here be fixed to the meaning which it clearly has in ch. xi. 23, where the context determines it. We can merely say that it seems to have occurred about the same time as the last thing mentioned—in the same journey or season.—The plucking the ears was allowed Deut. xxiii. 25, but in the Talmud expressly forbidden on the Sabbath. (Lightfoot in loc.) It was also (Levit. xxiii. 14, apparently, but this is by no means certain: see note on Luke) forbidden until the sheaf of first-fruits had been presented to God, which was done on the second day of the feast of unleavened bread at the Passover. This incident, on that supposition, must have occurred between that day and the harvest. It is generally supposed to have been on the first Sabbath after the Passover. For a fuller discussion of the time and place, see note on Luke as before.—3.] It appears from 1 Sam. xxi. 6, that hot bread had been put in on the day

καὶ οἱ μετ' αὐτοῦ ; <sup>4</sup> <sup>k</sup> πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ BCD  
 καὶ τοὺς ἄρτους τῆς <sup>1</sup> προθέσεως ἔφαγεν, \* οὐκ οὐκ ἐξὸν  
 ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι  
 μόνοις ; <sup>5</sup> ἢ οὐκ <sup>m</sup> ἀνέγνωτε ἐν τῷ <sup>m</sup> νόμῳ ὅτι \* τοῖς σάβ-  
 βασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ <sup>n</sup> σάββατον <sup>n</sup> βεβηλοῦσι  
 καὶ <sup>9</sup> ἀναίτιοί εἰσι ; <sup>6</sup> λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ \* μείζων  
 ἐστὶν ὧδε. <sup>7</sup> εἰ δὲ ἐγνώκατε <sup>p</sup> τί ἐστὶν \* Ἐλεον <sup>q</sup> θέλω  
 καὶ οὐ θυσίαν, οὐκ ἂν <sup>r</sup> κατεδικάσατε τοὺς ἀναιτίους.  
<sup>8</sup> κύριος γάρ ἐστι τῷ σαββάτῳ ὁ υἱὸς τοῦ ἀνθρώπου.  
<sup>9</sup> Καὶ μεταβάς ἐκείθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.  
<sup>10</sup> καὶ ἰδοὺ ἄνθρωπος [ἦν τὴν] χεῖρα ἔχων <sup>s</sup> ξηράν καὶ  
 ἐπηρώτησαν αὐτὸν λέγοντες <sup>t</sup> Εἰ ἔξεστι τοῖς σάββασι

Æth. Arm. — 4. ἔφαγον B. txt C D *abc*.—for οὐκ, δ B D *b*. txt C *acv* Orig.—5. ἐν  
 τ. σ. C D *d*. txt B *bc*. — 6. for δὲ, γὰρ D *d*.—μείζων B D K M S U V 47 Chrys. Iren.  
 Theophyl. txt C *abcdv*. — 7. ἔλεος C D 3. txt B. — 8. rec. καὶ τοῦ σ., but txt  
 B C D E L M S V 23 *abc* all. Syr. Copt. Æth. Arm. Orig. Chrys. Euthym. Theophyl.  
 Tert. Cyr. — 10. ἦν τὴν om. B C *v* Copt. ins. (ἦν ἐκεί τὴν D L M 15 *a*) D L M 15

of David's arrival; which therefore, Levit. xxiv. 8, was a sabbath. The example was thus doubly appropriate. Bengel maintains, on the commonly-received interpretation of *σάβ. δευτερόπρωτον* Luke vi. 1, that 1 Sam. xxi. was the lesson for the day. But the Jewish calendar of lessons cannot be shown to have existed in the form which we now have, in the time of the Gospel history.—4. εἰ μὴ, in the construction, is not for *ἀλλὰ*, but belongs to οὐκ ἐξὸν ἦν, and retains its proper meaning of 'except.'—5.] See ref. The priests were ordered to offer double offerings on the Sabbath, and to place fresh (*hof*, and therefore baked that day) shewbread. In performing these commands they must commit many of what the Pharisees would call profanations of the Sabbath.—6.] *μείζων* seems the better supported reading, and sustains the parallel better. See John ii. 19. The inference is, If the priests in the temple and for the temple's sake, for its service and ritual, profane the Sabbath, as ye account profanation, and are blameless, how much more these disciples who have grown hungry in their appointed following of Him who is greater than the temple, the true Temple of God on earth, the Son of Man!—7.] The law of this new Temple service is the law of charity and love:—mercy and not sacrifice, see ch. ix. 13; and if their hearts had been ready to receive our Lord, and to take on them this service, they would not have condemned the guiltless.—8.] On the important verse preceding this in Mark ii. 27, see note there. The sense of it must here be supplied to complete the inference.

Since the Sabbath was an ordinance instituted for the use and benefit of man,—the Son of Man, who has taken upon Him full and complete Manhood, the great representative and Head of humanity, has this institution under His own power. See this teaching of the Lord illustrated and expanded in Apostolic practice and injunctions, Rom. xiv. 4, 5, 17. Col. ii. 16, 17.

9—14. *μεταβάς ἐκείθεν*] Mark iii. 1—6. Luke vi. 6—11. This change of place is believed by Greswell to have been a journey back to Galilee after the Passover. (Diss. viii. vol. ii.) It is true that no such change is implied in Mark and Luke; but the words here point to a journey undertaken, as in xi. 1. xv. 29, the only places in this Gospel where the expression occurs. In John vii. 3, the cognate expression *μετάβηθαι ἐντεύθεν*, is used of a journey from Galilee to Judea.—*αὐτῶν*, not, of the Pharisees; but of the Jews generally, of the people of the place. Meyer's note is worth observing;—"μετ. ἐκείθ." Therefore, on the same Sabbath. Inconsistent with Luke vi. 6, *ἐν ἑτέρῳ σαββάτῳ* (!). The only real 'difference' here seems to me to be that between one who has taken pains to understand the expression *μεταβάς ἐκείθεν*, and one who has not.—10.] This narrative is found Mark iii. 1—6 and Luke vi. 6—11, but with considerable variation in details from our text, agreeing however with one another. In both these accounts, they (the Scribes and Pharisees, Luke) were watching our Lord to see whether He would heal on the Sabbath:—and He (knowing their thoughts, Luke) ordered the man

<sup>u</sup> θεραπεύειν; ἵνα <sup>x</sup>κατηγορήσωσιν αὐτοῦ. <sup>11</sup> ὁ δὲ εἶπεν αὐτοῖς Τίς ἔσται <sup>y</sup>ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς <sup>z</sup>βόθυνον, οὐχὶ <sup>a</sup>κρατήσῃ αὐτὸ καὶ <sup>\*</sup>ἐγερεῖ; <sup>12</sup> πόσω οὖν <sup>b</sup>διαφέρει ἄνθρωπος προβάτου; <sup>c</sup> ὥστε ἔξεστι τοῖς σάββασιν <sup>d</sup>καλῶς ποιεῖν. <sup>13</sup> τότε λέγει τῷ ἀνθρώπῳ Ἐκτείνον τὴν χεῖρά σου· καὶ ἔξετεινε, καὶ <sup>e</sup>ἀποκατεστάθη ὑγιὴς ὡς ἡ ἄλλη. <sup>14</sup> οἱ δὲ Φαρισαῖοι <sup>f</sup>συμβούλιον <sup>g</sup>ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν <sup>h</sup>ἀπολέσωσιν. <sup>15</sup> ὁ δὲ Ἰησοῦς γινὼς <sup>i</sup>ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας, <sup>16</sup> καὶ <sup>i</sup>ἐπετίμησεν αὐτοῖς ἵνα μὴ <sup>k</sup>φανερὸν αὐτὸν ποιήσωσιν· <sup>17</sup> <sup>†</sup> ἵνα πληρωθῇ τὸ ρηθὲν διὰ Ἰσαίου τοῦ προφήτου λέγοντος <sup>18</sup> <sup>l</sup>Ἰδοὺ ὁ παῖς μου ὃν <sup>m</sup>ἠρέτισα· ὁ ἀγαπητός μου <sup>n</sup> [ἢ εἰς] ὃν <sup>o</sup>εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν <sup>p</sup>ἀπαγγελεῖ. <sup>19</sup> οὐκ <sup>q</sup>ἔρισει οὐδὲ <sup>r</sup>κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς <sup>s</sup>πλαταταῖς τὴν φωνὴν αὐτοῦ. <sup>20</sup> κάλαμον <sup>t</sup>συντετριμμένον οὐ <sup>u</sup>κατέειλε,

q ch. xv. 22. John xi. 43 al. Acts xxii. 23. Ezr. iii. 13.

s Gen. xix. 9. Isa. xlii. 3. Rom. xvi. 20.

t John xix. 31. Jer. xlviii. 25.

*abc* Syrr. — 11. ἔστιν D.—*ἐχει* D *bc*.—*ἐὰν* om. D *bd*.—*τοῦτο* om. D *ac*.—*κρατεῖ* D.—*ἐγειρεῖ* C D L 1. txt B *abcv* (?).—12. *σαββάτοις* B.—13. *ἀπεκατ.* B E F G M S X V 14 all. txt D (C is uncertain, having been erased and corrected).—14. The order of the first clause in B C D varies. *ἐξ, δὲ οἱ Φ.* B C. *καὶ ἐξ, οἱ Φ.* D.—15. *ὄχλοι* om. B.—for *πάντας, καὶ ἐπετ., πάντας* δὲ οὐς ἐθεράπευσεν, *ἐπέπληξεν* D and (with *præcepit* for *ἐπέπ.*) *abc*.—17. rec. ὅπως πλ., but txt B C D. (ὅπῳ Ἰσ. is not in C as Lachm., but C<sup>2</sup>. C apparently had *εἰά*).—18. for *εἰς ὃν, ὃν* B 2. *ἐν ᾧ* D 1 (and prob. C). txt qu. ?—19. *ἀκούει* D.—21. *ἐν* om. B C E F G K L M S X V 16 al. Bas. Chrys. txt

to stand forth in the midst, and asked *them* the question here given. The question about the animal does not occur in either of them but in Luke xiv. 3, on a similar occasion. On these variations see Prolegomena. The additional particulars given are very interesting. By Luke,—it was the right hand; by Mark,—our Lord looked round on them μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν;—and the Herodians were joined with the Pharisees in their counsel against Him. See notes on Luke.—*ξηρὰν* = *ἐξηραμμένην* Mark, 'of which the use had been lost and the vital powers withered.'—11.] The construction of this verse is involved: there is a double question, as in ch. vii. 9.—Our Lord evidently asks this as being a thing allowed and done at the time when He spoke: but subsequently, (perhaps, suggests Stier, on account of these words of Christ) it was forbidden in the Gemara; and only permitted to lay planks for the beast to come out.—13.] Our Lord does

no outward act: the healing is performed without even a word of command. The stretching forth the hand was to prove its soundness, which the Divine power wrought in the act of stretching it forth. Thus His enemies were disappointed, having no legal ground against Him.—14.] This is the first mention of counsel being taken by the Pharisees to put our Lord to death. Mark ii. 6 joins *the Herodians* with them: which circumstance, compared with Matt. xxii. 16. Mark xii. 13, seems to make it probable that this happened not in Galilee but in Jerusalem.

15—21.] Peculiar to Matthew. αὐτοὺς πάντας: see similar expressions, ch. xix. 2. Luke v. 17;—i. e. all who wanted healing.—16. ἐπετίμησεν] see ch. viii. 4, and note; on ἵνα πληρωθῇ, see note on ch. i. 22. The prophecy is partly from the LXX, partly an original translation. The LXX have Ἰακώβ ὁ παῖς μου . . . Ἰσραὴλ ὁ ἐκλεκτός μου . . . but the Rabbis generally understood it of the Messiah. — 20. κάλαμ. συν. κτλ.]

u ch. iv. 23.  
x John v. 45.  
1 Macc. vii. 6, 25.  
y 4 Kings x. 25.  
ch. xxvi. 73 al.  
z Luke vi. 39, ch. x. 14.  
only. Isa. xxi. 18. 2 Kings xviii. 17.  
a Judg. xvi. 26.  
b ch. x. 32.  
c Wisd. xvi. 25.  
d Zech. viii. 15.  
e Lev. xiii. 16.  
f Job v. 18.  
g only in Matt. ch. xxii. 15.  
h xviii. 1, 7.  
i xxviii. 12.  
— συμβ.  
ποιεῖν, Mark iii. 6. xv. 1.  
g ch. ii. 13 al.  
Gen. xx. 4.  
h 1 Kings xix. 10.  
i ch. xvi. 22 al.  
k 2 Macc. i. 33.  
l Isa. xlii. 1.  
m here only.  
Num. xiv. 8.  
n 1 Chron. xxix. 1. 1 Mac. ix. 30.  
o Pet. i. 17.  
p Heb. ii. 12.  
Gen. xiv. 13.  
p 1 Kings xii. 14.  
r ch. vi. 5.  
t John xix. 31. Jer. xlviii. 25.



n here only. καὶ λῖνον <sup>u</sup> τυφόμενον οὐ σβέσει, ἕως ἂν <sup>x</sup> ἐκβάλῃ εἰς B C D  
 x ver. 33. ch. <sup>u</sup> νῆκος τὴν κρίσιν. <sup>21</sup> καὶ [ἐν] τῷ ὀνόματι αὐτοῦ ἔθνη  
 xiii. 52. John <sup>u</sup> ἐλπιούσι.  
 x. 4. Acts  
 xvi. 37.

<sup>22</sup> Τότε <sup>\*</sup> προσηνήχθη αὐτῷ <sup>\*</sup> δαιμονιζόμενος τυφλὸς  
 καὶ κωφός· καὶ ἤθεράπευσεν αὐτὸν, ὥστε τὸν [τυφλὸν καὶ]  
 κωφὸν καὶ λαλεῖν καὶ βλέπειν. <sup>23</sup> καὶ <sup>y</sup> ἐξίσταντο πάντες  
 οἱ ὄχλοι καὶ ἔλεγον <sup>z</sup> Μῆτι οὗτός ἐστιν ὁ <sup>a</sup> υἱὸς Δαυὶδ;  
<sup>24</sup> οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον Οὗτος οὐκ <sup>b</sup> ἐκβάλλει  
 τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμο-  
 νίων. <sup>25</sup> εἰδὼς δὲ ὁ Ἰησοῦς τὰς <sup>c</sup> ἐνθυμήσεις αὐτῶν εἶπεν  
 αὐτοῖς Πᾶσα βασιλεία <sup>d</sup> μερισθεῖσα καθ' ἑαυτῆς <sup>e</sup> ἐρη-  
 μοῦται· καὶ πᾶσα πόλις ἢ οἰκία <sup>d</sup> μερισθεῖσα καθ' ἑαυτῆς  
 οὐ σταθήσεται. <sup>26</sup> καὶ εἰ ὁ <sup>f</sup> Σατανᾶς τὸν Σατανᾶν ἐκβάλ-  
 λει, ἐφ' ἑαυτὸν <sup>d</sup> ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία

D *abedv* Hil. Iren.—22. *προσηνεγκαν* αὐτῷ δ . . ον, &c. B C. txt D.—*τυφλὸν*  
 κ. *κωφὸν* om. *abedv*. *τυφ.* καὶ om. B D Copt. ins. C.—καὶ bef. *λαλεῖν* om. B D *abcv*  
 Arm. ins. C.—25. *ιδὼν* D.—for καθ' ἑαυτῆς (both times), καθ' ἑαυτήν L. *ἐφ. ἑαυτήν* D.

A proverbial expression for, 'He will not crush the contrite heart, nor extinguish the slight spark of repentant feeling in the sinner.'—*ἕως ἂν ἐκβ.*] until He shall have brought out the conflict, the cause, the judgment, unto victory, caused it, i. e. to issue in victory; *ἐκβάλῃ, exire jussurit*, see reff.

22—45.] Mark iii. 20—31. Luke xi. 14—36, where also see notes. This account is given by Luke later in our Lord's ministry, but without any fixed situation or time, and with less copiousness of detail. See also ch. ix. 32, and notes there. Mark gives part of the discourse which follows, (iii. 23—29,) but without any determinate sequence, and omitting the miracle which led to it.—23. *ὁ υἱὸς Δ.*] see ch. ix. 27, and note.—24. *οἱ δὲ Φ. ἀκούσ.*] Mark states (iii. 22) that this accusation was brought by the *γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες*. Luke, by *τινὲς ἐξ αὐτῶν*, i. e. τῶν ὄχλων, xi. 15. On the charge itself, Trench remarks, 'A rigid monotheistic religion like the Jewish, left but one way of escape from the authority of miracles, which once were acknowledged to be indeed such, and not mere collusions and sleights of hand. There remained nothing to say but that which we find in the N. T. the adversaries of our Lord continually did say, namely, that these works were works of hell.'—25.] The Pharisees said this covertly to some among the multitude. "There is at first sight a difficulty in the argument which our Saviour draws from the oneness of the kingdom of Satan; viz.

that it seems the very idea of this kingdom, that it should be this anarchy; blind rage and hate not only against God, but each part of it warring against every other part. And this is most deeply true, that hell is as much in arms against itself as against Heaven: neither does our Lord deny that *in respect of itself* that kingdom is infinite contradiction and division: only He asserts that in relation to the *kingdom of goodness* it is at one: there is one life in it and one soul in relation to that. Just as a nation or kingdom may embrace within itself infinite parties, divisions, discords, jealousies, and heart-burnings: yet, if it is to subsist as a nation at all, it must not, *as regards other nations*, have lost its sense of unity; when it does so, of necessity it falls to pieces and perishes." Trench, *Miracles*, p. 58. We may observe (1) that our Lord here in the most solemn manner re-asserts and confirms the truths respecting the kingdom of evil which the Jews also held. The *βασιλείαι* are so set parallel with one another, that the denial of the reality of the one with its *ἄρχων*, or the supposing it founded merely in assent on the part of our Lord to Jewish notions, inevitably brings with it the same conclusions with regard to the other. They are both *real*, and so is the conflict between them. (2) That our Lord here appeals not to an insulated case of casting out of devils, in which answer might have been made, that the craft of Satan might sometimes put on the garb and arts of an adversary to himself, for his own purposes,—but to the general and uniform



αὐτοῦ; <sup>27</sup> καὶ εἰ ἐγὼ <sup>ε</sup> ἐν Βεελζεβούλ ἐκβάλλω τὰ δαι- <sup>g</sup> Mark xvi. 17  
μόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ <sup>al.</sup>  
ὑμῶν ἔσονται κριταί. <sup>28</sup> εἰ δὲ <sup>†</sup> ἐν πνεύματι θεοῦ ἐγὼ <sup>h</sup> Eccl. viii. 14  
ἐκβάλλω τὰ δαιμόνια, ἄρα <sup>h</sup> ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία <sup>vat. Dan. iv.</sup>  
τοῦ θεοῦ. <sup>29</sup> ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν <sup>25. vii. 22. 1</sup>  
τοῦ ἰσχυροῦ καὶ τὰ <sup>i</sup> σκευὴ αὐτοῦ <sup>k</sup> διαρπάσαι, ἐὰν μὴ <sup>Thess. ii. 16.</sup>  
πρῶτον δήσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ <sup>i</sup> Gen. xxvii. 3.  
διαρπάσει. <sup>30</sup> ὁ μὴ ὢν <sup>1</sup> μετ' ἐμοῦ κατ' ἐμοῦ ἔστι· καὶ ὁ μὴ <sup>Deut. i. 41.</sup>  
<sup>1 Kings xiii.</sup>  
<sup>20, 21.</sup>  
<sup>k 1 Mark only.</sup>  
<sup>Esth. iii. 13.</sup>  
<sup>Gen. xxiv.</sup>  
<sup>27, 29.</sup>  
<sup>1 Josh. iii. 7.</sup>  
<sup>viii. 5.</sup>

txt B C abc Hil. — 28. rec. ἐγ. ἐν πν. θ., but txt B C D E K S X V 20 al. ad Syr. Copt. Ath. Theophyl. Hil. ἐγ. om. M bc. — 29. ἀρπάσαι B C\*. txt C \*\* D, and aft. ἀρπάσει B. txt (-ἀσῃ D) C D abcd Iren. — 31. before τοῖς ἀνθ., ins. ὑμῖν B. txt C D.

tenor of all such acts on His part, in which He was found as the continual Adversary of the kingdom of Satan. (3) That our Lord proceeds to show that the axiom is true of all human societies, even to a family, the smallest of such. (4) That He does not state the same of an individual man, 'Every man divided against himself, fall-eth,' rests upon deeper grounds, which will be entered on in the note on ver. 31.—27.] The interpretation of this verse has been much disputed; viz. as to whether the casting out by the υἱοὶ Φαρισαίων, (scholars, disciples; see 2 Kings ii. 3 and passim) were a real or a pretended exorcism. The occurrence mentioned Luke ix. 49 does not seem to apply; for there John says, ἐπιστάτα, εἰδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ δ., which hardly could have been the case with those here referred to. Nor again can the περιερχόμενοι Ἰουδαῖοι ἐξορκισταί of Acts xix. 13 be the same as these, inasmuch as they also named over the possessed the name of the Lord Jesus; or at all events it can be no such invocation which is here referred to. In Josephus (Ant. viii. 2, 5) we read that Solomon τρόπους ἐξορκώσεων κατέλειπεν, οἷς ἐνδόμενα τὰ δαιμόνια ὡς μηκέτ' ἐπανελθεῖν ἐκδιώκουσι. καὶ αὕτη μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πλείστον ἰσχύει. It certainly seems unlikely that our Lord should have solemnly compared with His own miracles, and have drawn inferences from, a system of imposture, which on that supposition, these Pharisees must have known to be such. I infer then that the υἱοὶ Φαρ. did really cast out devils; and I think this view is confirmed by what the multitudes said in ch. ix. 33, where upon the dumb speaking after the devil was cast out they exclaimed οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ: meaning that this was a more complete healing than they had ever seen before. The difficulty has arisen mainly from forgetting that miracles, as

such, are no test of truth, but have been permitted to, and prophesied of, false religions and teachers. See Exodus vii. 22. viii. 7. Matt. xxiv. 24, &c. Deut. xiii. 1—5. There is an important passage in Justin Martyr, Dial. with Trypho, p. 311, B. as follows:—κατὰ γὰρ τοῦ νόματος αὐτοῦ τούτου τοῦ υἱοῦ τοῦ θεοῦ . . . . . πᾶν δαιμόνιον ἐξορκιζόμενον νικᾷται καὶ ὑποτάσσεται. ἐὰν δὲ κατὰ παντὸς ὀνόματος τῶν παρ' ὑμῖν γεγεννημένων ἡ βασιλείων, ἡ δικαίων, ἡ προφητῶν, ἡ πατριαρχῶν ἐξορκίζητε ὑμείς, οὐχ ὑποταγήσεται οὐδὲν τῶν δαιμονίων. ἀλλ' εἰ ἄρα ἐξορκίζοι τις ὑμῶν κατὰ τοῦ θεοῦ. Ἀβραὰμ καὶ θεοῦ Ἰσαὰκ, καὶ θεοῦ Ἰακώβ, ὥς ὑποταγήσεται. Irenæus (cited by Grotius) says that "huius invocatione etiam ante adventum Domini nostri salvabantur homines a spiritibus nequissimis, et a dæmoniis universis," and adds, "Judei usque nunc hac ipsa invocatione dæmonas fugant."—ὑμῶν κριταί] your judges, in the sense of convicting you of partiality.—28. ἐν πνεύματι θ.] = ἐν δακτύλῳ θ., Luke: see Exod. viii. 19.—ἔφθασεν ἐφ' ὑ. 'is already upon you,' i. e. before you looked for it.—29.] Luke has the word ἰσχυρότερος applied to the spoiler in this verse; a title given to our Lord by the Baptist, Luke iii. 16. Matt. iii. 11, and also in prophecy, Isa. xl. 10 (Heb.), (μετὰ ἰσχύος, LXX.) See also Isa. liii. 12 (LXX.) Isa. xlix. 24, 25. See note on Luke xi. 21, which is the fuller report of this parabolic saying.—30.] These words have been variously understood. Chrysostom and Euthymius understand them to refer to the devil: Bengel, Schleiermacher, and Neander, to the Jewish exorcists named above. Grotius and others understand it as merely a general proverb, and the ἐμοῦ to mean 'any one,' and here to apply to Satan, the sense being, 'If I do not promote Satan's kingdom, which I have proved that I do not, then I must be his adversary.' But this is on all accounts improbable: see

m ch. iii. 12 al. <sup>m</sup> συνάγων μετ' ἐμοῦ <sup>n</sup> σκορπίζει. <sup>31</sup> διὰ τοῦτο λέγω ὑμῖν B C D  
 n Luke xi. 23.  
 John x. 12.  
 2 Kings xxii.  
 15.  
 o ch. ix. 2 al.  
 Isa. xxii. 14.  
 Πᾶσα ἁμαρτία καὶ βλασφημία ° ἀφεθήσεται \* τοῖς ἀνθρώ-  
 ποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται  
 [τοῖς ἀνθρώποις]. <sup>32</sup> καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ  
 υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ  
 τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν

τοῖς ἀνθρ. (second) om. B 7 al v. Copt. Arm. Æth. Hil. Cyr. txt C D c.—32. for  
 οὐκ ἀφ., οὐ μὴ ἀφεθῇ B. txt C D abcv Cypr.—for τοῦτω τῷ, τῷ νῦν E F G L M S V

below on συνάγων and σκορπίζει. ~~1 be-~~  
 lieve Stier is right in regarding it as a saying  
 setting forth to us generally the entire and  
 complete disjunction of the two kingdoms,  
 of Satan and God. There is and can be in  
 the world no middle party: they who are  
 not with Christ, do not gather with Him,—  
 are against Him and His work, and as far  
 as in them lies are undoing it. See Rom.  
 viii. 7. And thus the saying connects itself  
 with the following verse:—this being the  
 case, διὰ τοῦτο λέγω ὑμῖν,—the sin of an  
 open belying of the present power of the  
 Holy Spirit of God working in and for His  
 Kingdom assumes a character surpassingly  
 awful. This saying is no way inconsistent  
 with that in Mark ix. 40. Luke ix. 50.  
 That is not a conversion of this, for the  
 terms of the respective propositions are not  
 the same. See note on Mark ix. 40.—As  
 usual, this saying of our Lord reached fur-  
 ther than the mere occasion to which it  
 referred, and spoke forcibly to those many  
 half-persuaded hesitating persons who flat-  
 tered themselves that they could strike out  
 a line avoiding equally the persecution of  
 men—and the rejection of Christ. He in-  
 formed them (and informs us also) of the  
 impossibility of such an endeavour.—In the  
 συνάγων there is an allusion to the idea of  
 gathering the harvest: see ch. xiii. 30.  
 John xi. 52; and for σκορπίζει, John x. 12,  
 in all which places the words exactly bear  
 out their sense here.—31, 32. διὰ τοῦτο]  
 because this is the case, see last note. The  
 distinction in these much-controverted  
 verses seems to be, between (1) that sin  
 which arises from culpable ignorance and  
 sensual blindness, as that of the fool who  
 saith in his heart 'There is no God,'—  
 of those who, e. g. Saul of Tarsus, opposed  
 Jesus, as not being the Christ; which per-  
 sons, to whatever degree their sin may un-  
 happily advance, are capable of enlighten-  
 ment, repentance, and pardon:—and (2)  
 those who, acknowledging God, and seeing  
 His present power working by His Holy  
 Spirit, openly oppose themselves to it, as  
 did, or as were very near doing, (for our  
 Lord does not actually imply that they had

incurred this dreadful charge,) these Pha-  
 risees. They may as yet have been under  
 the veil of ignorance; but this their last  
 proceeding, in the sight of Him who knows  
 the hearts, approximated very near to, or  
 perhaps reached, this awful degree of guilt.  
 The principal misunderstanding of this pas-  
 sage has arisen from the prejudice which  
 possesses men's minds owing to the use of  
 the words, 'the sin against the Holy Ghost.'  
 It is not one particular act of sin which is  
 here condemned, but a state of sin, and  
 that state a wilful determined opposition to  
 the present power of the Holy Spirit. The  
 declaration, in substance, often occurs in  
 the N. T. See 1 John v. 16, and note on  
 ἁμαρτία there. 2 Tim. iii. 8. Jude 4. 12,  
 13. Heb. x. 26—31. vi. 4—8. Euthymius  
 expands the sense well and clearly: ὃς  
 μὲν ἂν ἁμάρτη κατὰ τῆς ἀνθρωπότητος  
 μου, φησί, τούτέστιν, ὅστις ἂν εἴπῃ βλάσ-  
 φημον λόγον κατ' αὐτῆς, . . . . . ὁ  
 τοιοῦτος συγγνωσθήσεται πάντως, ὃς οὐκ  
 ἐθελοκακήσας, ἀλλ' ἐν ἀγνοίᾳ τῆς ἀλη-  
 θείας βλασφημήσας· ὁ δὲ βλέπων τὰς  
 θεοπρεπτεῖς μου ἐνέργειας, ἅς μόνος δύνα-  
 ται ποιεῖν ὁ θεὸς, καὶ τῷ Βελλεβοῦλ ταύ-  
 τας ἐπιγραφόμενος, ὡς καὶ ὑμεῖς νῦν, καὶ  
 οὕτω βλασφημῶν κατὰ τοῦ πνεύματος  
 τοῦ ἁγίου, ἤτοι κατὰ τῆς θεότητος (ταύ-  
 την γὰρ νῦν καλεῖ πνεῦμα ἅγιον (?))  
 οὗτος, ὡς ἐθελοκακήσας προδότης, καὶ ἐν  
 γνώσει καθυβρίσας τὸν θεόν, καὶ ἀναπο-  
 λόγητα πλημμελήσας, οὐ συγχωρηθήσε-  
 ται.—No inference can be drawn from the  
 words οὐδὲ ἐν τῷ μέλλοντι—with regard to  
 forgiveness of sins in a future state. Sin  
 forgiven is forgiven καὶ ἐν τούτῳ τῷ  
 αἰῶνι καὶ ἐν τῷ μέλλοντι both in its guilt  
 and power, and in its consequences after  
 judgment: sin unforgiven, is forgiven οὐδὲ  
 ἐν τούτῳ τῷ αἰῶνι οὐδὲ ἐν τῷ μέλλοντι  
 neither in its guilt and power here, nor in its  
 consequences after judgment.—Olshausen  
 remarks that a parallel on the other side is  
 found in Matt. x. 41, 42, where the recog-  
 nition of Divine power in those sent from  
 God is accompanied with promise of eternal  
 reward. He himself however understands  
 the passage (as many others have done) to

τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. <sup>33</sup> ἢ <sup>ρ</sup> ποιήσατε τὸ <sup>ρ</sup> p = John viii. 53.  
 δένδρον <sup>q</sup> καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε <sup>q</sup> q ch. vii. 17.  
 τὸ δένδρον <sup>q</sup> σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ  
 γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. <sup>34</sup> <sup>τ</sup> γεννήματα <sup>r</sup> r ch. iii. 7. xxiii. 33.  
 ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροῖ ὄντες; ἐκ <sup>s</sup> s J Josh. xv. 14. J L. Mark viii. 8. 2 Cor vi. 1. 14 only. Eccl. ii. 15.  
 γὰρ τοῦ <sup>s</sup> περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.  
<sup>35</sup> ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ <sup>t</sup> θησαυροῦ <sup>t</sup> t ch. ii. 11. Isa. xxxiii. 6.  
<sup>u</sup> ἐκβάλλει [τὰ] ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ <sup>u</sup> u ver. 21. ch. xiii. 52. Luke x. 35.  
 πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. <sup>36</sup> λέγω δὲ ὑμῖν  
 ὅτι πᾶν ῥῆμα <sup>x</sup> ἄργον, ὃ [ἐάν] <sup>\*</sup> λαλήσωσιν οἱ ἄνθρωποι,  
<sup>y</sup> ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν <sup>z</sup> ἡμέρᾳ κρίσεως. <sup>37</sup> ἐκ  
 γὰρ τῶν λόγων σου <sup>a</sup> δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου  
<sup>b</sup> καταδικασθήσῃ. <sup>38</sup> Τότε <sup>c</sup> ἀπεκρίθησαν <sup>†</sup> αὐτῷ <sup>†</sup> τινες τῶν  
 γραμματέων καὶ Φαρισαίων λέγοντες Διδάσκαλε θέλομεν

many mss. Ath. Bas. Cyr. txt BD Orig. and K X (τῷ αἰ. τοῦ.). — 35. rec. aft. *θησ.* ins. *τῆς καρδίας* with L and many const. mss. and Clem. Orig. Ath. Basil. Arm., but om. B C D E F K S U V X 19 al. Syrr. Orig. Chrys. Lucif. Hil. — *τὰ* om. B D E G K M S X V 19 Theophyl. ins. C. — 36. *ἐάν* om. BD *abcd* Iren. Cyr. ins. C Orig. — *λαλήσουσιν* C. *λαλοῦσιν* D d. txt B *abcv* Orig. — 37. for *καὶ*, ἢ D ac Hil. txt B C bd Orig. Cyr. — 38. rec. om. *αὐτῷ*, but ins. B C D L M 7 al. *abcv* Syr. Copt. Æth. Arm. Chrys. — *καὶ* Φ. om. B 2. ins. C D *abc* Orig. — 40. ἦν om. D. —

imply forgiveness on repentance in the imperfect state of the dead before the judgment, and considers it to be cognate with 1 Pet. iii. 18. In the entire silence of Scripture on any such a doctrine, every principle of sound interpretation requires that we should resist the introduction of it on the strength of two difficult passages, in neither of which does the plain construction of the words require it.—The expressions *αἰὼν οὗτος* (= ὁ νῦν αἰὼν, Tit. ii. 12. 2 Tim. iv. 10; *καιρὸς οὗτος*, Mark x. 30; *αἰὼν τοῦ κόσμου τούτου*, Eph. ii. 2; *αἰὼν ἐνεστώς πονηρὸς*, Gal. i. 4) and *αἰὼν μέλλον* (= *αἰὼν ὁ ἐρχόμενος*, Mark x. 30; *αἰὼν ἐκείνος*, Luke xx. 35; *αἰῶνες ἐπερχόμενοι*, Eph. ii. 7) were common among the Jews, and generally signified respectively the time before and after the coming of the Messiah. In the N. T. these significations are replaced by—the present life, and that to come: the present mixed state of wheat and tares, and the future completion of Messiah's Kingdom after the great harvest. The expression *κόσμος μέλλων* is not found.—*αἰὼν μέλλων*, &c., seem to differ from *βασιλ. τ. οὐρανῶν* or *τ. θεοῦ*, in never being spoken of, or as in, individuals, but as an age of time belonging to the universal Church. — 33, 34.] *ποιήσατε*, 'ponite,' 'represent... as.' See ref. The same sense occurs Xenoph. Anab. v. 7, 9: *ποιῶ δὲ ὑμᾶς ἐξ-*

*απατηθέντας καὶ καταγοητευθέντας ἐπ' ἐμοῦ ἦκεν εἰς φάσιν.* This verse resumes again the leading argument, and sets forth the inconsistency of the Pharisees in representing Him as in league with evil, whose works were uniformly good. But the words have a double reference: to our Lord Himself, who could not be evil, seeing that His works were good; and (which leads on to the next verse) to the Pharisees, who could not speak good things, because their works were evil. — 35—37.] The treasure spoken of is that inner storehouse of good and evil only seen by God and (partially) by ourselves. (*τῆς καρδίας* is a gloss which has found its way into the text. See var. readings.) And on that account—because words, so lightly thought of by the world and the careless, spring from the inner fountains of good and ill, therefore they will form subjects of the judgment of the great day, when the whole life shall be unfolded and pronounced upon. See James iii. 2—12.—36. *ῥῆμα ἄργον* is nom. absolute, as ch. x. 14, 32. — 37.] The *λόγος* being the *περίσσευμα τῆς καρδίας*, is a specimen of what is within; is the outward utterance of the *man*, and on this ground will form a subject of strict inquiry in the great day, being a considerable and weighty part of our works.—38.] Luke (xi. 15, 16) places the accusation of casting out devils by Beelzebub and this request together, and then the discourse



d Isa. vii. 11, 14. Jer. x. 2.  
 e Rom. vii. 3.  
 f Jam. iv. 4.  
 g Ezek. xvi. 38.  
 h Hosea iii. 1.  
 i Mal. iii. 5.  
 j JONAH i. 17.  
 k Eccl. v. 15.  
 l = here only.  
 m Jon. ii. 4.  
 n JON. iii. 5.  
 o Ps. i. 5.  
 p Wisd. ix. 16.  
 q Rom. xiv. 23.  
 r 2 Tim. ii. 26.  
 s ch. xviii. 20.  
 t 1 Cor. xv. 14.  
 u 2 Chron. xxv. 5.  
 v 2 CHRON. ix. 1.  
 w Isa. xxvi. 19.

ἀπὸ σοῦ <sup>d</sup> σημεῖον ἰδεῖν. <sup>39</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς BCD  
 Γενεὰ πονηρὰ καὶ <sup>e</sup> μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον  
 οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.  
<sup>40</sup> ὥς περ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς  
 ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου  
 ἐν τῇ <sup>f</sup> καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.  
<sup>41</sup> ἄνδρες Νινευῖται <sup>h</sup> ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς  
 γενεᾶς ταύτης καὶ <sup>i</sup> κατακρινοῦσιν αὐτήν, ὅτι μετενόησαν  
 εἰς τὸ <sup>k</sup> κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.  
<sup>42</sup> βασιλίσσα νότου <sup>n</sup> ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς

41. for εἰς, ἐπὶ L. — 42. B D E G K M S V and many mss. have Σολομώνος. txt C. — follows. It seems that the first part of the discourse gave rise, as here related, to the request for a sign (from Heaven); but, as we learn from Luke, on the part of different persons from those who made the accusation. In consequence of our Lord declaring that His miracles were wrought by the Holy Ghost, they wish to see some decisive proof of this by a sign, not from Himself, but *from Heaven*.—The account in ch. xvi. 1—4 manifestly relates to a different occurrence: see notes there. See John vi. 30, 31. xii. 28. — 39.] *μοιχαλὶς* (see reff.), because they had been the peculiar people of the Lord, and so in departing from Him had broken the covenant of *marriage*, according to the similitude so common in the prophets.—The expression *σημεῖον οὐ δοθ.* αὐτῇ does not, as De Wette maintains, exclude our Lord's miracles from being *σημεῖα*: but is the direct answer to their request in the sense in which we know they used *σημεῖον*, 'a sign, not wrought by Him, and so able to be suspected of magic art, but one from Heaven.' Besides, even if this were not so, how can the refusing to work a miracle *to satisfy them*, affect the nature or signification of those wrought on different occasions, and with a totally different view? And yet on ground like this it is (De Wette, vol. i. p. 147) that rationalistic systems are built.—*τί οὖν; οὐκ ἐποίησεν ἑκτοτε σημεῖον; ἐποίησεν, ἀλλ' οὐ εἰς αὐτοὺς; πεπωρωμένοι γὰρ ἦσαν· ἀλλὰ διὰ τὴν τῶν ἄλλων ὥφελειαν.* Euthym. in loc.—The *sign of Jonas* is the most remarkable foreshadowing in the O. T. of the resurrection of our Lord. It was of course impossible that His resurrection should be represented by an actual resurrection, as His birth was by births (Isaac, Samson, Samuel, Mahershalalhashbaz), and His death by deaths (Abel), the substitute for Isaac; Zachariah the prophet; the daily and occasional sacrifices); so that we find the events symbolic of His resurrection (Jo-

seph's history; Isaac's sacrifice; Daniel's and Jonah's deliverance), representing it in a figure (Heb. xi. 19, ἐν παραβολῇ). In the case before us the figure was very remarkable, and easily to be recognized in the O. T. narrative. For Jonah himself calls the belly of the sea-monster *הַבֶּטֶן* (Jon. ii. 2), 'the belly of Hades,' = *καρδία τῆς γῆς* here. And observe, that the type is not of our Lord's *body being deposited in the tomb* of Joseph of Arimathea, for neither could that be called 'the heart of the earth,' nor could it be said that 'the Son of Man' was there during the time; but of our Lord's *personal descent into the place of departed souls*;—see Eph. iv. 9. 1 Pet. iii. 19, and note on Luke xxiii. 43. — 40.] If it be necessary to deal with a matter so frivolous as the making good of the three days and nights during which the Lord was in the heart of the earth, it must be done by having recourse to the Jewish method of computing time. In the Jerusalem Talmud (cited by Lightfoot) it is said "that a day and night together make up a *הַיּוֹם* (a *νυχθήμερον*), and that any part of such a period is counted as the whole." See 1 Sam. xxx. 12, 13. Hos. vi. 2. — 41.] In this verse is no reference to the *sign of Jonas spoken of above*, but to a different matter, another way in which he should be a sign to this generation. See Luke xi. 30 and note. (But the preaching of Jonas to the Ninevites was a sign after *his* resurrection; so shall the preaching of the Son of Man by His Spirit in His Apostles be after His resurrection. Stier.)—*πλεῖον Ἰωνᾶ ὧδε . . . πλεῖον Σολ. ὧδε . . .* No matter so worthy of arousing repentance had ever been revealed or preached as the Gospel: no matter so worthy of exciting the earnest attention of all. And the Lord *Himself*, the Announcer of this Gospel, is greater than all the sons of men: His *preaching*, greater than that of Jonah: His *wisdom*, than that of Solomon. — 42. *βασιλίσσα νότου*] Jo-



γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν, ὅτι ἦλθεν ἐκ τῶν  
 °περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος, καὶ  
 ἰδοὺ πλεῖον Σολομῶντος ᾧδε. 43<sup>o</sup> Όταν δὲ τὸ <sup>o</sup>ἄκαθαρτον  
<sup>o</sup>πνεῦμα ἐξέλη ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' <sup>o</sup>ἀνύ-  
 BCDZ δρων τόπων ζητοῦν ἰανάπανσιν, καὶ οὐχ ἰερίσκει.  
 41<sup>o</sup> τότε λέγει <sup>o</sup>Ἐπιστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον.  
 καὶ ἐλθὼν εὑρίσκει ἰσχυλάζοντα, <sup>o</sup>σεσαρωμένον καὶ  
<sup>o</sup>κεκοσμημένον. 45<sup>o</sup> τότε πορεύεται καὶ παραλαμβάνει μεθ'  
 ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελ-  
 θόντα κατοικεῖ ἐκεῖ, καὶ γίνεται <sup>o</sup>τὰ ἔσχατα τοῦ ἀνθρώπου  
 ἐκείνου χεῖρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ  
 ταύτῃ τῇ πονηρᾷ.

44. ὑποστρέψω Z. txt (aft. οἶκ. μ. B D) B C D.—ἐλθὼν D E. txt B C.—σχο. καὶ C.  
 τὸν οἶκον σχολ. D.—45. εἰσελθὼν K L 9.—46. ἔτι om. D L Z Orig.—ἐἰ om. B 2 *abc*  
*sephus*, Ant. viii. 6, 5, calls her τὴν τῆς  
*Λιγύπτου καὶ τῆς Αἰθιοπίας τότε βασι-*  
*λεύουσιν γυναῖκα*, i.e. of Meroe (whose  
 queens were usually called Candace. Plin.  
 Hist. vi. 29). Abyssinian tradition agrees  
 with this account, calls her Maqueda, and  
 supposes her to have embraced the Jewish  
 religion in Jerusalem. The Arabians on  
 the other hand also claim her, calling her  
 Balkis (Koran, c. xxvii., cited by Winer),  
 which latter view is probably nearer the  
 truth, Sheba being a tract in Arabia Felix,  
 near the shores of the Red Sea, near the  
 present Aden (see Plin. vi. 23), abounding  
 in spice and gold and precious stones.—  
 43.] This important parable, in the simili-  
 tude itself, sets forth to us an evil spirit  
 driven out from a man, wandering in his  
 misery and restlessness through desert  
 places, the abodes and haunts of evil spi-  
 rits (see Is. xiii. 21, 22. xxxiv. 14), and at  
 last determining on a return to his former  
 victim, whom he finds so prepared for his  
 purposes, that he associates with himself  
 seven other fiends, by whom the wretched  
 man being possessed, ends miserably. In  
 its interpretation we may trace three dis-  
 tinct references, each full of weighty in-  
 struction. (1) The direct application of the  
 parable is to the Jewish people, and the  
 parallel runs thus:—The old demon of ido-  
 latri brought down on the Jews the Baby-  
 lonish captivity, and was cast out by it.  
 They did not after their return fall into it  
 again, but rather endured persecution, as  
 under Antiochus Epiphanes. The empty-  
 ing, sweeping, and garnishing may be traced  
 in the growth of Pharisaic hypocrisy and  
 the Rabbinical schools between the return  
 and the coming of our Lord. The re-pos-  
 session by the one, and accession of seven  
 other spirits more malicious (*πονηρότερα*)

than the first, hardly needs explanation.  
 The desperate infatuation of the Jews after  
 our Lord's ascension, their bitter hostility  
 to His Church, their miserable end as a  
 people, are known to all. Chrysostom, who  
 gives in the main this interpretation, notices  
 their continued infatuation in his own day;  
 and instances their joining in the impieties  
 of Julian. (2) Strikingly parallel with this  
 runs the history of the Christian Church.  
 Not long after the Apostolic times, the  
 golden calves of idolatry were set up by the  
 Church of Rome. What the effect of the  
 captivity was to the Jews, that of the Re-  
 formation has been to Christendom. The  
 first evil spirit has been cast out. But by  
 the growth of hypocrisy, secularity, and  
 rationalism, the house has become empty,  
 swept, and garnished: swept and garnished  
 by the decencies of civilization and disco-  
 veries of secular knowledge, but empty of  
 living and earnest faith. And he must read  
 prophecy but ill, who does not see under  
 all these seeming improvements the prepa-  
 ration for the final development of the man  
 of sin, the great re-possession, when ido-  
 latri and the seven *πνεύματα πονηρότερα*  
 shall bring the outward frame of so-called  
 Christendom to a fearful end. (3) Another  
 important fulfilment of the prophetic para-  
 ble may be found in the histories of indi-  
 viduals. By religious education or impres-  
 sions, the devil has been cast out of a man;  
 but how often do the religious lives of men  
 spend themselves in the sweeping and gar-  
 nishing (see Luke xi. 39, 40), in formality  
 and hypocrisy, till utter emptiness of real  
 faith and spirituality has prepared them for  
 that second fearful invasion of the Evil One,  
 which is indeed worse than the first! (See  
 Heb. vi. 4. 6. 2 Pet. ii. 20—22.)

46—59.] Mark iii. 31—35. Luke viii. 19—

46 \* Ἐπὶ [δὲ] αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ ἡ BCDZ  
 z Luke ix. 9. μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰσθήκεισαν ἔξω ἡ ζητοῦντες  
 xlii. 24. John αὐτῷ λαλήσαι. 47 εἶπε δὲ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ  
 iv. 23. οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλήσαι.  
 a ch. xxvi. 26 and tell. 48 ὁ δὲ ἀποκριθεὶς εἶπε τῷ \* εἰπόντι αὐτῷ Τίς ἔστιν ἡ  
 b Exod. xiv. 21. μήτηρ μου, καὶ τίνες ἄ εἰσὶν οἱ ἀδελφοί μου; 49 καὶ  
 c Ps. cxlii. 10. ἔκτεινας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν  
 d Deut. xxxii. 44. Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. 50 ὅστις γὰρ ἂν  
 e 3 Kings iv. 29. f Noh. vii. 1. ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός  
 g Mark vi. 32 al. μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.  
 h constr. ch. xlii. 28. Acts x. 17. XIII. 1 Ἐν [δὲ] τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς  
 i 3 Kings iv. 32. [τὸ] πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἔπ  
 k Eph. iv. 28. 1 Thess. v. 24. iii. 6 al. τὸν αἰγιαλὸν εἰσθήκει. 3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν  
 l Ps. cxlix. 7. 1 παραβολαῖς, λέγων Ἰδοὺ ἐξῆλθεν ὁ σπείρων 1 τοῦ

Arm. txt C.—47. om. B L 4. ins. CDZ.—εἰσθήκεισαν ἔξω D.—48. for εἰπόντι, λέγοντι B D. txt C.—ἡ τίνες D.—50. ἂν om. D.—ποιῇ C. ποιήσει C. ποιεῖ (facit) D d. txt B aber.

CHAP. XIII. 1. δὲ om. B Z 2 abc Orig. ins. CD.—ἐκ τ. οἱ. Z. τ. οἱ. B. txt C.—ἀπ. τ. οἱ. om. D ab.—2. τὸ bef. πλ. om. B C L Z 9. ins. D.—3. πολλά om. L V 4 Copt.—

21. In Mark the incident is placed as here : in Luke, after the parable of the sower.—46. In Mark iii. 21 we are told that His relations went out to lay hold on Him, for they said, He is beside Himself; and that the reason of this was His continuous labour in teaching, which had not left time so much as to eat. There is nothing in this care for His bodily health (from whatever source the act may have arisen on the part of His brethren, see John vii. 5) inconsistent with the known state of his mother's mind (see Luke ii. 19. 51).—They stood ἔξω, i. e. outside the throng of hearers around our Lord; for the discourse appears to have been delivered out of doors.—Our Lord meets their message with a reproof, which at the same time conveys assurance to His humble hearers. He came for *all men*: and though He was born of a woman, He, who is the second Adam, taking our entire humanity on Him, is not on that account more nearly united to her, than to all those who are united to Him by the Spirit; nor bound to regard the call of earthly relations so much as the welfare of those whom He came to teach and to save.—It is to be noticed that our Lord, though He introduces the additional term ἀδελφὴ into His answer, does not (and indeed could not) introduce πατήρ, inasmuch as He never speaks of an earthly Father. (See Luke ii. 49).—All these characteristics of the mother of our Lord are deeply interesting, both in

themselves, and as building up, when put together, the most decisive testimony against the fearful superstition which has assigned to her the place of a goddess in the Romish mythology. Great and inconceivable as the honour of that meek and holy woman was, we find her repeatedly (see John ii. 4) the object of rebuke from her Divine Son, and hear Him here declaring, that it is one which the humblest believer in Him has in common with her.—Stier remarks (Reden Jesu, ii. 66 note), that the juxta-position of *sister* and *mother* in the mouth of the Lord makes it probable that the *brethren* also were His actual brothers according to the flesh: but see note on ch. xiii. 55.

CHAP. XIII. 1—9. Mark iv. 1—9. Luke viii. 4—8. —1. ἐν τῇ ἡμέρᾳ ἐκείνῃ] These words have been supposed to mean literally *in the same day*. But this is not necessary. The words certainly do bear that meaning in Mark iv. 35, and important consequences follow (see note there); but in Acts viii. 1 they are *as evidently* indefinite. The instances of their occurrence in John (xiv. 20. xvi. 23. 26) are not to the point, being prophetic.—ἀπὸ τῆς οἰκ. does not imply that the foregoing discourse was delivered *in a house*, as some have thought; nor does the article (any more than τὸ before πλοῖον below) imply any particular house. (See note on ix. 28.) —3. ἐν παραβολαῖς] The senses of this word

σπείρειν. <sup>1</sup> καὶ ἐν τῷ σπείρειν αὐτόν, <sup>m</sup> ἃ μὲν ἔπεσε παρὰ <sup>m ch. xxv. 15.</sup>  
τὴν ὁδὸν, καὶ ἦλθε τὰ <sup>n</sup> πετεινὰ, καὶ κατέφαγεν αὐτά. <sup>Rom. ix. 21 al.</sup>  
<sup>οὐκ μὲν . . οὐκ</sup>  
<sup>δε. Polyb. l.</sup>

7, 3.

n Deut. xiv. 19, 20 al.

σπείρει D L M X 16 Orig. Chrys. Theoph. — 4. καὶ ἐν τῷ σπείρειν om. (probably by

in the N. T. are various, and may be found in the lexicons. My present concern with it is to explain its meaning as applied to the “parables” of our Lord. (1) The *Parable* is not a *Fable*, inasmuch as the Fable is concerned only with the maxims of worldly prudence, whereas the parable conveys spiritual truth. The Fable in its form rejects probability, and teaches through the *fancy*, introducing speaking animals, or even inanimate things; whereas the Parable adheres to probability, and teaches through the *imagination*, introducing only things which may possibly happen. ἔστι παραβολὴ λόγος ὡς περὶ γινομένου, μὴ γινόμενου μὲν κατὰ τὸ ῥητόν, δυναμένου δὲ γίνεσθαι. Origen, cited by Trench on the Parables, p. 4. (2) Nor is the Parable a *Myth*: inasmuch as in Mythology the course of the story is set before us *as the truth*, and simple minds receive it as the truth, only the reflective mind penetrating to the distinction between the vehicle and thing conveyed; whereas in the Parable these two stand distinct from one another to all minds, so that the simplest would never believe in the Parable as fact. (3) Nor is the Parable a *Proverb*, though παραβολή is used for both in the N. T. (Luke iv. 23. v. 36. Matt. xv. 14, 15), and *paroimia* in John for a parable (John x. 6. xvi. 25, 29). It is indeed more like a Proverb than either of the former; being an expanded Proverb, and a Proverb a concentrated parable, or fable, or result of human experience expressed without a figure. Hence it will be seen that the Proverb ranges far wider than the parable, which is an expansion of only one particular case of a proverb. Thus ‘Physician, heal thyself’ would, if expanded, make a parable; ‘ne sus Minervam,’ a fable; ‘honesty is the best policy,’ neither of these. (4) Nor is the Parable an *Allegory*: inasmuch as in the Allegory the imaginary persons and actions are placed in the very places and footsteps of the real ones, and stand there instead of them, declaring all the time by their names or actions who and what they are. Thus the Allegory is self-interpreting, and the persons in it are invested with the attributes of those represented; whereas in the Parable the courses of action related and understood run indeed parallel, but the persons are strictly confined to their own natural places and actions, which are, in their

relation and succession, typical of higher things. (5) It may well hence be surmised what a Parable is. It is a *serious narration, within the limits of probability, of a course of action pointing to some moral or spiritual Truth* (Collatio per narratiunculam fictam, sed veri similem, serio illustrans rem sublimiorem. Unger. de Parabolis Jesu (Meyer)); and derives its force from real analogies impressed by the Creator of all things on His creatures. The great Teacher by Parables therefore is He who needed not that any should testify of man; for He knew what was in man, John ii. 25. The Parable is especially adapted to different classes of hearers at once: it is understood by each according to his measure of understanding. (See note on ver. 13.)—The seven Parables related in this chapter cannot be regarded as a collection made by the Evangelist as relating to one subject, the Kingdom of Heaven and its development: they are clearly indicated by ver. 53 to have been all spoken on *one and the same occasion*, and form indeed a complete and glorious whole in their inner and deeper sense. The first four of these parables appear to have been spoken to the multitude from the ship (the interpretation of the parable of the sower being interposed); the last three to the disciples in the house.—From the expression ἤρξατο here compared with the question of the disciples in ver. 10,—and with ver. 34,—it appears that this was the first beginning of our Lord’s teaching by parables, expressly so delivered, and properly so called. And the natural sequence of things here agrees with, and confirms Matthew’s arrangement against those who would place (as Ebrard) all this chapter before the Sermon on the Mount. He there spoke *without parables*, or mainly so; and continued to do so till the rejection and misunderstanding of His teaching led to His judiciously adopting the course here indicated, χωρὶς παρ. οὐκ ἐλάλει αὐτοῖς. The other order would be inconceivable: that after such parabolic teaching, and such a reason assigned for it, the Lord should, that reason remaining in full force, have deserted His parabolic teaching, and opened out his meaning as plainly as in the Sermon on the Mount.—3.] For the explanation of the parable see on vv. 19—23.—ὁ σπ. generic, singular of οἱ σπείροντες, a sower; he that soweth.—4.] παρὰ τ. ὁδ., by the



ο only t. <sup>5</sup> ἄλλα δὲ ἔπescen ἐπὶ τὰ <sup>ο</sup> πετρώδη, ὅπου οὐκ εἶχε γῆν BCDZ  
 πολλήν, καὶ εὐθέως <sup>τ</sup> ἔξανέτειλε <sup>α</sup> διὰ τὸ μὴ ἔχειν βάθος  
 \* γῆς. <sup>6</sup> ἡλίου δὲ <sup>τ</sup> ἀνατείλαντος <sup>5</sup> ἐκανματίσθη καὶ διὰ  
 τὸ μὴ ἔχειν ρίζαν <sup>1</sup> ἐξηράνθη. <sup>7</sup> ἄλλα δὲ ἔπescen ἐπὶ τὰς  
<sup>α</sup> ἀκάνθας, καὶ <sup>α</sup> ἀνέβησαν αἱ ἀκανθαὶ καὶ <sup>α</sup> ἀπέπνιξαν  
 αὐτά. <sup>8</sup> ἄλλα δὲ ἔπescen ἐπὶ τὴν <sup>2</sup> γῆν τὴν <sup>2</sup> καλὴν, καὶ  
<sup>α</sup> εἶδον καρπὸν ὃ μὲν ἑκατὸν ὃ δὲ ἐξήκοντα ὃ δὲ τριάκοντα.  
<sup>9</sup> ὃ ἔχων <sup>β</sup> ὅσα ἀκούειν ἀκονέτω. <sup>10</sup> καὶ προσελθόντες οἱ  
 μαθηταὶ εἶπον αὐτῷ Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς;  
<sup>11</sup> ὃ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὅτι ὑμῖν <sup>ε</sup> δέδοται <sup>δ</sup> γινῶναι  
 τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ BCD  
 δέδοται. <sup>12</sup> ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ <sup>ε</sup> περισ-  
 σευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’

mistake, for αὐτὸν is inserted after the former σείρειν) C. Orig.—5. α δὲ D.—τῆς γῆς B. txt C D.—6. ἐκανματίσθη B. txt C D (-σθησαν) Z.—7. εἰς τ. ἀκ. D 3 Orig.—ἐπνιξαν D 3.—9. ἀκούειν om. B L.—13. λαλεῖ D (corrected to ἐλάλει).—for ὅτι with

path through the field. Luke inserts καὶ κατεπατήθη. Mark after τὰ πετ.,—τοῦ οὐρανοῦ.—5.] τὰ πετρώδη (= τὴν πέτραν Luke), strong places where the native rock is but slightly covered with earth (which abound in Palestine), and where therefore the radiation from the face of the rock would cause it to spring up quickly, the shallow earth being heated by the sun of the day before.—6.] ρίζαν = ἱκμάδα Luke. If the one could have struck down, it would have found the other.—7.] ἐπὶ τ. ἀκ. = εἰς τ. ἀκ. Mark; = ἐν μέσῳ τῶν ἀκ. Luke. In places where were the roots of thorns, beds of thistles, or such like.—ἀνέβησαν . . . καὶ = συμφύεσθαι Luke; ἀπέπν. = ἀνέπν. Mark, who adds καὶ καρπὸν οὐκ ἔδωκε.—8.] εἶδον = φυν ἐποίησε Luke. After καρ. Mark inserts ἀναβαίνοντα καὶ ἀνέανοντα. Luke gives only ἑκατονταπλασίονα.—9.] is common to all three Evangelists.

10—17.] Peculiar to Matthew.—10.] οἱ μαθηταὶ = οἱ περὶ αὐτὸν σὺν τοῖς ὀδώκε Mark. This question took place during a pause in our Lord's teaching, not when He had entered the house, ver. 36. The question shows the newness of this method of teaching to the disciples. It is not mentioned in Mark; only the inquiry into the meaning of the parable just spoken: nor in Luke; but the answer implies it.—11.] The Kingdom of Heaven, like other kingdoms, has its secrets and inner councils, which strangers must not know. These are only revealed to the humble diligent hearers, ὑμῖν: to those who were immediately around the Lord with the twelve; not ἐκείνοις =

τοῖς λοιποῖς Luke, = ἐκείνοις τοῖς ἔξω Mark. (1 Cor. v. 12, 13).—οὐ δέδοται = ἐν παραβολαῖς (Luke), πάντα γίνεταί Mark.—12.] In this saying of the Lord is summed up the double force—the revealing and concealing properties of the parable. By it, he who hath,—he who not only hears with the ear, but understands with the heart, has more given to him; and it is for this main purpose undoubtedly that the Lord spoke parables: to be to His Church revelations of the truth and mysteries of His Kingdom. But His present purpose in speaking them, as further explained below, was the quality possessed by them, and declared in the latter part of this verse, of hiding their meaning from the hard-hearted and sensual. By them, he who hath not, in whom there is no spark of spiritual desire nor meekness to receive the engrafted word, has taken from him even that which he hath (“seemeth to have” Luke), even the poor confused notions of heavenly doctrine which a sensual and careless life allow him, are further bewildered and darkened by this simple teaching, into the depths of which he cannot penetrate so far as even to ascertain that they exist. No practical comment on the latter part of this saying can be more striking, than that which is furnished to our day by the study of the German rationalistic commentators; while at the same time I rejoice to see the fulfilment of the former in the commentaries of Olshausen, Neander, Stier, and Trench. In ch. xxv. 29 the fuller meaning of this saying as applied not only to hearing, but to the whole spiritual life, is brought out by the



αὐτοῦ. <sup>13</sup> διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιούσι. <sup>14</sup> καὶ ἡ ἀναπληροῦνται [ἐπ'] αὐτοῖς ἡ προφητεία <sup>f</sup> 1 Esdr. i. 57. <sup>1</sup> Thess. ii. 16. <sup>g</sup> Isa. vi. 9. Ἰσαΐου ἡ λέγουσα <sup>g</sup> Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδῃτε. <sup>15</sup> <sup>h</sup> ἔπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἠέκαμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσι καὶ τῇ καρδίᾳ \* συνιῶσι καὶ <sup>k</sup> ἐπιστρέψωσι, καὶ <sup>†</sup> ἰάσονται αὐτούς. <sup>16</sup> ὅμων δὲ <sup>l</sup> μακάριοι οἱ <sup>1</sup> ὀφθαλμοὶ ὅτι <sup>1</sup> βλέπουσι, καὶ τὰ <sup>m</sup> ὦτα ὅμων ὅτι <sup>m</sup> ἀκούει. <sup>17</sup> ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφητῆται καὶ δίκαιοι ἐπέθυμῃσαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. <sup>18</sup> ὁμοίως οὖν ἀκούσατε τὴν παραβολὴν τοῦ \* σπειρόντος. <sup>19</sup> <sup>n</sup> παντὸς

indicatives, ἵνα with subjunctives, D abc Iren.—14. for ἀναπλ., τότε πληρωθήσεται D c.—ἐπ' om. B C F G K L S V 19 Syr. Bas. Chrys. Theophyl. txt D b Iren.—τοῦ Ἰσ. λέγοντος D abc. aft. Ἰσ. ins. πορεύθητι καὶ ἐπὶ τῷ λαῷ τούτῳ D abcd.—ἀκούσητε . . . βλίσψητε E F G M V 6 Orig. ἀκούσατε B\*.—15. τοῖς ὀφθαλμοῖς (1st time) X.—συνούσι D E F K V 16. txt B C.—ἐπιστρέψουσιν K V.—rec. ἰάσονται with abc. txt B C D M S V 20.—16. aft. ὦτα om. ὅμων B abc. ins. C D v Orig.—17. for εἶδον, ἠδυνήθησαν ἰδεῖν D.—18. σπειράντος B X Syr. txt C D abcv.—19. τὸ σπειρόμενον D.—20. aft.

Lord.—13.] ὅτι βλ. οὐ βλέπουσι κ.τ.λ. = (in Mark, Luke, and below) ἵνα βλ. μὴ βλέπωσι κ.τ.λ. In the deeper view of the purpose of the parable, both of these run into one. Taking the saying of ver. 12 for our guide, we have ὅτις οὐκ ἔχει = ὅτι βλέπ. οὐ βλέπουσι,—and καὶ ὃ ἔχει, ἀρθ. ἀπ' αὐτοῦ = ἵνα βλ. μὴ βλέπωσι. The difficulties raised on these variations, and on the prophecy quoted in vv. 14, 15, have arisen entirely from not keeping this in view.—14, 15.] This prophecy is quoted with a similar reference John xii. 40, Acts xxviii. 26, 27, and Rom. xi. 8.—ἀναπληροῦνται, 'has its complete fulfilment,' its partial one having taken place in the contemporaries of the prophet. It is cited verbatim from the LXX, which changes the imperative of the Hebrew ('Make the heart of this people fat,' &c., E. V.) into the indicative, as bearing the same meaning.—ἐπαχύνθη, 'has grown fat,' from prosperity:—torpens, omni sensu carens (Simonis Lex. under τρῶψ).—βαρέως ἤκουσαν, 'have heard heavily, sluggishly, and imperfectly.'—ἠέκαμμυσαν, 'have closed (Heb. smeared over) their eyes.'—All this have they done: all this is increased in them by their continuing to do it, and all lest they should (and so that they cannot) hear, see, understand, and be saved!—ἰάσονται αὐτ. = ἀφ' ἧς αὐτοῖς τὰ ἀμαρτήματα Mark. This citation gives no

countenance to the fatalist view of the passage, but rests the whole blame on the hard-heartedness and unreadiness of the hearers, which is of itself the cause why the very preaching of the word is a means of further darkening and condemning them. (See 2 Cor. iv. 3, 4).—16, 17.] See Prov. xx. 12. These verses occur again in a different connexion, and with the form of expression slightly varied, Luke x. 23, 24. It was a saying likely to be repeated. There it is μακάρ. οἱ ὀφθ. οἱ βλέποντες ἃ βλέπετε: and for δίκαιοι we have βασιλεῖς. On the fact that prophets, &c. desired to see those things, see 2 Sam. xxiii. 5. Job xix. 23, 27; also Exod. iv. 17, and Luke ii. 29—32.

18—23.] Mark iv. 10—25. Luke viii. 9—18, who incorporate with the answer of the Lord to the request of the disciples, much of our last section.—18.] ἀκούσατε, in the sense of the verse before—hear the true meaning of, hear in your hearts. With regard to the Parable itself, we may remark that its great leading idea is that *μυστήριον τῆς βασιλείας*, according to which the grace of God, and the receptivity of it by man, work ever together in bringing forth fruit. The seed is one and the same everywhere and to all: but seed does not spring up without earth, nor does earth bring forth without seed; and the success or failure of the seed is the consequence of the adapta-

ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος<sup>1</sup> B C D  
 ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ  
 καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.  
<sup>20</sup> ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον  
 ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· <sup>21</sup> οὐκ  
 ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ <sup>1</sup> πρὸς καιρὸς ἐστι, γενο-  
 μένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς <sup>2</sup> σκαν-  
 δαλίζεται. <sup>22</sup> ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν

<sup>1</sup> Job xix. 28.  
<sup>2</sup> Heb. xi. 25.  
<sup>3</sup> 2 Cor. iv. 184.  
<sup>4</sup> Sir. xxiii. 8.

λόγον (1st time) ins. μου X. — 22. for σπ., σπειρόμενος D acd.—aft. αἰῶνος om. τούτου

tion to its reception, or otherwise, of the spot on which it falls. But of course, on the other hand, as the inquiry, 'Why is this ground rich, and that barren?' leads us up into the creative arrangements of God,—so a similar inquiry in the spiritual interpretation would lead us into the inscrutable and sovereign arrangements of Him who 'preventeth us that we may have a good will, and worketh with us when we have that will' (Art. X. of the Church of England). —19.] In Luke we have an important preliminary declaration, implied indeed here also: ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. This word is in this parable especially meant of the word *preached*, though the word *written* is not excluded: nor the word *unwritten*—the providences and judgments, and even the creation, of God. (See Rom. x. 17, 18.) The similitude in this parable is alluded to in 1 Pet. i. 23. Jam. i. 21.—The sower is first the Son of Man (ver. 37), then His ministers and servants (1 Cor. iii. 6) to the end. He sows over all the field, unlikely as well as likely places; and commands His sowers to do the same, Mark xvi. 15. Some, Stier says, (Reden Jesu, ii. 88,) have objected to the Parable a want of truthful correspondence to reality, because sowers do not thus waste their seed by scattering it where it is not likely to grow; but as he rightly answers—the simple idea of the parable must be borne in mind, and its limits not transgressed—'a sower went out to sow'—his sowing—sowing over all places, is the idea of the parable. We see him only as a *sower*, not as an *economist*. The parable is not about *Him*, but about the *seed* and *what happens to it*. He is the fit representative τοῦ ἐκδόντος θεοῦ πᾶσιν ἀπλῶς, καὶ οὐκ ὀνειδίζοντος, James i. 5.—καὶ μὴ συνιέντος is peculiar to Matthew, and very important; as in Mark and Luke this first class of hearers are without any certain index to denote them. The *reason* of μὴ συνιέντος is clearly set forth by the parable: the heart is hardened, trodden down; the seed cannot penetrate.

—ὁ πονηρὸς = ὁ Σατανᾶς (Mark, who also inserts εὐθείως), = ὁ διάβολος (Luke). The parable itself is here most satisfactory as to the *manner* in which the Evil One proceeds. By fowls of the air—passing thoughts and desires, which seem insignificant and even innocent—does Satan do his work, and rob the heart of the precious seed. Luke adds the purpose of Satan in taking away the word: ἵνα μὴ πιστεύσαντες σωθῶσιν.—ὁ . . . σπαρεῖς: not 'he that received seed by the way side,' but 'he that was sown by the way side.' This is not a confusion of similitudes, but a *deep truth*. The seed sown, springing up in the earth, *becomes the plant*, and bears the fruit, or fails of bearing it; it is therefore the representative, when sown, of the individuals of whom the discourse is. (And though in this first case it does not spring up, yet the same form of speech is kept up: throughout they are οἱ σπαρέντες, as, when the question of bearing fruit comes, they must be. We are said to be ἀναγεγεννημένοι διὰ λόγον ζῶντος θεοῦ 1 Pet. i. 23. It takes us up into itself, as the seed the earth, and we become a new plant, a *καὶνὴ κτίσις*. — 20, 21.] In this case the surface of the mind and disposition is easily stirred, soon excited: but beneath lies a heart even harder than the trodden way. So the plant, springing up under the false heat of excitement, having no root struck down into the depths of the being, is, when the real heat from without arises which is intended to strengthen and forward the *healthy-rooted* plant, withered and destroyed.—πρὸς καιρὸς ἐστι, not only 'endureth for a while,' but also 'is the creature of circumstances,' changing as they change. Both ideas are included.—γενομ. . . . σκανδ. = ἐν καιρῷ πειρασμοῦ ἀφίσταται Luke, thus accommodating themselves to that καιρὸς.—22.] In this third sort, all as regards the soil is well: the seed goes deep, the plant springs up; all is as in the next case, with but one exception, and that, *the bearing of fruit*—ἄκαρπος γίνεται = οὐ τελεσφοροῦσι Luke.

ὁ τὸν λόγον ἀκούων, καὶ ἡ <sup>τ</sup> μέριμνα τοῦ αἰῶνος [τούτου] <sup>1</sup> Sir. XXIV. 1.  
καὶ ἡ ἀπάτη τοῦ πλούτου <sup>5</sup> συμπνίγει τὸν λόγον, καὶ <sup>s</sup> || only †.  
ἄκαρπος γίνεται. <sup>23</sup> ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν <sup>t</sup> Wisd. xv. 4.  
σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ \* συνιῶν. <sup>Tit. iii. 14.</sup>  
ὃς δὴ <sup>u</sup> καρποφορεῖ καὶ <sup>x</sup> ποιῇ ὁ μὲν ἑκατὸν ὁ δὲ ἐξήκοντα <sup>u</sup> Hab. iii. 17.  
ὁ δὲ τριάκοντα. <sup>24</sup> Ἀλλην παραβολὴν <sup>y</sup> παρέθηκεν αὐτοῖς <sup>Wisd. x. 7.</sup>  
λέγων <sup>z</sup> Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπων <sup>Rom. vii. 4.</sup>  
\* σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. <sup>25</sup> ἐν δὲ <sup>Col. i. 6, 10.</sup>  
τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ <sup>x ch. iii. 10.</sup>  
<sup>y ver. 31. Ex.</sup>  
<sup>z ch. xi. 15.</sup>  
<sup>xviii. 23 al.</sup>  
<sup>= Ezek.</sup>  
<sup>xxxix. 8. Cant.</sup>  
<sup>vii. 7. Is. i. 9.</sup>

B D a Arm. txt C *bcv*. — 23. for *συνιῶν*, *συνιῖς* B D Orig. txt C.—for ὃς δὴ, τότε D *abc*. — 24. for *σπείροντι*, *σπείραντι* B M X mss. Syr. *Æth. abcv*. txt C D.—ἐν τῷ ἰδίῳ ἄγρ. D. — 25. for *ἐσπείρει*, *ἐπέσπειρε* B *abcdv* Arm. Clem. Orig. Ir. Amb.

And this because the seeds or roots of thorns are in, and are suffered to spring up in, the heart, and to overwhelm the plant. There is a divided will, a half service, which ever ends in the prevalence of evil over good (*μέριμνα* from *μερίζω*). This class is not confined to the *rich*: *πλούτος* in Scripture is not riches *absolutely*, as possessed, but riches *desired*. Mark adds *καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμῖαι*, viz. the *τὰ λοιπὰ* which shall be added to us if we seek first the Kingdom of God and His righteousness. The identity of the *seeds sown* with the individuals of these classes, as maintained above, is strikingly shown in Luke here: *τὸ δὲ εἰς τὰς ἀκάνθας πεσὺν, οὗτοί εἰσιν οἱ ἀκούσαντες* κ.τ.λ. (viii. 14).—We may notice: (I) That there is in these three classes a progress, and that a threefold one;—(1) in *time*:—the first receives a hindrance at the very outset: the seed never springs up:—the second after it has sprung up, but soon after:—the third when it has entered, sprung up, and come to maturity; or while it is so coming.—(2) in *apparent degree*. The climax is *apparently* from bad to better;—the first understand not: the second understand and feel: the third understand, feel, and practise. But also (3) in *real degree*, from bad to worse. Less awful is the state of those who understand not the word and lose it immediately, than that of those who feel it, receive it with joy, and in time of trial fall away; less awful again this last than that of those who understand, feel, and practise, but are fruitless and impure.—It has been noticed also that the first is more the fault of careless inattentive childhood; the second of ardent shallow youth; the third of worldly self-seeking age. (II) That these classes do not *exclude* one another. They are great general divisions, the outer circles of which fall into one another, as they very likely might in the field itself, in their different

combinations. — 23.] Here also the fourth class must not be understood as a decided well-marked company, excluding all the rest. For the soil is not good by nature: the natural man receiveth not the things of the Spirit of God; but every predisposition to receive them is of God:—even the shallow soil covering the rock, even the thorny soil, received its power to take in and vivify the seed, from God. So that Divine Grace is the enabling, vivifying, cleansing power throughout: and these sown on the good land are no naturally good, amiable, or pure class, but those prepared by Divine Grace—receptive, by granted receptive power. The sowing is not necessarily the first that has ever taken place: the field has been and is continually *resown*, so that the *care of the husbandman* is presupposed.—Again, no irresistible grace or absolute decree of God must be dreamt of here. God working not barely upon, but *with* man, is, as we said above, the *μυστήριον τῆς βασιλείας* here declared,—see Jer. iv. 3. Hosea x. 12. Gal. vi. 7. See Note on Luke viii. 15.—*ἑκατὸν, ἐξήκοντα, τριάκοντα*, the different degrees of faithfulness and devotedness of life with which fruit is brought forth by different classes of persons. There is no point of comparison with the different classes in the parable of the talents; for he who had five pounds yielded the *same* increase as he who had two.—*συνιῶν*, from *συνιέω*—see Lexx.

24—30.] Peculiar to Matthew. For the explanation of this parable see below, vv. 36—43.—*ὥμοιώθη . . ἀνθρώπων*, 'is like the whole circumstances about to be detailed; like the case of a man,' &c. A similar form of construction is found in ch. xviii. 23 and other parables in Matthew.—*σπείροντι* [the *present* part. is not to be pressed as meaning any thing, but is generally 'a man who sows.'—25.] *τοὺς ἀνθ.* not 'the men' belonging to the owner of the field, but 'men'



a here only f.  
b Isa. lvi. 5.  
c Gen. i. 11.  
Jam. v. 18  
(transitively).  
\* ἔσπειρε <sup>a</sup> ζιζάνια <sup>b</sup> ἀνὰ <sup>b</sup> μέσον τοῦ σίτου καὶ ἀπῆλθεν. BCD  
16 ὅτε δὲ <sup>c</sup> ἐβλάστησεν ὁ χορτός καὶ καρπὸν <sup>d</sup> ἐποίησε, τότε  
ἐφάνη καὶ τὰ <sup>a</sup> ζιζάνια. <sup>e</sup> 7 προσελθόντες δὲ οἱ δούλοι τοῦ  
οἰκοδεσπότου εἶπον αὐτῷ Κύριε, οὐχὶ καλὸν σπέρμα  
ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει <sup>f</sup> <sup>a</sup> ζιζάνια;  
28 ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς <sup>d</sup> ἄνθρωπος τοῦτο ἐποίησεν.  
οἱ δὲ δούλοι εἶπον αὐτῷ Θέλεις οὖν ἀπελθόντες <sup>e</sup> συλλέ-  
ξωμεν αὐτά; <sup>e</sup> 29 ὁ δὲ ἔφη Οὐ, <sup>f</sup> μήποτε συλλέγοντες τὰ  
ζιζάνια <sup>a</sup> ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. <sup>g</sup> 30 ἄφετε  
συναυξάνεσθαι ἀμφότερα \* μέχρι τοῦ θερισμοῦ, καὶ ἐν  
[τῷ] καιρῷ τοῦ θερισμοῦ ἔρω τοῖς <sup>i</sup> θερισταῖς Συλλέξατε  
πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ [εἰς] <sup>k</sup> <sup>h</sup> δέσμας πρὸς τὸ  
κατακαῦσαι αὐτὰ, τὸν δὲ σῖτον συναγάγετε εἰς τὴν  
ἀποθήκην μου. <sup>l</sup> 31 Ἄλλην παραβολὴν <sup>m</sup> παρέθηκεν αὐτοῖς  
λέγων Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν <sup>n</sup> κόκκῳ  
σινάπεως, ὃν <sup>o</sup> λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ  
αὐτοῦ. <sup>p</sup> 32 ὁ <sup>r</sup> μικρότερον μὲν ἐστὶ πάντων τῶν σπερμάτων·  
ὅταν δὲ αὐξηθῇ, <sup>p</sup> μεῖζον τῶν λαχάνων ἐστὶ, καὶ γίνεται  
δένδρον, ὥστε ἐλθεῖν τὰ <sup>q</sup> πετεινὰ τοῦ οὐρανοῦ καὶ <sup>q</sup> κατα-

txt C D. — 26. καὶ (2nd time) om. D *abcd*. — rec. bef. ζιζ. ins. τὰ, but om. B C D E F G K S V 10 al. Chrys. — 28. δοῦλοι om. B. ins. C D. — οὖν om. D *abc*. — συλλέξωμεν K M 20. — 29. for αὐτ. τ. σῖτ., καὶ τὸν σῖτον σὺν αὐτοῖς D Syr. — 30. for συναυξάνεσθαι, σὺν αὐξάν. L. — for μέχρι, ἕως B D. ἄχρι L Chrys. txt C. — bef. καιρῷ, om. τῷ B D G K M S V 14 al. txt C. — bef. δεσ. om. εἰς D L al. — αὐτὰ om. D *abc*. — for συναγάγ., συλλέγετε D. συναγете B. txt C. — 32. αὐξήσῃ D. — aft. μεῖζον ins. πάντων K 14 al. *abc* Syrr. Æth. Arm. Hil. Ambr. — ἐλθεῖν . . . . καὶ om. M. — 33. for

generically. — The reading ἐπέσπ. is not to be overlooked, as the word occurs nowhere else in the N. T. — ζιζάνια, apparently the dandel, or bastard wheat (*lolium album*), so often seen in our fields and by our hedge-rows; if so, what follows will be explained, that the 'tares' appeared when the wheat came into ear, having been previously not noticeable. — It appears to be an Eastern word, expressed in the Talmud by עֲדָשׁ. — Our Lord was speaking of an act of malice yet practised in the East, where persons of revengeful disposition watch the ground of a neighbour being ploughed, and in the night following sow destructive weeds. (Roberts's Oriental Illustrations, p. 541, cited by Trench on the Parables, p. 68.) — 29.] Jerome in loc. says: 'Inter triticum et zizania quod nos appellamus lolium, quamdiu herba est, et nondum culmus venit ad spicam, grandis similitudo est, et in discernendo nulla aut perdifficilis distantia.' Jerome, it must be remembered, resided in Palestine.

31, 32.] Mark iv. 30—34. Luke xiii.

18, 19. On the connexion of this parable with the two last, Chrysostom observes (Hom. in Matt. xlv. p. 483, A) ἐπειδὴ γὰρ εἶπεν, ὅτι ἀπὸ τοῦ σπόρου τρία μέρη ἀπόλλυται, καὶ σώζεται ἓν, καὶ ἐν αὐτῷ πάλιν τῷ σωζομένῳ τσαύτη γίνεται βλάβη, ἵνα μὴ λέγωσι 'καὶ τίνες καὶ πόσοι ἔσονται οἱ πιστοί;' καὶ τοῦτον ἐξαίρει τὸν φόβον, διὰ τῆς παραβολῆς τοῦ σινάπεως ἐνάγων εἰς πίστιν αὐτοὺς, καὶ δεικνὺς ὅτι πάντως ἐκταθήσεται τὸ πρῶγμα. — The comparison of kingdoms to trees was familiar to the Jews: see Daniel iv. 10—12. Ezek. xxxi. 3—9. xvii. 22—24. Ps. lxxx. 8—11. — ἀγρῷ = κήπῳ Luke. — 32. μικρότερον κτλ.] 'less than all,' not for the superlative. The words are not to be pressed to their literal sense, as the mustard seed was a well known Jewish type for any thing exceedingly small. — The mustard tree attains to a large size in Judea. Lightfoot quotes (Hor. Hebr. in l.) Hieros. Peah. fol. 20. 2. Caulis erat sinapis in Sichin, e quo enati sunt rami tres; e quibus unus decerptus cooperuit tentoriolum figuli, pro-



σκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ. <sup>33</sup> Ἄλλην παραβολὴν <sup>here and § 1. only.</sup>  
 ἐλάλησεν αὐτοῖς, Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν <sup>Gen. xviii. 6. Ezek. iv. 12. s. 3 Kings iv. 22. t Gen. xviii. 6 Aq. and Sym.</sup>  
 ζύμης, ἣν ὁ λαβοῦσα γυνὴ <sup>r</sup> ἐνέκρουσεν εἰς <sup>s</sup> ἀλεύρου <sup>t</sup> σάτα

ἐλάλησεν αὐτοῖς (which D om.), παρέθηκεν αὐτοῖς λέγων C. — 34. for οὐκ, οὐδὲν B C M

duxitque tres cabos sinapis. Rabbi Simeon ben Chalaphtha dixit, Caulis sinapis erat mihi in agro meo, in quam ego scandere solitus sum, ita ut scandere solent in ficum.— This parable, like most others respecting the kingdom of God, has a double reference— general and individual. (1) In the *general* sense, the insignificant beginnings of the kingdom are set forth: the little babe cast in the manger at Bethlehem; the Man of sorrows with no place to lay His Head; the crucified One; or again the hundred and twenty names who were the seed of the Church after the Lord had ascended; then we have the Kingdom of God waxing onward and spreading its branches here and there, and different nations coming into it. “He must increase,” said the great Fore-runner. We must beware however of imagining that the outward Church-form is this Kingdom. It has rather *reversed* the parable, and is the worldly power waxed to a great tree and the Churches taking refuge under the shadow of it. It may be, where not corrupted by error and superstition, subservient to the growth of the heavenly plant; but is not itself that plant. It is at best no more than (to change the figure) the scaffolding to aid the building, not the building itself. (2) The *individual* application of the parable points to the small beginnings of Divine grace; a word, a thought, a passing sentence, may prove to be the little seed which eventually fills and shadows the whole heart and being, and calls ‘all thoughts, all passions, all delights’ to come and shelter under it. Jerome has a comment on this parable (in loc.) too important to be passed over: Prædicatio Evangelii minima est omnibus disciplinis. Ad primam quippe doctrinam, fidem non habet veritatis, hominem Deum, Deum mortuum, et scandalum crucis prædicans. Confer hujuscemodi doctrinam dogmatibus Philosophorum, et libris eorum, splendori eloquentiæ, et compositioni sermonum, et videbis quanto minor sit cæteris seminibus sementis Evangelii. Sed illa cum creverit, nihil mordax, nihil invidum, nihil vitale demonstrat, sed totum flaccidum, marcidumque et mollium ebullit in olera et in herbas quæ cito arescunt et corruunt. Hæc enim prædicatio quæ parva videbatur in principio, cum vel in anima credentis, vel in toto mundo sata fuerit, non exurgit in olera, sed crescit in arborem.

33.] Luke xiii. 20. Difficulties have been raised as to the interpretation of this parable which do not seem to belong to it. It has been questioned whether ζύμη must not be taken in the sense in which it so often occurs in Scripture, as symbolic of *pollution* and *corruption*. See Exod. xii. 15, and other enactments of the kind, passim in the law; and Matt. xvi. 6. 1 Cor. v. 6, 7. And some few have taken it thus, and explained the parable of the *progress of corruption and deterioration* in the outward visible Church. But then, how is it said that the *Kingdom of Heaven is like this leaven*? For the construction is not the same as in ver. 24, where the similitude is to the *whole course of things related*, but answers to κόκκῳ σινάπιδος, ὃν λαβοῦσα ἄνθ.: so ζύμη, ἣν λαβοῦσα γυνή. Again if the progress of the Kingdom of Heaven be *towards corruption*, till the whole is corrupted, surely there is an end of all the blessings and healing influence of the Gospel on the world. It will be seen that such an interpretation cannot for a moment stand, on its *own* ground; but much less when we connect it with the parable preceding. The two are intimately related. That was of the inherent self-developing power of the Kingdom of Heaven as a seed containing in itself the principle of expansion; this, of the power which it possesses of penetrating and assimilating a foreign mass, till all be taken up into it. And the comparison is not only to the *power* but to the *effect* of leaven also, which has its *good* as well as its bad side, and for that good is used: viz. to make wholesome and fit for use that which would otherwise be heavy and insalubrious. Another striking point of comparison is in the fact that leaven, as used ordinarily, is a *piece of the leavened loaf* put amongst the new dough—(τὸ ζυμωθὲν ἅπαξ, ζύμη γίνεται τῷ λοιπῷ πάλιν. Chrys. Hom. xlv. p. 484, A)—just as the Kingdom of Heaven is the renewal of humanity by the Righteous Man Christ Jesus.—The Parable, like the last, has its *general* and its *individual* application: (1) in the penetrating of the *whole mass of humanity*, by degrees, by the influence of the Spirit of God, so strikingly witnessed in the earlier ages by the dropping of heathen customs and worship;—in modern times more gradually and secretly advancing, but without doubt in the end to be signally and

- <sup>u</sup> Hosea vii. 4. <sup>1</sup> Cor. v. 6. Gal. v. 9. ἰτρία, ἕως οὗ <sup>u</sup> ἐξυμώθη ὅλον. <sup>34</sup> Ταῦτα πάντα ἐλάλησεν BCD  
<sup>o</sup> Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παρα-  
 βολῆς \* οὐκ ἐλάλει αὐτοῖς, <sup>35</sup> ὅπως πληρωθῇ τὸ ρήθην διὰ  
 τοῦ προφήτου λέγοντος \* Ἀνοίξω ἐν παραβολαῖς τὸ  
 στόμα μου, <sup>y</sup> ἐρεῖξομαι κεκρυμμένα ἀπὸ <sup>z</sup> καταβολῆς  
 [κόσμου]. <sup>36</sup> Τότε ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ  
 Ἰησοῦς καὶ προεῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες  
 \* Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.  
<sup>a</sup> Job vi. 24. xii. 8. <sup>37</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὁ σπείρων τὸ καλὸν  
 σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου, <sup>38</sup> ὁ δὲ ἀγρὸς ἐστὶν  
 ὁ <sup>b</sup> κόσμος, τὸ δὲ καλὸν σπέρμα, οὗτοί ἐσιν οἱ <sup>c</sup> υἱοὶ τῆς

Clem. Orig. txt D *ab*en Orig.—35. κόσμου om. B Orig. ins. C D *ab*en.—36. for φράσον, διασάφισον B Orig. (once, but elsewhere he quotes txt). txt C D.—38. bef. υἱοὶ om. οἱ M.—39. ἐστὶν ὁ σπ. αὐτ. ὁ διάβ. B. αὐτὰ om. D.—τοῦ bef. αἰῶνος om.

universally manifested. But this effect again is not to be traced in the establishment or history of so-called Churches, but in the hidden advancement, without observation, of that deep leavening power which works irrespective of human forms and systems. (2) In the transforming power of the 'new heaven' on the whole being of individuals. "In fact the Parable does nothing less than set forth to us the mystery of regeneration, both in its first act, which can be but once, as the leaven is but once hidden; and also in the consequent (subsequent?) renewal by the Holy Spirit, which, as the ulterior working of the leaven, is continual and progressive." (Trench, p. 97.) Some, have contended for this as the sole application of the parable; but not, I think, rightly.—As to whether the γυνή has any especial meaning, (though I am more and more convinced that such considerations are not always to be passed by as nugatory,) it will hardly be of much consequence here to inquire, seeing that γυναῖκες σιτοποιοὶ would be every where a matter of course.—ἐγκρύπτω has given rise to a technical word ἐγκρυφίας signifying a leavened cake (which however Passow, Lex. explains to be a cake baked under hot ashes, thus applying the ἐγκρύπτω differently). See ref.—σάτον, שָׂטָן = the third part of an Ephah, = μύδιον καὶ ἡμισυ Ἱταλικόν, Joseph. Antt. ix. 4, 5. Three of these, an Ephah, appears to have been the usual quantity prepared for a baking: see Gen. xviii. 6. Judg. vi. 19. 1 Sam. i. 24. This being the case, we must not I think seek for any symbolical interpretation.

34, 35.] Mark iv. 3<sup>3</sup>, 34.—34. καὶ χωρ.

π. οὐκ ἐλ.] κατὰ τὸν καιρὸν ἐκείνον δηλαδὴ· πολλὰ γὰρ πολλάκις ἐλάλησεν αὐτοῖς διχα παραβολῆς. Euthym. Thus far we have our Lord's parables to the multitude: the two following ones were delivered to His disciples.—35. ὅπως πλ.] see note on ch. i. 22. The prophet, according to the superscription of Psalm lxxviii, is Asaph, so called 2 Chron. xxix. 30, LXX. The former clause of the citation is identical with the LXX: the latter = φθέγξομαι προβλήματα ἀπ' ἀρχῆς, LXX. When we find De Wette, &c. maintaining that the Psalm contains no parable, and that consequently these words can only be cited out of their context, we must remember that such a view is wholly inconsistent with any deep insight into the meaning of the Scripture record: for the whole Psalm consists of a recounting of events which St. Paul assures us τύποι ἡμῶν ἐγενήθησαν . . . τύποι συνέβαινον ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν. 1 Cor. x. 6. 11.

36—43.] Peculiar to Matthew.—38.] This verse has been variously interpreted, notwithstanding that its statements are so plain. The consideration of it will lead us into that of the general nature and place of the parable itself. The field is the world; if understood of the Church, then the Church as commensurate with the world, πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει (Mark xvi. 15). And the parable has, like the former ones, its various references to various counterworkings of the Evil One against the grace of God. Its two principal references are, (1) to the whole history of the world from beginning to end; the coming

βασιλείας, τὰ δὲ ζιζάνια εἰσὶν οἱ <sup>d</sup> υἱοὶ τοῦ πονηροῦ, <sup>39</sup> ὁ <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

B D Orig. txt C Orig. — 40. καίεται C E G K L M S V 32 al. Chrys. txt (κατακαί-  
 ονται D) B D.—aft. αἰῶνος om. τοῦτου B D P 7 abc Æth. Cyr. Ir. Hil. Lucif. Aug.

of sin into the world by the malice of the devil, the mixed state of mankind, notwithstanding the development of God's purposes by the dispensations of grace, and the final separation of the good and evil at the end. The very declaration 'the harvest is the end of the world' suggests the original sowing as the *beginning* of it. But this sowing is not in the fact, as in the parable, *one only*, but repeated again and again.—In the parable the Lord gathers as it were the whole human race into *one lifetime*, as they will be gathered in one harvest, and sets that forth as simultaneous, which has been scattered over the ages of time. But (2) as applying principally to the *βασ. τ. οὐρ.* which lay in the future and began with the Lord's incarnation, the parable sets forth to us the universal sowing of *good seed* by the Gospel: it sows *no bad seed*: all this is done by the enemy, and further we may not inquire. Soon, even as soon as Acts v. in the History of the Church, did the tares begin to appear; and remarkably coincident with the wheat bringing forth fruit (see Acts iv. 32—37). Again, see Acts xiii. 10, where Paul calls Elymas by the very name *υἱὸς διαβόλου*. And ever since, the same has been the case; throughout the whole world, where the Son of Man sows good seed, the Enemy sows tares. And it is not the office, *however much it may be the desire*, of the servants of the householder, the labourers in His field, to collect or root up these tares, to put them out of the world literally, or of the Church spiritually (save in some few exceptional cases, such as that in Acts v.); this is reserved for another time and for other hands,—for the harvest, the end; for the reapers, the angels. (3) It is also most important to notice that as the Lord here gathers up ages into one season of seedtime and harvest, so He also gathers up the various changes of human character

and shiftings of human will into two distinct classes. We are not to suppose that the wheat can never become tares, or the tares wheat: this would be to contradict the purpose of Him who willeth not the death of a sinner, but rather that he should be converted and live; and this gracious purpose shines through the command *ἀφετε συναυξάνεσθαι ἀμφοτέρα*, — let time be given (as above) for the leaven to work. As in the parable of the sower the various classes were the *concentrations of various dispositions*, all of which are frequently found in one and the same individual, so here the line of demarcation between wheat and tares, so fixed and impassable *at last*, is during the probation-time, the time of *συναύξησις*, not yet determined by Him who will have all to be saved, and to come to the knowledge of the truth. In the very first example, that of our first parents, the good seed degenerated, but their restoration and renewal was implied in the promises made to them, and indeed in their very punishment itself; and we their progeny are by nature the children of wrath, till renewed by the same grace. The Parable is delivered by the Lord as knowing all things, and describing by the final result; and gives no countenance whatever to *predestinarian error*. (4) The parable has an historical importance, having been much in the mouths and writings of the Donatists, who, maintaining that the Church is a perfectly holy congregation, denied the applicability of this Scripture to convict them of error, seeing that it is spoken not of the Church but of the world: missing the deeper truth which would have led them to see that the world *is the Church*, only over-run by these very tares.—41. *τὰ σκάνδα*,] generally understood of those men who give cause of offence, tempters and hinderers of others: Stier would rather understand it of *things*, as well as men, who are



1 ch. viii. 12. ἔσται ὁ <sup>1</sup> κλανθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>43</sup> τότε BCDP  
 m Dan. xii. 3. οἱ δίκαιοι <sup>m</sup> ἐκλάμπουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ  
 alex. πατρὸς αὐτῶν. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.  
<sup>41</sup> [Πάλιν] ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν  
 n ch. ii. 11. ὁ θησαυρὸς κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος  
 Prov. ii. 4. ἔκρυψε· καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα  
 o ch. xiv. 15. ἔχει πωλεῖ, καὶ ὁ ἀγοράζει τὸν ἀγρὸν ἐκείνον. <sup>45</sup> Πάλιν  
 Gen. xii. 57. ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ὁ ἀνθρώπῳ ἐμπόρῳ  
 Deut. i. 6. ἡ βασιλεία τῶν οὐρανῶν ὁ ἀνθρώπῳ ἐμπόρῳ  
 Isa. lv. 1. ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ὁ ἀνθρώπῳ ἐμπόρῳ  
 p ver. 28. Gen. ix. 20 al. ζητοῦντι <sup>q</sup> καλοὺς <sup>r</sup> μαργαρίτας· <sup>46</sup> \* εὐρὼν <sup>s</sup> ἐξ ἑνὸς  
 q = Gen. ii. 12. πολυτίμου μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα  
 r ch. vi. 6 f. s John xii. 3 only t.

txt C.—41. ἀποστελεῖ P.—42. βάλλουσιν D dv.—43. λάμπουσιν D Orig.—ἀκούειν om. B  
 ab Hil. ins. C D P c Orig.—44. πάλιν om. B D abeo Copt. ins. C P Hil.—τῷ om. D.—  
 for αὐν., τις D.—45. ἀνθρώπῳ om. B. ins. C D P abc Orig. Cypr.—46. ὃς εὐρὼν C P.

afterwards designated. On ver. 42, see note at ch. viii. 12.—43. ἐκλάμπουσιν] Shall shine out, (their light here being enfeebled and obscured,) as the sun from a cloud.—τοῦ πατρὸς, answering to οἱ υἱοί, ver. 38.

44—46.] Peculiar to Matthew. This and the following parable are closely connected, and refer to two distinct classes of persons who become possessed of the treasure of the Gospel. Notice that these, as also the seventh and last, are spoken not to the multitude, but to the disciples.—In this parable, a man, labouring perchance for another, or by accident in passing, finds a treasure which has been hidden in a field; from joy at having found it he goes, and selling all he has, buys the field, thus by the Jewish law becoming the possessor also of the treasure. Such hiding of treasures is common even now, and was much more common in the East (see Jer. xli. 8. Job iii. 21. Prov. ii. 4).—This sets before us the case of a man who unexpectedly, without earnest seeking, finds, in some part of the outward Church, the treasure of true faith and hope and communion with God; and having found this, for joy of it he becomes possessor, not of the treasure without the field (for that the case supposes impossible) but of the field at all hazards, to secure the treasure which is in it; i. e. he possesses himself of the means of grace provided in that branch of the Church, where, to use a common expression, he has "gotten his good:" he makes that field his own.—45.] In this parable the Lord sets before us that although in ordinary cases of finding 'the truth as it is in Jesus,' the buying of the field is the necessary prelude to becoming duly and properly possessed of it; yet there are cases, and those of a nobler kind, where such condition is not necessary.

We have here a merchantman, one whose business it is, on the search for goodly pearls; i. e. a man who intellectually and spiritually is a seeker of truth of the highest kind. "He whom this pursuit occupies, is a merchantman; i. e. one trained, as well as devoted, to business. The search is therefore determinate, discriminative, unremitting. This case, then, corresponds to such Christians only as from youth have been trained up in the way which they should go. In these alone can be the settled habits, the effectual self-direction, the convergence to one point of all the powers and tendencies of the soul, which are indicated by the illustration." (Knox's Remains, i. 460.) But as the same writer goes on to observe, even here there is a discovery, at a particular time. The person has been seeking, and finding, goodly pearls; what is true, honest, just, pure, lovely, and of good report: but at last he finds one pearl of great price—the efficacious principle of inward and spiritual life. We hear of no emotion, no great joy of heart, as before; but the same decision of conduct: he sells all and buys it. He chooses vital Christianity at whatever cost for his portion. But here is no field. The pearl is bought pure—by itself. It is found, not unexpectedly in the course of outward ordinances, with which therefore it becomes to the finder inseparably bound up: but by diligent search, spiritual and immediate, in its highest and purest form. Trench instances (Parables, p. 100) Nathanael and the Samaritan woman as examples of the finders without seeking;—Augustine, as related in his Confessions, of the diligent seeker and finder. Compare with this parable Prov. ii. 3—9, and to see what kind of buying is not meant, Isa. lv. 1. Matt. xxv. 9, 10. Also see Rev. iii. 18.

εἶχε, καὶ ἡγόρασεν αὐτόν. <sup>47</sup> Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἡ σαγήνη βληθείση εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους <sup>u</sup> συναγαγούση, <sup>48</sup> ἣν ὅτε ἐπληρώθη ἡ ἀναβιβάσαντες \* ἐπὶ τὸν αἰγιαλὸν καὶ <sup>λ</sup> καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἡ ἀγγεῖα, τὰ δὲ <sup>z</sup> σαπρὰ ἔξω ἔβαλον. <sup>49</sup> οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος. ἐξελεύσονται οἱ ἄγγελοι καὶ <sup>a</sup> ἀφοριοῦσι τοὺς t Isa. xix. 8 al. here only.  
u ch. xxv. 21.  
v Gen. xxxviii. 28.  
x iust. ch. v. 1 al.  
y 1 Kings. ix. 7.  
z ch. vi. 18.  
a Levit. xx. 5. ch. xxv. 32 al.  
B C D πονηροὺς <sup>b</sup> ἐκ μέσου τῶν δικαίων, <sup>50</sup> <sup>c</sup> καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>51</sup> [λέγει αὐτοῖς ὁ Ἰησοῦς] b Jer. xlviii. 6. c ver. 42.  
<sup>d</sup> Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ Ναὶ [κύριε]. d Hos. xiv. 10. Neh. vi. 1. 8.  
e Ezr. vii. 6. ch. xxiii. 34.  
f 1 Cor. i. 20.  
g ch. xxviii. 57. xxviii. 19. Acts xiv. 21 f. g ver. 43. h = ch. xii. 35.  
<sup>52</sup> ὁ δὲ εἶπεν αὐτοῖς Διὰ τοῦτο πᾶς <sup>e</sup> γραμματεὺς <sup>f</sup> μαθητευθεὶς [† ἐν] τῇ βασιλείᾳ† τῶν οὐρανῶν ὅμοιος ἐστὶν f ch. xxviii. 57. xxviii. 19. Acts xiv. 21 f. g ver. 43. h = ch. xii. 35.  
<sup>g</sup> ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις <sup>h</sup> ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

txt B D *abcv*.—ἐνα om. D *abd* Cyp. ins. B C P c Orig.—ἐπώλησεν D.—48. ὅτε δὲ D *ab* Ambr. Aug.—καὶ is before ἐπὶ τὸν αἰγιαλ. in C L c.—ἀν. αὐτὴν D P *abd*. txt B C *cv*.—for καλὰ, κάλλιστα D.—49. for αἰῶνος, κόσμου D.—51. λέγει Ἰησ. om. B D *abcv* Copt. Æth. Orig. txt C.—κύριε om. B D v Copt. Orig. Hil. ins. C *abc*.—52. ἐν τῇ βασιλείᾳ D M *bvn* Chrys. Iren. Hil. Ambr. Aug. τῇ βασ. B C K 11 Syr. Æth. Or. (four times) Ath. Cyr. (ten times). rec. εἰς τὴν β. with many const. MSS.—

47—52.] Peculiar to Matthew. — 47.] **σαγήνη** is a drag, or draw-net, drawn over the bottom of the water, and permitting nothing to escape it. The leading idea of this parable is the ultimate separation of the holy and unholy in the Church, with a view to the selection of the former for the master's use. We may notice that the *fishermen* are kept out of view and never mentioned: the comparison not extending to them. A net is cast into the sea and gathers of every kind (of *fish*: not of *things*, as mud, weeds, &c., as Stier supposes); when this is full, it is drawn to shore, and the good collected into vessels, while the bad (the legally unclean, those out of season, those putrid or *injured*) are cast away. This net is the Church gathering from the sea (a common Scripture similitude for nations: see Rev. xvii. 15. Is. viii. 7. Ps. lxxv. 7) of the world, all kinds (see Rev. vii. 9); and when it is full, it is drawn to the *bank* (the limit of the ocean, as the *συντέλεια* is the limit of the *αἰών*), and the *angels* (not the same as the fishers, as Olshausen maintains; for in the parable of the tares the servants and reapers are clearly distinguished) shall gather out the wicked from among the just, and cast them into everlasting punishment. It is plain that the comparison must not be strained beyond its limits, as our Lord shows us that the earthly here gives but a

faint outline of the heavenly. Compare the mere ἔξω ἔβαλον of the one with the fearful antitype of vv. 49, 50. On ver. 50 see note on ch. viii. 12. — 51, 52.] When the Lord asks, 'Have ye understood all these things?' and they answer 'Yea, Lord,' the reply must be taken as spoken from their *then standing point*, from which but little could be seen of that inner and deeper meaning which the Holy Spirit has since unfolded. And this circumstance explains the following parabolic remark of our Lord: that every *γραμματεὺς* (they in their study of the Lord's sayings answering to the then *γραμματεῖς* in their study of the Law) who is *μαθητευθεὶς*, enrolled as a disciple and taught as such, is like an householder (the Great Householder being the Lord Himself, comp. ch. xxiv. 45) who puts forth from his store new things and old; i. e. ye yourselves, scribes of the Kingdom of Heaven, instructed as ye shall fully be in the meaning of these sayings, are (shall be) like householders, from your own stores of knowledge respecting them hereafter bringing out, not only your present understanding of them, but ever new and deeper meanings.—And this is true of *πᾶς γρ. κ.τ.λ.* Every real spiritually-learned scribe of the Kingdom of Heaven is able, from the increasing stores of his genuine experimental knowledge of the word (not merely from

οὐδὲν ὁμοίον ἔχει τῇ βασιλείᾳ τῶν οὐρανῶν

<sup>53</sup> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς BCD  
 i = Gen. xii. 8. πάντα, <sup>i</sup> μετῆρην ἐκεῖθεν. <sup>54</sup> καὶ ἐλθὼν εἰς τὴν <sup>j</sup> πατρίδα  
 Aq. ch. xix. 1. αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε  
 j Jer. xxii. 10. αὐτῶν, ὥστε  
 Luke iv. 23. ἵνα ἐκπλήσσεισθαι αὐτοὺς καὶ λέγειν Πόθεν τούτῳ ἡ σοφία  
 k Wisd. xiii. 1. καὶ αἱ δυνάμεις; <sup>55</sup> οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος  
 ch. vii. 22. αὐτῆ καὶ αἱ δυνάμεις; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ  
 αὐτοῦ Ἰάκωβος καὶ \* Ἰωσῆς καὶ Σίμων καὶ Ἰούδας;

54. rec. ἐκπλήτ., but txt B C D E F G 3.—aft. τούτῳ ins. πᾶσα D.—55. for Ἰωσῆς, Ἰωσήφ B C abev Copt. Orig. Ἰωάννης D E F G M S X V Orig. (once). Ἰωσῆ S.

books, or learning, or the Bible itself, but ἐκ τοῦ θησ. αὐτοῦ), things new and old.—The διὰ τοῦτο is an expression of consequence, but not a strong one; answering nearly to our 'Well, then.'

53—58.] Mark vi. 1—6. Luke iv. 16—29 and notes.—53, 54.] τὴν πατ. αὐ., Nazareth. The connexion of this event with the preceding is direct and consecutive, and I cannot therefore with Gresswell imagine that the proceedings of ch. viii. 13—ix. 34 are to be inserted between these two verses. In Mark vi. 1 the connexion is not, as De Wette maintains (Ex. Handbuch Matt. p. 160), equally consecutive, but only definite as to place, and not to time, ἐξῆλθεν ἐκεῖθεν: which, since the events just related there, as well as here, happened in Capernaum, agrees with our text so far (see note there). The teaching was on the Sabbath (Mark).—55. οἱ ἀδελφοὶ αὐτοῦ] It is an inquiry of much interest and some difficulty who these were. After long examination of the evidence on the subject, I believe that the truth will best be attained by disencumbering the mind in the first place of all *a priori considerations*, and *traditions* (which last are very inconsistent and uncertain), and fixing the attention on the *simple testimony of Scripture itself*. I will trace the ἀδελφοὶ αὐτοῦ or ἀδ. κυρίου through the various mentions of them in the N. T., and then state the result; placing at the end of the note the principal traditions on the subject, and the difficulties attending them. (1) The expression οἱ ἀδ. αὐτοῦ occurs nine times in the Gospels, and once in the Acts. Of these the three first are in the narratives of the coming of His mother and brethren to speak with Him, ch. xii. 46. Mark iii. 31. Luke viii. 19; the two next are the present passage and its || in Mark vi. 3, where they are mentioned in connexion with His mother and sisters; the other four are in John ii. 12. vii. 3. 5. 10, in the first of which He and his mother and brethren and disciples are related to have gone down to Capernaum: and in the three last His brethren

are introduced as urging Him to show Himself to the world, and it is stated that they did not believe on Him. The last is in Acts i. 14, where we read that the Apostles continued in prayer and supplication with the women, and with Mary the mother of Jesus, and with His brethren. In another place, 1 Cor. ix. 5, Paul mentions οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδ. τ. κυρίου, κ. κληρῶν. Such are all the places where the meaning is *undoubtedly* that persons called, and being in some usual sense, *brethren of the Lord*, are mentioned. (Besides these the Lord Himself uses the words οἱ ἀδελφοὶ μου Matt. xxviii. 10. John xx. 17, but apparently (see notes there) with a wider meaning, including at least the eleven Apostles in the term, as He does in Matt. xii. 46 and ||.) Now I would observe, (α) that in all the mentions of them in the Gospels, except those in John vii., they are *in connexion with His mother*: the same being the case in Acts i. 14. (β) That it is nowhere asserted or implied that any of them were *of the number of the twelve*; but from John vii. 5, following upon vi. 50 (by μετὰ ταῦτα vii. 1), they are *excluded from that number*. John would *certainly* not have used the words οὐδὲ γὰρ οἱ ἀδ. αὐτ. ἐπιστ. εἰς αὐτὸν, had *any of them* believed on Him at that time:—and again in Acts i. 14, by being mentioned after the Apostles have been enumerated by name, and after the mother of Jesus, they are indicated at that time also to have been *separate from the twelve*, although *then* certainly believing on Him. (γ) Their names, as stated here and in Mark vi. 3, were Jacob, Joses (or Joseph), Simon, and Judas, all of them among the very commonest of Jewish names. Of Joses (or Joseph, certainly not the Joseph Barsabas Justus of Acts i. 23: see ver. 24) and Simon (not Simon Cananites or Zelotes: see above) we know from Scripture nothing. Of the other two we have the following traces—(δ) Jacob (James) appears in the Apostolic narrative as ὁ ἀδελφὸς τοῦ κυρίου, Gal. i. 19: he is there called an *apostle*. This however determines



<sup>56</sup> καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι <sup>m</sup> πρὸς ἡμᾶς εἰσι; <sup>m ch. xxv. 55.</sup> πόθεν οὖν τούτῳ ταῦτα πάντα; <sup>Mark. 16 and</sup> <sup>ix. 19.</sup> καὶ <sup>n</sup> ἔσκανδαλίζοντο ἐν <sup>i. 1. 1 John i.</sup> <sup>2.</sup> αὐτῷ. <sup>n ch. xi. 6.</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ ἔστι προφήτης

nothing as to his having been among *the twelve*; for Paul and Barnabas are called apostles Acts xiv. 14, and Paul always calls himself such. Whether he is identical with the James of Gal. ii. 9, whom Paul mentions with Cephas and John as having given him and Barnabas the right hand of fellowship, fourteen years after the visit in ch. i. 19, does not appear. (See this whole subject discussed in the note on James i. 1, vol. ii.)

(ε) The Jude who has left an epistle, and was brother of James, not only does not call himself an apostle, ver. 1 (as neither does James, nor indeed John himself, so that this cannot be urged), but in ver. 17 seems to draw a distinction between himself and the Apostles. Whether this indicate that the James and Jude, the authors of the Epistles, were two of these ἀδελφοὶ τ. κυρίου, is uncertain; but it may at least be mentioned in the course of our inquiry. —I shall now state the result of that inquiry, which has been based on Scripture testimony only. (1) That there were four persons known as οἱ ἀδ. αὐτοῦ or τ. κυρίου, not of the number of the twelve. (2) That these persons are found in all places (but one) where their names occur in the Gospels, in *immediate connexion with Mary, the mother of the Lord*. (3) That not a word is any where dropped to prevent us from inferring that the ἀδελφοὶ and ἀδελφαὶ αὐτοῦ were His relations *in the same literal sense* as we know ἡ μήτηρ αὐτοῦ to have been; but that His own saying, where He distinguishes His relations according to the flesh from His disciples (ch. xii. 50 and ||), seems to *sanction that inference*. (4) That nothing is said from which it can be inferred whether Joseph had been married before he appears in the Gospel history; —or again, whether these ἀδ. were, according to the flesh, older or younger than the Lord. (5) That the silence of the Scripture narrative leaves it free for Christians to believe these to have been real (younger) brethren and sisters of the Lord, without incurring any imputation of unsoundness of belief as to His miraculous conception. That such an imputation has been cast, is no credit to the logical correctness of those who have made it, who set down that, because this view *has been taken* by impugnors of the great Truth just mentioned, *therefore* it eventually leads, or may fairly be used, towards the denial of it (see Dr. Mill on the Brethren of our Lord, p. 224); for no

attempt is made to show its connexion with such a conclusion. The fact is that the two matters, the miraculous conception of the Lord Jesus by the Holy Ghost, and the subsequent virginity of His Mother, are *essentially and entirely distinct*: see note on Matt. i. 25; see also, respecting a supposed difficulty attending this view, note on John xix. 26. (II) I will now state the principal *traditional* views respecting the brethren of the Lord. That they were all sons of Alphæus (or Clopas) and Mary the sister of the Mother of our Lord; and so cousins of Jesus, and called agreeably to Jewish usage His brothers. —This is the view taken in the remarkable fragment of Papias, quoted in Dr. Mill, p. 238, adopted by Jerome (cont. Helvidium), and very generally received in ancient and modern times. But it seems to me that a comparison of the Scripture testimonies cited above will prove it untenable. One at least of the sons of this Alphæus was an apostle, *of the number of the twelve*, viz. Ἰάκωβος ὁ τοῦ Ἀλφαίου (see all the lists, on ch. x. 3); which (see above) would exclude him from the number of the brethren of the Lord. But even if *one* of the four could be thus detached (which, from John vii. 5, I cannot believe), it is almost certain that Ἰουδᾶς Ἰακώβου (see Luke's two lists as above) is Jude the *brother* of James; and if so, this would be another son of Alphæus, and another subtraction from the number who did not believe on Him. Again Matthew (see note on Matt. ix. 9), if identical with Levi (Mark ii. 14), was another son of Alphæus; which would make a fifth brother, and leave therefore out of five, three believing on Him at the time when it was said οὐδὲ γὰρ οἱ ἀδ. . . κ.τ.λ. This view besides labours under the difficulty arising from these brethren always accompanying and being found in connexion with Mary the Mother of our Lord, whereas throughout that time their own mother was living. The way in which the assertors of this view explain John vii. 5, is either by supposing that all the brethren are not *there* implied, or that all are not *here* mentioned; both suppositions, it seems to me, very unlikely (compare e.g. John's minute accuracy where an exception was to be made, ch. vi. 23, 24). (III) That they were children of Joseph by a former marriage (or even by a later one with Mary wife of Clopas, to raise up seed to his dead *brother*

o Isa. l'ii. 3.

p ver. 54.

q Mark xvi. 14

Rom. i. 3.

xi. 20. Heb.

iii. 12, 19 f.

reh. xii. 1.

1 Luke iii. 19.

Isa. 7.

t ch. iv. 24.

xvii. 6.

2 Kings xiii.

30

Isa. l'ii. 1.

ch. viii. 6.

= παῖδες

βασιλῆως,

Diod. Sic.

xvii. 36.

v Isa. xxvi. 19.

w = Eph ii. 2.

x ch. xii. 11. Ps. cxxxvi. 9.

ο ἄτιμος εἰ μὴ ἐν τῇ \* πατρίδι \* αὐτοῦ καὶ ἐν τῇ οἰκίᾳ BCDZ  
αὐτοῦ. <sup>58</sup> καὶ οὐκ ἐποίησεν ἐκεῖ <sup>p</sup> δυνάμεις πολλὰς διὰ  
τὴν <sup>q</sup> ἀπιστίαν αὐτῶν.

XIV. <sup>1</sup> Ἐν ἐκείνῳ τῷ <sup>r</sup> καιρῷ ἤκουσεν Ἡρώδης ὁ  
<sup>s</sup> τετράρχης τὴν <sup>t</sup> ἀκοὴν Ἰησοῦ, <sup>2</sup> καὶ εἶπε τοῖς <sup>u</sup> παισὶν  
αὐτοῦ Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς <sup>v</sup> ἡγέρθη  
ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ <sup>p</sup> δυνάμεις <sup>w</sup> ἐνεργοῦσιν  
ἐν αὐτῷ. <sup>3</sup> ὁ γὰρ Ἡρώδης <sup>x</sup> κρατήσας τὸν Ἰωάννην  
ἐδήσεν αὐτὸν καὶ \* ἐθέτο ἐν \* φυλακῇ διὰ Ἡρωδιάδα τὴν

txt K. — 57. αὐτοῦ (1st time) om. B D Z.—τῇ ἰδίᾳ πατρίδι C Z.—καὶ . . . αὐτοῦ  
om. L. — 58. τὰς ἀπιστίας D.

CHAP. XIV. 2. bef. οὗτος ins. μῆτι D b.—aft. βαπτ. ins. ὃν ἐγὼ ἀπεκεφάλισα D ab

as Clopas is said to have been: but this needs no refutation). This view was taken by several early Fathers, e.g. Hilary, Epiphanius, and mentioned by Origen, who (Winer Realwörterbuch, i. p. 663) says respecting it, οἱ ταῦτα λέγοντες τὸ ἀξίωμα τῆς Μαρίας ἐν παρθενίᾳ τηρεῖν μέχρι τέλους βούλονται. This however, while *by no means impossible*, and in some respects agreeing with the *apparent* position of these brothers as older (according to the flesh) than the Lord (John vii. 3), has no countenance whatever in Scripture, either in their being called sons of any other woman, or in any distinct mention of Joseph as their father. (IV) On the *a priori* considerations which have influenced opinions on this matter, see note on Matt. i. 25: and on the traditional literature, see the tract of Professor Mill on the Brethren of our Lord. See also Winer Realwörterbuch, Art. *Jesus*, § 3. Gresswell, Dissertations, vol. ii. Dis. iii. Blom, Disputatio Theologica de τ. ἀδ. τ. κ. Lug. Bat. 1839. Wieseler, Stud. und Kritiken, 1842, i. 96 ff. (These two last I have not seen.)—Neander, Leben J. p. 48, brings out the importance of the view which I have above (under I) endeavoured to justify, as showing that the account of the miraculous conception is not mythical, in which case all would have been arranged to suit the views of virginity from which it had arisen,—but *strictly historical*, found as it is with no such arrangements or limitations.—58.] οὐκ ἐποίησε = οὐκ ἠδύνατο ποιῆσαι Mark vi., where see note. On the identity of this preaching at Nazareth with that related much earlier by Luke iv. 14 sq., see note there.

CHAP. XIV. 1—12.] Mark vi. 14—29. Luke ix. 7—9, who does not relate the death of John.—1.] This Herod was Herod Antipas, son of Herod the Great, ἐκ Μαλθακῆς τῆς Σαμαρείτιδος, and own brother

of Archelaus (Jos. B. J. i. 28, 4). The portion of the kingdom allotted to him by the second will of his father (in the first he was left as king) was the tetrarchy of Galilee and Peræa (Jos. Ant. xvii. 8, 1). He married the daughter of the Arabian king Aretas; but having during a visit to his half-brother Herod Philip (not the tetrarch of that name, but another son of Herod the Great, disinherited by his father), become enamoured of his wife Herodias, he prevailed on her to leave her husband, and live with him. This step, accompanied as it was with a stipulation of putting away the daughter of Aretas, involved him in a war with his father-in-law, which however did not break out till a year before the death of Tiberius (A.D. 37, u.c. 790), Jos. Ant. xviii. 5, 1—3, and in which he was totally defeated and his army destroyed by Aretas; a Divine vengeance, according to the Jews, for the death of John the Baptist (Josephus, *ibid.*). He and Herodias afterwards went to Rome at the beginning of Caligula's reign, to complain of the assumption of the title of king by Agrippa his nephew, son of Aristobulus; but Caligula having heard the claims of both, banished Antipas and Herodias to Lyons in Gaul, whence he was afterwards removed to Spain, and there died: Jos. Ant. viii. 7, 1, 2. The following events took place at Machærus, a frontier fortress between Peræa and Arabia.—τὴν ἀκοὴν Ἰησοῦ] It was the fame of the *preaching and miracles of the twelve*, on their mission, of which Herod heard,—probably in conjunction with the works of Christ.—2. παῖς = δοῦλος. In Luke ix. 7 it is said that Herod διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ τινων, ὅτι Ἰωάνν. ἐγγή. κ.τ.λ. There is no inconsistency in these accounts: the report originated with others: but if Herod διηπόρει concerning it, he in the terrors of

γυναικα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. <sup>4</sup> ἔλεγε γὰρ αὐτῷ  
ὁ Ἰωάννης Οὐκ ἔξεστί σοι <sup>5</sup> ἔχειν αὐτήν. <sup>5</sup> καὶ θέλων  
αὐτὸν ἀποκτείνειν ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην  
αὐτὸν <sup>6</sup> εἶχον. <sup>6</sup> α γενεσίῳ δὲ † γενομένων τοῦ Ἡρώδου  
ῥοχίσαστο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ  
<sup>7</sup> ἤρесе τῷ Ἡρώδῃ. <sup>7</sup> ὅθεν <sup>8</sup> μεθ' ὅρκου <sup>9</sup> ὡμολόγησεν  
αὐτῇ δοῦναι ὃ ἐὰν αἰτήσεται. <sup>8</sup> ἡ δὲ <sup>9</sup> προβιβασθεῖσα  
ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι φησὶν ὥδε ἐπὶ <sup>1</sup> πίνακι τὴν  
κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>9</sup> καὶ \* <sup>g</sup> ἐλυπήθη ὁ  
βασιλεὺς, <sup>h</sup> διὰ [δὲ] τοὺς ὅρκους καὶ τοὺς <sup>i</sup> συνανακειμέ-  
νους ἐκέλευσε δοθῆναι. <sup>10</sup> καὶ <sup>j</sup> πέμψας <sup>k</sup> ἀπεκεφάλισε τὸν  
Ἰωάννην ἐν τῇ φυλακῇ. <sup>11</sup> καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ  
ἐπὶ <sup>l</sup> πίνακι καὶ ἐδόθη τῷ <sup>1</sup> κορασίῳ· καὶ ἠνεγκε τῇ μητρὶ  
αὐτῆς. <sup>12</sup> καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦσαν τὸ  
† <sup>m</sup> πτώμα καὶ ἔθαιψαν αὐτὸ, καὶ ἐλθόντες ἀπήγγειλαν τῷ  
Ἰησοῦ. <sup>13</sup> καὶ ἀκούσας ὁ Ἰησοὺς ἀνεχώρησεν ἐκείθεν ἐν  
πλοίῳ εἰς ἔρημον τόπον <sup>n</sup> κατ' ἰδίαν. καὶ ἀκούσαντες οἱ

y = Deut.  
xxxiii. 30.  
z = ch. xxi. 26,  
46. Phil. ii.  
29.  
a | only. =  
ἡμέρα γενέ-  
σεως, Gen.  
xi. 20 †.  
b Esth. ii. 4, 9.  
c Lev. v. 4 al.  
d Jer. li. (xlv.)  
25. ἐδέοντο  
δὲ . . . ὁ δὲ  
ὡμολόγησε,  
Xen. Anab.  
vii. 4, 13.  
e Exod. xxxv.  
34. Deut. vi.  
7. Acts xix.  
33.  
f Luke xi. 39 †.  
g Dan. vi. 14.  
h Josh. ix. 20.  
i ch. ix. 10.  
j Mac. v. 39.  
k constr. Gen.  
xxxii. 5.  
l xxxviii. 25.  
m only. 1  
Kings xxxi.  
9 Complut.  
1 E. ch. ii. 9.  
ch. ix. 24, 25  
only.  
n ch. xxiv. 28  
al.  
n ch. xvii. 1,  
19. Gal. ii. 2.

Orig.—bef. αὐτῷ om. ἐν Z 10. — 3. aft. Ἡρ. ins. τότε B.—αὐτὸν om. B.—καὶ ζήτο  
om. D Z Æth. Orig. (once). ἀπέθετο B 4 Orig. (twice). txt C.—bef. φυλ. ins. τῇ B Z  
Orig. txt C D.—Φιλίππου om. D c v Aug.—5. for ὅτι, ἐπεὶ B. txt C D Z.—6. γέν.  
δὲ γενομένων C K Syr. Copt. Æth. Arm. γενεσίῳ δὲ γενομένοις B D L Z (?) die  
natalis aben.—for τῆς Ἡρωδ. . . , αὐτοῦ, Ἡρωιδίης D.—7. for ὡμολ., ὡμοσεν Z Syr.—  
8. ἐπὶ πίνακι om. D d.—9. for ἐλυπ. . . δὲ . . , λυπηθεὶς B D d. txt C 2 aben.—  
11. bef. πίν. ins. τῷ D.—12. for προσελθόντες, ἐλθόντες Z.—rec. τὸ σῶμα, but txt (add

a guilty conscience, doubtless gave utterance to these words himself. There is no evidence that Herod was a Sadducee, or a disbeliever in the resurrection as then held by the Pharisees. See note on Mark viii. 14. — There is no allusion here to metempsychosis, but to the veritable bodily resurrection, and supposed greater power acquired by having passed through death; for John wrought no miracle while living (see John x. 41). — 4.] It was unlawful by Levit. xviii. 16. — 5.] This verse is further expanded in Mark: ὁ γὰρ Ἡρ. ἐφοβεῖτο τὸν Ἰω. εἰδὼς αὐτὸν ἀνδρὰ δίκαιον καὶ ἄγιον, καὶ συντήρει αὐτόν· καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἦκουε. Josephus, not being aware of any other grounds for his imprisonment, alleges purely political ones: δέισας Ἡρώδης τὸ ἐπὶ τοσούτῳ πιθανὸν αὐτοῦ τοῖς ἀνθρώποις μὴ ἐπὶ ἀποστάσει τινὶ φέροι . . . πολὺ κρείττον ἡγείται, πρὶν τι νωτέρον ἐξ αὐτοῦ γενέσθαι, προλαβὼν ἀναφρεῖν . . . Antt. xviii. 5, 2. — εἶχον] not esteemed or accounted—such a sense of ἔχω is without example—but ‘possederunt eum tanquam prophetam.’ See ref. — 6.] The birthday, not the anniversary of the accession. A

great feast was given to the nobility of Galilee, Mark vi. 21. The damsel's name was Salome (Jos. Antt. xviii. 5, 4), daughter of Herodias by her former husband Philip. The dance was probably a pantomimic dance. — 9.] Herod was grieved, because he heard John gladly, and from policy did not wish to put him to death on so slight a cause. This is not at all inconsistent (as De Wette maintains) with his wishing to put him to death, for to that is distinctly added καὶ οὐκ ἠδύνατο: not for want of power, certainly, but for want of cause sufficient to satisfy the people. — 10.] It appears from the damsel's expression δός μοι ὥδε and this verse, that the feast was held either at Macherus or at no great distance from it. Antipas had a palace near, τὰ πλῆσιον Ἰορδάνου βασιλεια κατὰ Βηθαράμαθον, B. J. ii. 4, 2; but he was not there on account of the war with Aretas, — see above.

13—21.] Mark vi. 30—44. Luke ix. 10—17. John vi. 1—13, where also see notes. — 13.] There is some difficulty here in conceiving how the narration is to proceed continuously. The death of the Baptist is evidently retrospectively and parenthetically



ο 2 Kings xv. 17. ὄχλοι ἠκολούθησαν αὐτῷ ° πεζῇ ἀπὸ τῶν πόλεων. <sup>14</sup> καὶ BCDZ  
 Mark vi. 33. ἐξελθὼν ὁ Ἰησοῦς εἶδε πολλὸν ὄχλον, καὶ ἔσπλαγχνίσθη  
 only. πεζού-  
 ciu. Acts  
 xv. 13.  
 p Prov. xvii. 5. ἐπ' ἃ αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἄρρώστους αὐτῶν.  
 Mark vi. 34. <sup>15</sup> ὁψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ  
 Luke vii. 13. λέγοντες Ἐρημώσ ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἥδη ἵ παρῆλθεν.  
 q 1 Kings xiv. ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας BCD  
 1. 5 alex. ἄγοράσωσιν ἑαυτοῖς <sup>u</sup> βρώματα. <sup>16</sup> ὁ δὲ Ἰησοῦς εἶπεν PZ  
 Matt. i. 8. αὐτοῖς Οὐ <sup>v</sup> χροίαν ἔχουσιν ἀπελθεῖν. <sup>w</sup> ὅτε αὐτοῖς ὑμεῖς  
 Mark xvi. 18. <sup>w</sup> φαγεῖν. <sup>17</sup> οἱ δὲ λέγουσιν αὐτῷ Οὐκ ἔχομεν ὧδε εἰ μὴ  
 1 Cor. xi. 30. πέντε ἄρτους καὶ δύο ἰχθύας. <sup>18</sup> ὁ δὲ εἶπε Φέρετέ μοι  
 r Dan. ii. 9. αὐτοὺς ὧδε. <sup>19</sup> Καὶ κελεύσας τοὺς ὄχλους <sup>x</sup> ἀνακλιθῆναι BCDP  
 Sus. 13. ἐπὶ \* τοὺς <sup>y</sup> χόρτους, [καὶ] λαβὼν τοὺς πέντε ἄρτους καὶ  
 ch. xv. 23. τοὺς δύο ἰχθύας, <sup>z</sup> ἀναβλέψας εἰς τὸν οὐρανόν, <sup>a</sup> εὐλόγησε·  
 t Gen. xlii. 7. καὶ <sup>b</sup> κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ  
 u Luke i. 11. μαθηταὶ τοῖς ὄχλοις. <sup>20</sup> καὶ ἔφαγον πάντες καὶ <sup>c</sup> ἐχορ-  
 John iv. 34. τίσθησαν· καὶ ἦσαν τὸ <sup>d</sup> περισσεῦον τῶν <sup>e</sup> κλασμάτων  
 ch. iii. 14. δώδεκα <sup>f</sup> κοφίνους πλήρεις. <sup>21</sup> οἱ δὲ ἐσθίουσιν ἦσαν ἄνδρες  
 John xiii. 10. <sup>g</sup> ὡς εἰ πεντακισχίλιοι <sup>h</sup> χωρὶς γυναικῶν καὶ παιδιῶν.  
 Dan. iii. 16.  
 w 2 Chron. xxviii. 15.  
 x Judith xii. 15.  
 y ch. vi. 30. 61.  
 z Gen. xv. 6.  
 a Gen. i. 22. 28.  
 1 Cor. x. 16.  
 ch. xxvi. 26.  
 b Jer. xvi. 7.  
 c Ps. xxxvi. 19.  
 d Matt. iv. 16.  
 e 1 only. Lev. ii. 6. Judg. ix. 5.  
 f Kings xxx. 12.  
 g Judg. vi. 19.  
 h Ps. lxxx. 6.  
 g Judg. iii. 29. h = Gen. xli. 26.

αὐτοῦ D L al.) B C D L 9. — 13. πεζοὶ L Z 3 beu. txt B C D. — 14. rec. ἐπ' αὐτοὺς with many const., but txt B C E F L M S V 28 all. περὶ αὐτῶν D. — ἀρρώστούντας D. — 15. aft. ἀπόλ. ins. οὐν C Z Copt. Syr. Orig. — aft. τὰς ins. κύκλῳ C Arm. — 18. ὧδε om. D. — 19. τὸν χόρτον D. τοῦ χόρτου B C Copt. Arm. txt P. — καὶ bef.

inserted; and yet the retirement of the Lord in this verse seems to be the immediate consequence of His hearing of that occurrence. But this may well have been so: for (1) the disciples of John would be some days in bringing the news from Machærus to Capernaum, and the report mentioned in ver. 1 might reach Herod meantime; and (2) the expression with which that report is introduced, ἐν ἐκείνῳ τῷ καιρῷ, extends it over a considerable space of time; and (3) the message which the disciples of John brought to our Lord might have included both particulars, the death of their Master, and the saying of Herod respecting Himself.—He went across the lake (John vi. 1) into a desert place belonging to the city called Bethsaida (Luke ix. 10). His retirement (Luke, *ibid.*, and Mark vi. 30) was connected also with the return of the twelve from their mission: compare the full and affecting account of the whole transaction in Mark vi. 30—35. — 15.] This ὥψια was the first evening, the decline of the day, about 3 p.m.; the ὥψια in ver. 23, after the miracle, was late in the night.—ἡ ὥρα] 'the time of the day is now late.' ἡν τῆς ὥρας μικρὸν πρὸ δύναντος ἡλίου, Xen. Hell. vii. 2, 22—16, 17.] ὅτε αὐτοῖς ὑμεῖς φ., which is common to the three

first Evangelists, is considerably expanded in the more detailed account of John, ver. 3—7;—it was Andrew who spoke in ver. 17, and the five loaves and two fishes were brought by a lad: John v. 8, 9. They were barley loaves and salt fish: *ibid.* And we have the vast concourse accounted for in John by the fact that the Passover was at hand, and so they were collected on their journey to Jerusalem.—See a very similar miracle in 2 Kings iv. 42—44; only then there were twenty barley loaves and an hundred men. See also Numbers xi. 21, 22. — 19.] εὐλόγησεν, viz. the loaves and fishes, see Luke ix. 16. This miracle was one of symbolic meaning for the twelve, who had just returned from their mission, as pointing to the δωρεὰν ἐλάβετε, δωρεὰν δότε of ch. x. 8 in a higher sense than they then could have understood it:—but see the symbolic import of the miracle treated in the notes to John vi.—Meyer well remarks that the *process* of the miracle is thus to be conceived:—the Lord blessed and gave the loaves and fishes to the disciples, *as they were*; and then, *during their distribution of them*, the miraculous increase took place, so that they broke and distributed enough for all. — 21.] χωρὶς γυν. κ. παιδ. is peculiar to Matt., although

<sup>22</sup> Καὶ εὐθέως <sup>i</sup> ἠνάγκασε † τοὺς μαθητὰς αὐτοῦ <sup>j</sup> ἐμβῆναι <sup>i</sup> πρὸς τὸ πλοῖον, καὶ <sup>k</sup> προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ <sup>j</sup> ἀπολύσῃ τοὺς ὄχλους. <sup>23</sup> καὶ ἀπολύσας τοὺς ὄχλους, <sup>l</sup> ἀνέβη εἰς τὸ ὄρος <sup>m</sup> κατ' ἰδίαν προσεύχασθαι. ὁψίας δὲ <sup>n</sup> γενομένης μόνος ἦν ἐκεῖ. <sup>21</sup> τὸ δὲ πλοῖον ἦδη <sup>o</sup> μέσον τῆς θαλάσσης ἦν <sup>p</sup> βασιανίζονμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ <sup>q</sup> ἐναντίος ὁ ἄνεμος. <sup>25</sup> \* τετάρτῃ δὲ <sup>r</sup> φυλακῇ τῆς νυκτὸς <sup>s</sup> ἀπῆλθε πρὸς αὐτοὺς † <sup>t</sup> περιπατῶν ἐπὶ \* τῆς θαλάσσης. <sup>26</sup> καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ \* τὴν \* θάλασσαν <sup>u</sup> περιπατοῦντα <sup>v</sup> ἐταράχθησαν λέγοντες ὅτι <sup>w</sup> φάντασμα ἐστί, καὶ <sup>x</sup> ἀπὸ τοῦ φόβου ἔκραζαν. <sup>27</sup> εὐθέως δὲ ἐλάλησεν <sup>y</sup> αὐτοῖς ὁ Ἰησοῦς λέγων <sup>z</sup> Θαρσεῖτε, ἐγὼ εἰμι, μὴ φοβεῖσθε. <sup>28</sup> <sup>a</sup> ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε <sup>b</sup> Κύριε, εἰ σὺ εἶ, <sup>c</sup> κέλευσόν με πρὸς σε ἔλθεῖν ἐπὶ τὰ ὕδατα. <sup>29</sup> ὁ δὲ εἶπεν <sup>d</sup> Ἐλθέ. καὶ <sup>e</sup> καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος <sup>f</sup> περι- <sup>g</sup> ἐπάτησεν ἐπὶ τὰ ὕδατα ἔλθεῖν πρὸς τὸν Ἰησοῦν. <sup>30</sup> βλέπων <sup>h</sup> δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ ἄρξάμενος <sup>i</sup> κατα- <sup>j</sup> ποντίξεσθαι ἔκραξε λέγων <sup>k</sup> Κύριε σῶσόν με. <sup>31</sup> εὐθέως δὲ <sup>l</sup> ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα <sup>m</sup> ἔπελάβετο αὐτοῦ, καὶ

λαβὼν om. B D E F K L M P S V 28 all. *abce* Syr. Orig. Theophyl. txt C.—22. *rec.* ἠνάγκ. ὁ Ἰησ., but om. ὁ Ἰησ. B C\* D E M P Copt. Æth. Arm. Orig. Chrys.—τὸ bef. πλοῖον om. B Eus.—αὐτὸν om. D *ab*.—24. ἦδη om. D *ar*.—25. τετάρτης δὲ φυλακῆς D. txt B C P.—for ἀπῆλθε, ἦλθεν B.—*rec.* aft. αὐτοῦ ins. ὁ Ἰησ., but om. B C D P S V Syr. Copt. Æth.—τὴν θαλάσσην B P. txt C D.—26. τῆς θαλάσσης B C D Euseb. Chrys. txt P.—29. for ἐλθεῖν, καὶ ἦλθεν B.—32. ἀναβάντων B D Origen, &c. txt

this might have been inferred from *ἄνδρες* being used in the other three Evangelists. See note on John v. 10.

22—33.] Mark vi. 45—52. (Luke omits this incident.) John vi. 14—21. The conviction of the people after this miracle was, that Jesus was the Messiah; and their disposition, to take Him by force and make Him a king. See John v. 14, 15. For this reason He constrained His disciples to leave Him, *because* they were but too anxious to second this wish of the multitude; and *their* dismissal was therefore an important step towards the other.—*εἰς τὸ πέραν*] Mark adds *πρὸς Βεθσαιδάν*, John *εἰς Καπερναούμ*: for the Bethsaida the city of Philip and Andrew and Peter, was distinct from Bethsaida Julias, in whose neighbourhood the miracle took place, and in the direction of Capernaum.—25.] The fourth watch, according to the Roman calculation, which was by this time common among the Jews (who themselves divided the night into three parts or watches). This would be between three and six in the morning.—*ἀπῆλθε πρὸς αὐτ.*] a mixed construction

for ἀπῆλθεν ἀπὸ τοῦ ὄρους καὶ ἦλθε πρὸς αὐτ. The words *περιπατ. ἐπὶ τῆς θαλάσσης* are common to the three Evangelists, and can have no other meaning here, than that the Lord walked bodily on the surface of the water. The passages commonly cited to show that *ἐπὶ* with a gen. can mean 'on the bank of,' are not applicable here, being all after verbs of *rest*, not of motion. 4 Kings ii. 7. Dan. xli. 2. John xxi. 1. In Job ix. 8 we read of the Almighty, *ὁ τανύσας τὸν οὐρανὸν μόνος, καὶ περιπατῶν ὡς ἐπ' ἐδάφους ἐπὶ θαλάσσης*. Mark adds *καὶ ἤθελε παρελθεῖν αὐτοῦ*: John, *καὶ ἐγγύς τοῦ πλοίου γινώμενον*. See notes on those places.—28.] This narrative respecting Peter is peculiar to Matthew. It is in very strict accordance with his warm and confident character, and has been called almost a 'rehearsal' of his denial afterwards. It is one of the most pointed and striking revelations which we have of the nature and analogy of faith; and a notable example of the power of the higher spiritual state of man over the inferior laws of matter, so often

z ch. vi. 30+.  
a ch. xxviii. 17  
only+.  
b Mark iv. 39  
and refl.  
c Gen. xxiii. 7.  
ch. ii. 2, 8.  
d ch. iv. 3.  
e ch. ix. 1.  
f ch. vii. 16, 20.  
Luke xxiv.  
31.  
g Gen. xxxviii.  
21, 27.  
h 1 Chron. v. 16.  
ch. ii. 5.  
i ch. iv. 21.  
Ezek. xxxiv.  
4.  
j 2 Mace. ix. 26.  
k Hag. ii. 13.  
Zech. viii. 23.  
l Jer. viii. 20.  
Luke vii. 3.

λέγει αὐτῷ <sup>z</sup> Ὁλιγρόπιστε εἰς τί <sup>a</sup> ἐδίστασας; <sup>32</sup> καὶ BCDP  
\* ἐμβάντων αὐτῶν εἰς τὸ πλοῖον <sup>b</sup> ἐκόπασεν ὁ ἄνεμος.  
<sup>33</sup> οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες <sup>c</sup> προσεκύνησαν <sup>c</sup> αὐτῷ  
λέγοντες Ἀληθῶς <sup>d</sup> θεοῦ υἱὸς εἶ.

<sup>34</sup> Καὶ <sup>e</sup> διαπεράσαντες ἦλθον \* εἰς τὴν γῆν \* Γεννη-  
σαρίτ. <sup>35</sup> καὶ <sup>f</sup> ἐπιγινόντες αὐτὸν οἱ ἄνδρες <sup>g</sup> τοῦ τόπου  
ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν <sup>h</sup> περίχωρον ἐκείνην, καὶ  
προσήνεγκαν αὐτῷ πάντας τοὺς <sup>i</sup> κακῶς ἔχοντας, <sup>36</sup> καὶ  
<sup>j</sup> παρεκάλουν αὐτὸν ἵνα μόνον <sup>k</sup> ἄψωνται τοῦ κρασπέδου  
τοῦ ἱματίου αὐτοῦ, καὶ ὅσοι ἤψαντο <sup>l</sup> διεσώθησαν.

XV. <sup>1</sup> Τότε προσέρχονται τῷ Ἰησοῦ [οἱ] ἀπὸ Ἱεροσο-  
λύμων γραμματεῖς καὶ Φαρισαῖοι λέγοντες <sup>2</sup> Διατί οἱ  
μαθηταί σου <sup>m</sup> παραβαίνουνσι τὴν <sup>n</sup> παράδοσιν τῶν <sup>o</sup> πρεσ-  
βυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν ὅταν  
ἄρτον ἐσθίωσιν. <sup>3</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς <sup>p</sup> Διατί BCD  
καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν  
παράδοσιν ὑμῶν; <sup>4</sup> ὁ γὰρ θεὸς \* ἐνετείλατο λέγων \* <sup>q</sup> Τίμα  
τὸν πατέρα † καὶ τὴν μητέρα, καὶ <sup>r</sup> ὁ <sup>s</sup> κακολογῶν πατέρα

m Sir. x. 19.  
Isa. xlii. 5  
alex.  
n Jer. xxxiii. 14.  
Gal i. 11al.  
o = Heb. xi. 2.  
p Num. xiv. 41.  
q Exod. xx.  
12.  
= Prov. iii. 9.  
r Exod. xxi.  
16.  
s Prov. xx. 20.  
1 Sam. iii. 13.  
Acts xix. 9.

C P. — 33. ἐλθόντες om. B C Copt. Æth. Or. txt D P *abcv*. — 34. ἦλθον ἐπὶ τὴν γῆν  
εἰς B D. and C., but omg. εἰς. txt P *abcdv* Orig.—Γεννήσαρ D\* *abc* (Genesar *bc*) v.  
Γεννησαράτ D\*\*. Γεννησαρίθ K L. Γεννησαρίθ E F P Syr. Copt. txt B C. — 35. aft.  
ἐκείν. ins. adorabant eum et *abc* Hil. — 36. ὅσοι ἂν ἤψ. C.

ΧΑΡ. XV. 1. for τῷ Ἰησ., πρὸς αὐτὸν D *abc* Hil.—οἱ om. B D. txt C P. — 4. for  
ἐντ. λέγ., εἶπεν B D 2 *abc* Copt. Æth. Arm. Orig. Ilir. txt C.—rec. aft. *par.*  
ins. σου with C<sup>2</sup> *abc*, but om. B C D E F G S V Æth. Orig. Chrys. Cypr. Iren. Aug. —

brought forward by the Lord. See ch. xvii.  
20. xxi. 21. — 32.] John adds καὶ εὐθέως  
τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν  
ὑπήγον, vi. 21 :—see note there. — 33.]  
These persons were probably the crew of  
the ship, and distinct from the disci-  
ples. On θεοῦ υἱὸς see note at ch. iv. 3.  
It was the first time that the Lord had  
been called so by *men*. See ch. iii. 17. iv. 3.  
viii. 20. This feeling of amazement and  
reverence pervaded the disciples also : see  
the strong expressions of Mark vi. 52.

34—36.] Mark vi. 53—56. Genesar or  
Gennesaret, a district from which the lake  
was also occasionally so called, extended  
along its western shore. At its northern  
end was Capernaum, near which the Lord  
landed, as would appear from John vi. 24,  
25.—On κρασπ. see note on ch. ix. 20.—  
διεσ. as E. V., 'were made perfectly whole.'

ΧΑΡ. XV. 1—20.] Mark vii. 1—23.  
From Mark it appears that these Scribes  
and Pharisees had come expressly from Je-  
rusalem to watch our Lord : most probably  
after that Passover which was nigh at the  
time of feeding the five thousand, John

vi. 4. If the οἱ be omitted in the text, the  
same will be here implied also. — 2.] The  
Jews attached more importance to the tra-  
ditionary exposition than to the Scripture  
text itself. They compared the written  
word to water; the traditionary exposition  
to the wine which must be mingled with  
it.—The duty of washing before meat is  
not inculcated in the law, but only in the  
traditions of the Scribes. So rigidly did  
the Jews observe it, that Rabbi Akiba,  
being imprisoned, and having water scarce-  
ly sufficient to sustain life given him, pre-  
ferred dying of thirst to eating without  
washing his hands!—πρεσβύτεροι are not  
*the elders*, but the *ancients*. See refl.—  
3. καὶ ὑμ.] the καὶ implies that there was a  
παράβασις also on their part—acknowledg-  
ing that on the part of the disciples.—τὴν  
ἐντ. τ. θ.] A remarkable testimony from  
our Lord to the Divine origin of the Mo-  
saic law : not merely of the Decalogue, as  
such, for the second command quoted is not  
in the Decalogue; and it is to be observed  
that where the text has ὁ θεὸς ἐνετείλατο,  
Mark (vii. 10) has Μωσῆς εἶπε.—4.] θα-



ἡ μητέρα θανάτῳ τελευτάτω· <sup>5</sup> ὑμεῖς δὲ λέγετε ὅς ἂν εἶπῃ τῷ πατρὶ ἢ τῇ μητρὶ Ἐδωρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελήθῃς, <sup>6</sup> † οὐ μὴ † τιμώσῃ τὸν πατέρα αὐτοῦ [ἢ τὴν μητέρα αὐτοῦ], καὶ ἡκυρώσατε τὴν \* ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. <sup>7</sup> ὑποκριταί, <sup>w</sup> καλῶς <sup>x</sup> προσεφύητε περὶ ὑμῶν Ἰσαΐας λέγων <sup>8</sup> [ἢ Ἐγγίζει μοι] ὁ λαὸς οὗτος [τῷ στόματι αὐτῶν καὶ] τοῖς <sup>z</sup> χεῖλεσί με τιμᾷ, ἡ δὲ καρδιά αὐτῶν πόρρῳ <sup>a</sup> ἀπέχει ἀπ' ἐμοῦ. <sup>9</sup> μάτην δὲ σέβονται με διδάσκοντες <sup>b</sup> διδασκαλίας <sup>c</sup> ἐντάλματα ἀνθρώπων. <sup>10</sup> καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς Ἀκούετε καὶ συνίετε. <sup>11</sup> οὐ τὸ <sup>d</sup> εἰσερχόμενον εἰς τὸ στόμα <sup>e</sup> κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ <sup>f</sup> ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον. <sup>12</sup> τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον <sup>g</sup> ἔσκανδαλίσθησαν; <sup>13</sup> ὁ δὲ ἀποκριθεὶς εἶπε Πᾶσα <sup>h</sup> φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ

6. rec. καὶ οὐ μὴ τιμῇσθ, with *ev.* txt B C D *abv* Orig. Aug. Hier. — 6. ἡ τ. μ. αὐτοῦ om. B D a. ins. C *bc.*—for τὴν ἐντ., τὸν λόγον B D *ab* Copt. Æth. Arm. Orig. Eus. Iren. Aug. τὸν νόμον C. txt *ev* Orig. — 7. ἐγγίζει . . . καὶ om. B D L *abc* Syr. Copt. Æth. Arm. Clem. Orig. (expressly, stating that the words are in Isa., but not quoted by Matt.) Bas. Cyr. Chrys. Tert. Cypr. Hil. Ambr. Hier., inserting ὁ λαὸς οὗτος bef. τοῖς χ. txt C (?). — 8. for ἀπέχει, ἐστὶν D *abcv* Hil. txt B C Orig. Cypr. Tert. — 11. aft. οὐ, ins. πᾶν D.—ἐρχόμενον B.—κοινωνεῖ D. communicat. d. Tert. Hier. Aug., and

νάτῳ τελ. is a Hebraism, נָתַן נַחֵם.—5.] Lightfoot on this verse shows that the expression cited by our Lord did not always bind the utterer to consecrate his property to religious uses, but was, by its mere utterance, sufficient to absolve him from the duty of caring for his parents: see further on the word *Corban* in Mark vii. 11.—6.] The constr. (with the rec. καὶ) admits of two explanations: (1) it may be an unfinished sentence, and καὶ οὐ μὴ τιμ. in apposition with ὅς ἂν εἶπῃ in the verse before, in which case some such addition as the E. V. makes ('he shall be free') is required; or, (2) which seems the better way (see Winer, p. 479 note, and De Wette in loc.), it is to be taken as the consequence of ὅς ἂν εἶπῃ, —οὐ μὴ with a subjunctive giving, as usual, a future tense. In this case καὶ is not redundant: 'he shall also (or, even) be free from honouring his father and mother;' or even 'he shall also not honour,' &c., as we read in Mark vii. 12, οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι κ.τ.λ. Bengel, Olshausen, and others suppose καὶ to be the Hebrew sign of the consequence, so that καὶ οὐ μὴ = 87. — 8.] The portion of Isaiah from which this citation is made (ch. xxiv—xxxv.) sets forth in alternate threatenings and promises,

the punishment of the mere nominal Israel, and the salvation of the true Israel of God—And, as so often in the prophetic word, its threats and promises are for all times of the Church;—the particular event then foretold being but one fulfilment of those deeper and more general declarations of God, which shall be ever having their successive illustrations in His dealings with men.—The prophecy is nearly according to the LXX, which compare. The citation in Mark is (if the spurious words be cancelled) verbatim the same with that in the text. Stier however maintains (vol. ii. p. 161) that the words in question ought to be supplied in Mark, because ἐγγίζει is wanted to oppose to πόρρῳ ἀπέχει, and στόματι to connect with στόμα in ver. 11.—9.] LXX. ἐντάλματα ἀνθ. καὶ διδασκαλίας. The two are here in apposition, as in E. V.—10.] ἐκείνους μὲν ἐπιστομίας καὶ κατασχίνας ἀφῆκεν ὡς ἀνιάτους, τρέπει δὲ τὸν λόγον πρὸς τὸν ὄχλον, ὡς ἀξιολογώτερον. Euthym.—12.] This took place after our Lord had entered the house and was apart from the multitude: see Mark v. 17.—τὸν λόγον] the saying addressed to the multitude in ver. 11.—13.] The *plant* is the teaching of the Pharisees, altogether of

g ch. xlii. 21.  
h 1 Kings xix.  
29. Meah i.  
6. = here  
only.

i Jer. i. 16.  
 ch. xiii. 29.  
 k Mark xiv. 6.  
 4 Kings iv.  
 10.  
 l ch. xii. 11.  
 Luke vi. 39  
 only. Isa.  
 xxiv. 18 al.  
 m = ch. xiii.  
 36.  
 n here only.  
 o ὁ ὄχλος ἀκ-  
 μὴν διέβαινε,  
 Xen. Anab.  
 iv. 3, 26.  
 o Wisd. i. 5.  
 Rom. i. 21,  
 31. x. 19.  
 p 2 Kings xx.  
 10. 2 Chron.  
 xxi. 15, 19.  
 1 Cor. vi. 13.  
 Rev. x. 9, 10.  
 q 3 only + see  
 Lev. xv. 19,  
 20.  
 r = Ps. lv. 5.  
 Luke ix. 47.  
 ii. 35. 1 Cor.  
 iii. 20. Jam.  
 ii. 4.  
 s Jer. xiii. 27  
 al. Gal. v. 19.  
 t Hos. ii. 2.  
 1 Cor. vi. 13.  
 18, &c.  
 u 1 only. Gen.  
 xi. 15.  
 v ch. xxvii. 59.  
 w ch. xii. 31.  
 x Josh. xv. 1. ch. xix. 1. y ch. xii. 19.

μου ὁ οὐράνιος ἵ ἐκρίζωθήσεται. <sup>14</sup> κ' ἄφετε αὐτούς· ὁδηγοί BCDZ  
 εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφό-  
 τεροι εἰς ἰ βόθυνον ἵ πεσοῦνται. <sup>15</sup> ἀποκριθεὶς δὲ ὁ Πέτρος  
 εἶπεν αὐτῷ ἵ φράσον ἡμῖν τὴν παραβολὴν [ταύτην].  
 ὁ δὲ Ἰησοῦς εἶπεν ἵ Ἀκμὴν καὶ ὑμεῖς ὁ ἀσύνετοί ἐστε ;  
 οὐ[πω] νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα  
 εἰς τὴν ἵ κοιλίαν χωρεῖ καὶ εἰς ἵ ἀφεδρώννα ἐκβάλλεται ;  
 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας  
 ἐξέρχεται, κακεῖνα κοινοῖ τὸν ἄνθρωπον. <sup>19</sup> ἐκ γὰρ τῆς  
 καρδίας ἐξέρχονται ἵ διαλογισμοὶ πονηροί, φόνοι, ἵ μοιχεῖαι,  
 ἵ πορνεῖαι, ἵ κλοπαί, ἵ ψευδομαρτυρίαι, ἵ βλασφημίαι.  
 ταῦτά ἐστι τὰ κοινούμενα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτους  
 χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.  
 Καὶ ἐξελθὼν ἐκίθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ  
 μέρη Τύρου καὶ Σιδῶνος. <sup>12</sup> καὶ ἰδοὺ γυνὴ Χαναanaία ἀπὸ  
 τῶν ὀρίων ἐκείνων ἐξελθοῦσα \* ἵ ἐκραύγασεν [αὐτῷ]  
 λέγουσα Ἰελεήσόν με κύριε υἱὲ Δαυὶδ· ἡ θυγάτηρ μου

also in vers. 18. 20.—14. for αὐτοὺς, τοὺς τυφλοὺς D d.—βόθυνον D. τὸν βόθυνον Z.—  
 ἐνπεσοῦνται D d.—15. ταύτην om. B Z Or. txt C D cv.—17. for οὐπω, οὐ B D Z  
 abcv Syr. Copt. Æth. txt C.—εἰσερχόμενον B. txt C D Z Orig.—22. for ἐκραύγασεν,  
 ἐκραζε B D. ἐκραζε Z av Orig. ἐκραύγασεν M. txt C.—αὐτῷ om. B C Z b Syr. Copt.

human, and not of Divine planting. That this is so, is clear by ἄφετε αὐτοὺς following, and by the analogy of our Lord's parabolic symbolism, in which seed, plant, &c., are compared to doctrine, which however in its growth becomes identified with, and impersonated by, its recipients and disseminators. See this illustrated in notes on the parable of the sower, ch. xiii. 'φυτὸν, naturā: φυτεία, curā.' Bengel. On this verse see John xv. 1, 2.—15.] The saying in ver. 11, which is clearly the subject of the question, was not strictly a παραβολή, but a plain declaration; so that either *Peter took it* for a parable,—or παραβ. must be taken in its wider sense of 'an hard saying.' Stier thinks that their questioning as to the meaning of parables in ch. xiii. had habituated them to asking for explanations in this form.—16.] The saying in ver. 11 was spoken for the multitude, who were exhorted ἀκούετε κ. συνίετε: much more then ought the disciples to have understood it.—ἀκμὴν = adhuc is a later Greek word.—17.] στόματι, δι' οὗ γίνεταί θνητῶν μὲν, ὡς ἐφη Πλάτων, εἰσοδος, ἐξοδος δὲ ἀφθάρτων. ἐπιστρέφεται μὲν γὰρ αὐτῇ σιλία καὶ ποτὰ, φθαρτοῦ σώματος φθαρταὶ τροφαί. λόγοι δὲ ἐξίσαι, ἀθανάτου ψυχῆς ἀθάνατοι νόμοι, δι' ὧν

ὁ λογικὸς βίος κυβερνᾶται. Philo Judæus de Opif. Mundi, i. 29.

21—28.] Mark vii. 24—30: omitted by Luke. It is not quite clear whether our Lord actually passed the frontier into the land of the heathen, or merely was *on* the frontier. The usage of εἰς τὰ μέρη in Matthew favours the former supposition: see ch. ii. 22. xvi. 13; also, for ὅρια, ch. ii. 16. iv. 13. viii. 34. Exod. xvi. 35, εἰς μέρος τῆς φοινίκης, 'to the borders of Canaan,' has been quoted as supporting the other view; but the usage of our Evangelist himself seems to carry greater weight. And the question is not one of importance; for our Lord did not go to teach or to heal, but, as it would appear, to avoid the present indignation of the Pharisees. Mark's account certainly implies that the woman was in the same place where our Lord was wishing to be hid, and could not.—22. ἀπὸ τ. ὁρ. ἐκ. . . does not belong to ἐξελθ., but means 'of, or from those parts.'—ἐξελθ.] 'coming out' (they were going by the way, see ver. 23): i. e. from her house, or town, or village.—The inhabitants of these parts are called Canaanites, Num. xiii. 29. Judg. i. 30. 32, 33; and Phœnicians, Exod. vi. 15 (LXX). Josh. v. 1 (LXX). Mark calls her Ἑλληνίς, i. e. a heathen by re-

<sup>z</sup> κακῶς <sup>a</sup> δαιμονίζεται. <sup>23</sup> ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ <sup>b</sup> λόγον. <sup>z</sup> = ch. xxi. 41.  
 BCD καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ † ἠρώτων αὐτὸν <sup>a</sup> ch. viii. 28.  
 λέγοντες <sup>c</sup> Ἀπόλυσον αὐτήν, ὅτι κράζει <sup>d</sup> ὅπισθεν ἡμῶν. <sup>b</sup> ch. viii. 8.  
<sup>24</sup> ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπεστάλην εἰ μὴ <sup>e</sup> εἰς τὰ <sup>c</sup> ch. xiv. 22.  
<sup>f</sup> πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. <sup>25</sup> ἡ δὲ <sup>d</sup> = Luke xxi. 30.  
 ἔλθοῦσα <sup>g</sup> προσεκύνει αὐτῷ λέγουσα Κύριε <sup>h</sup> βοήθει μοι. <sup>e</sup> = Acts ix. 2.  
<sup>26</sup> ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἔστι <sup>i</sup> καλὸν λαβεῖν τὸν <sup>f</sup> Jer. xxvii. 6.  
 ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς <sup>k</sup> κυναρίοις. <sup>27</sup> ἡ δὲ <sup>g</sup> ch. xiv. 33.  
 εἶπε Ναὶ κύριε, καὶ γὰρ τὰ <sup>k</sup> κυνάρια <sup>l</sup> ἐσθίει ἀπὸ τῶν <sup>h</sup> Gen. xliii. 26.  
<sup>m</sup> ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων <sup>m</sup> Ps. lxi. 5.  
 αὐτῶν. <sup>28</sup> τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ <sup>n</sup> Ω γύναι, <sup>cxviii. 117.</sup>  
 μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις. καὶ <sup>i</sup> = Gen. ii. 18.  
 ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης. <sup>k</sup> only †.

Arm. Orig. ins. ὁπίσω αὐτοῦ D d. —23. λόγον om. Z.—rec. ἠρώτων. txt B C D X. —  
 24. aft. πρόβ. ins. ταῦτα D d. —25. προσεκύνησεν C F K L S V mss. av Chrys. txt B D  
 and many mss. bc. —26. for οὐκ ἔστι καλὸν, οὐκ ἔξεστιν D abc Orig. (twice, once as in  
 txt) Bas. Hil. Ambr. Jer. txt B C. —27. γὰρ om. B. —28. ὦ om. D.—30. κωφ. om. D.

ligion, and *Συραφονίκη* σα τῇ γένει: and describes her only as having come to our Lord in the house. But by the account in our text, she had been crying after the Lord and the disciples by the way previously; and Mark's account must be understood to begin at ἡ δὲ ἐλθοῦσα, ver. 25. From Mark iii. 8. Luke vi. 17, we learn that the fame of our Lord had been spread in these parts, and multitudes from thence had come to Him for healing.—It was not this woman's dwelling-place, but her *descent*, which placed the bar between her and our Lord's ministrations. The expression *πρὸς Δαυὶδ* shows her acquaintance with Jewish expressions and expectations; but the whole narrative is against De Wette's supposition, that she may have been a proselyte of the Gate.—23.] The reason alleged by the disciples must be coupled with our Lord's unwillingness to be known, stated by Mark (vii. 24), and means, 'she will draw the attention of all upon us.' The word *ἀπόλυσον* does not necessarily imply granting her request, nor the contrary; but simply 'dismiss her,' leaving the method to the Lord Himself.—24.] See ch. x. 5. Such was the purpose of our Lord's personal ministry; yet even this was occasionally broken by such incidents as this. The 'fountain sealed' sometimes broke its banks, in token of the rich flood of grace which should follow. See Rom. xv. 8.—25.] *ἐλθοῦσα*, i. e. into the house where our Lord was. See Mark vii. 24.—26.] *κυναρίοις*] No further contempt is indicated by the *diminutive*, still less any allusion to the daughter of the woman: the word is com-

monly used of *tame* dogs, as diminutives frequently express familiarity. So in Xen. Cyr. viii. 4: *εἰ δὲ μεγάλην γαμῆς, ἣν ποτε βούλη αὐτὴν ὀρθὴν φιλήσαι, προσάλλεσθαι σε δεήσει ὡς τὰ κυνάρια.*—27.] The sense of *καὶ γὰρ* is not given by 'yet' in the E. V. The woman, in her humility, accepts the appellation which our Lord gives her, and grounds her plea upon an inference from it. Her words also have a reference to *ἄφες πρῶτον χορτασθῆναι τὰ τέκνα*, expressed by Mark v. 27. The Vulgate has rightly, 'Etiam Domine: *nam et catelli edunt.*' The Lord, in the use of the familiar diminutive, has expressed not the *uncleanness* of the dog so much, as his *attachment to and dependence on the human family*: she lays hold on this favourable point and makes it her own, 'if we are dogs, then may we fare as such;—be fed with the crumbs of Thy mercy.' She was, as it were, under the edge of the table—close on the confines of Israel's feast.—Some say that the *ψίχια* are the pieces of bread on which the hands were wiped, *εἰς ὃ τὰς χεῖρας ἀποματτόμενοι, εἶτα κυσὶν ἐβαλλον* (Eustathius, cited by Trench on Mir. p. 342); but the *πιπτόντων* looks more like accidental falling, and the *ψίχια* like minute crumbs.—28.] In Mark, *διὰ τοῦτον τὸν λόγον, ὕπαγε*. The greatness of the woman's faith consisted in this, that in spite of all discouragements she continued her plea; and not only so, but accepting and laying to her account all adverse circumstances, she out of them made reasons for urging her request.—Mark gives the additional circumstance, that on



<sup>29</sup> Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν BCDP  
 θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος  
 ἐκάθητο ἐκεῖ. <sup>30</sup> καὶ προσῆλθον αὐτῷ ὄχλοι πολλοί,  
 ἔχοντες μεθ' αὐτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλ-  
 λοὺς καὶ ἐτίθους πολλούς· καὶ ἔρριψαν αὐτοὺς παρὰ  
 τοὺς πόδας τοῦ Ἰησοῦ, καὶ θεράπευσεν αὐτοὺς, <sup>31</sup> ὥστε  
 τοὺς ὄχλους θαυμάσαι βλέποντας κωφοὺς λαλοῦντας,  
 κυλλοὺς ὑγιεῖς, † καὶ χωλοὺς περιπατοῦντας, καὶ  
 τυφλοὺς βλέποντας, καὶ ἔδῴζασαν τὸν <sup>32</sup> θεὸν Ἰσραὴλ.  
 ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ  
 εἶπε ὁ Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη † ἡμέρας  
 τρεῖς προσκρμένοναί μοι καὶ οὐκ ἔχουσι τί φάγωσι. καὶ  
 ἀπολῦσαι αὐτοὺς ἡγήσεις οὐ θέλω, μήποτε ἐκλυθῶσιν  
 ἐν τῇ ὁδῷ. <sup>33</sup> καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ  
 Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι  
 ὄχλον τοσοῦτον; <sup>34</sup> καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πόσους  
 ἄρτους ἔχετε; οἱ δὲ εἶπον Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.  
<sup>35</sup> καὶ \* ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν.  
<sup>36</sup> καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας εὐχα-  
 ριστήσας ἔκλασε καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ

The order of these words varies very much in the MSS. txt P.—καὶ ἔτ. πολ. om. L.—for παρὰ, ὑπὸ D b.—aft. αὐτοὺς (2nd) ins. πάντας D bc.—31. for λαλ., ἀκού-  
 οντας B. txt C D P.—καὶ bef. χωλ. om. rec. with bc, but ins. B C D P M 4 Copt. Syr.  
 —32. ἡν om. B.—rec. ἡμέρας, with Orig. (once), but txt B C D F G H L P S V 20.  
 —aft. τρεῖς, ins. εἰς καὶ D abc Arm. Hil. Amb. —33. aft. πέθ. ins. αὐτὸν D abcr. Eth. Arm.—ἐν ἐρ. τόπος C.—35. παραγγείλας τῷ ὄχλῳ ἀναπ. ἔπ. τ. γ., ἔλαβε, B D 5 Orig.  
 (expressly, ἐνθάδε οὐ κελεῖναι, ἀλλὰ παραγγέλλει. iii. 510). txt C P.—36. καὶ τ. ἰχθ.

returning to her house she found the devil gone out, and her daughter lying on the bed.

29—38.] Mark vii. 31—37. viii. 1—9. Mark gives an instance of κωφοὺς λαλοῦν-  
 τας vv. 32—37.—29.] τὸ ὄρος is the high land on the coast of the lake, not any particular mountain. From this account it is uncertain to which side of the lake our Lord came; from Mark vii. 31 we learn that it was to the eastern side, ἀπὸ μέσον τῶν ὁρίων Δεκαπόλεως. He also gives us an account of a miracle wrought on this occasion.—30.] κυλλοὶ are persons maimed in the hands. Quomodo claudus dicitur, qui uno claudicat pede, sic κυλλὸς appellatur, qui unam manum debilem habet. Jerome in loc. See ch. xviii. 8. (But it is also used of the feet, τί δὲυρο πόδα σὺ κυλλὸν ἀνά κύκλον κυκλεῖς; Aristoph. Av. 1379.) The meaning need not be, that a wanting member was supplied to these persons; but that a debility, such as that arising from paralysis or wound, was healed.—

ἔρριψαν, not in neglect, but from haste and rivalry.—31.] τὸν θ. Ἰσραὴλ... perhaps this last word is added as an expression of the joy of the disciples themselves, who contrasted the fulness and abundance of the acts of mercy now before them with the instance which they had just seen of the difficulty with which the faith of a Gentile had prevailed to obtain help.—32.] The modern German interpreters assume the identity of this miracle with that narrated in ch. xiv. 14 ff. If this be so, then our Evangelists must have forged (!) the speech attributed to our Lord in ch. xvi. 9, 10. But, as Ebrard justly remarks (Evangelien Kritik, p. 532), every circumstance which could vary, does vary, in the two accounts. The situation in the wilderness, the kind of food at hand, the blessing and breaking, and distributing by means of the disciples, these are common to the two accounts, and likely to be so: but here the matter is introduced by our Lord Himself with an expression of pity for the multi-

μαθηταὶ τῷ ὄχλῳ. <sup>37</sup> καὶ ἔφαγον πάντες καὶ ἔχο-  
 τάσθησαν, καὶ ἦσαν τὸ <sup>ε</sup> περισσεῦον τῶν <sup>ε</sup> κλασμάτων ἑπτὰ g ch. xiv. 20.  
<sup>h</sup> σπυρίδας πλήρεις. <sup>38</sup> οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι h ch. xvi. 10.  
Acts ix. 25 f.  
 B C D ἄνδρες χωρὶς γυναικῶν καὶ παιδίων. <sup>39</sup> καὶ ἀπολύσας  
 τοὺς ὄχλους \* <sup>i</sup> ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ i 1 Macc. xv. 27.  
<sup>j</sup> ὄρια \* Μαγδαλά. j ver. 22.

XVI. <sup>1</sup> καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι k ch. iv. 3.  
3 Kings x. 1.  
1 ch. xii. 39.  
Isa. vii. 11.  
<sup>k</sup> πειράζοντες ἐπηρώτησαν αὐτὸν <sup>1</sup> σημεῖον ἐκ τοῦ οὐρανοῦ

om. L.—38. aft. ἦσαν, ins. ὡς B 5 Syr. Æth. Arm.—39. ἀνέβη C D E G H K L V 20 al.  
 Chrys.—ἐμβαίνει D. txt B.—Μαγδαλάν C M Copt. Μαγαδάν B D. Μαγεδάν aben (?).

tudes, who had continued with him three days: here also the provision is greater, the numbers are less than on the former occasion. But there is one small token of authenticity which marks these two accounts as referring to two distinct events, even had we not such direct testimony as that of ch. xvi. 9, 10. It is, that whereas the baskets in which the fragments were collected on the other occasion are called by all four Evangelists *κόφιναι*, those used for that purpose after this miracle are in both Matt. and Mark *σπυρίδες*. And when our Lord refers to the two miracles, *the same distinction is observed*; a particularity which could not have arisen except as pointing to a matter of fact, that, whatever the distinction be, which is uncertain, different kinds of baskets were used on the two occasions. Perhaps the strangest reason for supposing the two identical (given by De Wette, Schleiermacher, and others) is an imagined difficulty in the question of the disciples, *πόθεν ἡμῖν κ.τ.λ.*, so soon after the former miracle: as if the same slowness to believe and trust in Divine power were not repeatedly found among men, and instanced in Scripture itself;—compare Exod. xvi. 13 with Num. xi. 21, 22; and read in Exod. xvii. 1—7 the murmurings of the Israelites immediately after their deliverance at the Red Sea. And even could we recognize this as a difficulty, it is not necessarily implied in the text. Our Lord puts the matter to them as a question, without the slightest intimation of his intention to supply the want supernaturally. They make answer in the same spirit, without venturing (as indeed it would have been most unbecoming in them to do, see John ii. 3, 4) to suggest the working of a miracle. De Wette's assumption that the usage of *κόφιναι* and *σπυρίδες* shows two different traditional sources used by the author, would make it necessary to suppose that the *forger* of ch. xvi. 9, 10 has been skilful enough to preserve this distinction; an accuracy seldom found

in interpolations of early Christian times.—On *ἡμέραι τρεῖς* see reff. and Winer, § 64, i. 1.—37.] The *σπυρίς* (commonly derived from *σπείρα*, as being of woven work; or by some from *πυρὸς*, wheat, as being *τὸ τῶν πυρῶν ἄγγος*. Hesych.) was large enough to contain a man's body, as Paul was let down in one from the wall of Damascus, Acts ix. 25. Greswell (Diss. viii. pt. 4) supposes that they may have been used to sleep in, during the stay in the desert. — 39.] Lightfoot (Centuria Choro-graph. Marco præmissa, p. 413) shows Magdala to have been only a Sabbath-day's journey from Chammath Gadara on the Jordan, and on the east side of the lake; but probably he is mistaken, for most travellers (see Winer, Realwörterbuch, in v.) place it about three miles from Tiberias, on the west side of the lake, where is now a village named Madschel. Dalmanutha, mentioned by Mark (viii. 10), seems to have been a village in the neighbourhood.

CHAP. XVI. 1—4.] Mark viii. 10—12, but much abridged. See also Luke xii. 54 and notes. — 1. *σημεῖον ἐκ τοῦ οὐρανοῦ*] see notes at ch. xii. 38. There is no ground for supposing that this narrative refers to the same event as that. What can be more natural than that the adversaries of our Lord should have met His miracles again and again with this demand of a sign from heaven? For in the Jewish superstition it was held that dæmons and false gods could give signs on earth, but only the true God signs from heaven. In the apocryphal Epistle of Jeremiah, ver. 67, we read of the gods of the heathen, *σημεῖά τε ἐν ἔθνεσιν, ἐν οὐρανῷ οὐ μὴ δεῖξωσιν* . . . And for such a notion they alleged the bread from heaven given by Moses (see John vi. 32), the staying of the sun by Joshua (Josh. x. 12), the thunder and rain by Samuel (1 Sam. xii. 17, compare Jer. xiv. 22), and Elijah (James v. 17, 18). And thus we find that immediately after the first miraculous feeding the same demand was made, (John vi.

<sup>m</sup> ἐπιδείξαι αὐτοῖς. <sup>2</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς [ <sup>n</sup> Ὁψίας B C D  
<sup>n</sup> γενόμενης λέγετε <sup>o</sup> Εὐδία, <sup>p</sup> πυρρᾶζει γὰρ ὁ οὐρανός·  
<sup>3</sup> καὶ <sup>q</sup> πρὸς Σήμερον χειμῶν. <sup>r</sup> πυρρᾶζει γὰρ <sup>s</sup> στυγνάζων  
<sup>t</sup> ὁ \* οὐρανός. <sup>†</sup> τὸ μὲν <sup>†</sup> πρόσωπον τοῦ οὐρανοῦ <sup>‡</sup> γινώσκειτε  
<sup>§</sup> διακρίναι, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; ] <sup>4</sup> γενεὰ  
<sup>¶</sup> πονηρὰ καὶ μοιχαλὶς σημεῖον <sup>¶</sup> ἐπιζητεῖ καὶ σημεῖον οὐ  
<sup>||</sup> δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωῆ [ τοῦ προφήτου ].  
<sup>||</sup> καὶ καταλιπὼν αὐτοὺς ἀπῆλθε. <sup>||</sup> Καὶ ἐλθόντες οἱ μαθηταὶ  
<sup>||</sup> αὐτοῦ εἰς <sup>||</sup> τὸ πέραν <sup>||</sup> ἐπελάθοντο ἄρτους λαβεῖν. <sup>||</sup> ὁ δὲ  
<sup>||</sup> Ἰησοῦς εἶπεν αὐτοῖς Ὁρατε καὶ <sup>||</sup> προσέχετε <sup>||</sup> ἀπὸ τῆς  
<sup>||</sup> ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. <sup>||</sup> οἱ δὲ <sup>||</sup> διελο-  
<sup>||</sup> γίζοντο ἐν ἑαυτοῖς λέγοντες Ὅτι ἄρτους οὐκ ἐλάβομεν.

CHAP. XVI. 2. ὁψίας . . . δύνασθε om. B X V 12 Arm. Orig., but ins. C D *ab* *en* Euseb. canon. Theophyl. Euth. Chrys. Hil. and the ancient scholia.—*πυρρᾶζει* C E F G L.—3. *πρῶτας* E. *πάλιν πρῶτ* κ.—for *οὐρανός*, *ἀήρ* D.—rec. ὑποκριταί, τὸ μ. txt C D L 8 *acv* *Æth.* Arm. Syr.—for *δύνασθε*, *συνίετε* S many mss.—δοκιμάζετε L. ins. δοκιμάζειν or γινῶναι or διαγινῶναι G M *abc* Syr. Arm.—4. καὶ μοιχ. om. *Da*.—αἰτεῖ B.—τοῦ προφ. om. B D L. ins. C.—7. for οἱ δὲ, τότε D *abc* Lucif.—8. αὐτοῖς om. B D K L M S

30, and answered by the declaration of our Lord that He was the true bread from heaven. And what more natural likewise than that our Lord should have uniformly have met the demand by the same answer,—the sign of *Jonas*, one so calculated to baffle His enemies and hereafter to fix the attention of His disciples? Here however that answer is accompanied by other rebukes sufficiently distinctive.—It was now probably the evening, (see Mark viii. 10, *εὐθὺς*), and our Lord was looking on the glow in the West which suggested the remark in ver. 2. On the practice of the Jews to demand a sign, see 1 Cor. i. 22.—2.] Mark viii. 12 adds καὶ ἀναστενάξας τῇ πνεύματι αὐτοῦ . . ., omitting however the sentences following. The Jews were much given to prognosticating the rains, &c. of the coming season in each year.—3.] Polybius iv. 21, 1, speaks of the ἡθῶν αὐστηρίαν (of the Arcadians) ἥτις αὐτοῖς παρέπεται διὰ τὴν τοῦ περιέχοντος (ἀέρος) ψυχρότητα καὶ στυγνότητα.—Si circa occidentem rubescunt nubes, serenitate futuræ dici spondent; concavus oriens pluvias prædicat; idem ventos cum ante exorientem cum nubes rubescunt: quod si et nigre rubentibus intervenerint (πυρρᾶζει στυγνάζων) et pluvias, Plin. Hist. Nat. xviii. 35.—πρόσωπον, because στυγνός and στυγνάζω are properly used of sadness and obscurity in the visage of man.—τῶν καιρῶν, of times, generally. The Jews had been, and were, most blind to the signs of the times, at all the great crises of their history;—and also particularly to the times

in which they were *then* living. The sceptre had departed from Judah, the law-giver no longer came forth from between his feet, the prophetic weeks of Daniel were just at their end; yet they discerned none of these things.—4.] see note on xii. 39.

5—12.] Mark viii. 13—21.—5. This crossing of the lake was not the voyage to Magdala mentioned in ch. xv. 39, for after the dialogue with the Pharisees, Mark adds (viii. 13), ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθιν εἰς τὸ πέραν.—ἐπελάθ. ] not for a pluperfect: 'After they had come to the other side, they forgot to take bread;' viz. on their land journey further. Mark gives us as a reason why they should have provided themselves with bread, that they had but one loaf in the ship when they crossed. Mark viii. 14.—6. τῆς ζύμης] see beginning of note on xiii. 33. It is from the penetrating and diffusive power of leaven that the comparison, whether for good or bad, is derived. In Luke xii. 1, where the warning is given on a wholly different occasion, the leaven is explained to mean, hypocrisy: which is of all evil things the most penetrating and diffusive.—This is the charge which the Lord most frequently brings against the Jewish sects. In Mark we read, καὶ τῆς ζύμης Ἡρώδου. The Herodians were more a political than a religious sect, the dependents and supporters of the dynasty of Herod, for the most part Sadducees in religious sentiment. These, though directly opposed to the Pharisees, were yet united with them in their persecution of our Lord, see ch. xxii. 16. Mark iii. 6. And their



<sup>8</sup> γνοὺς δὲ ὁ Ἰησοῦς εἶπεν [αὐτοῖς] τί διαλογίζεσθε ἐν ἑαυτοῖς <sup>2</sup> ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; <sup>9</sup> οὐπω z ch. vi. 30. νοεῖτε οὐδὲ <sup>a</sup> μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντα- a const. 1 Chron. xvi. 12. Ex. xlii. 3. 2 Tim. ii. 8. κισχιλίων, καὶ πόσους <sup>b</sup> κοφίνους ἐλάβετε, <sup>10</sup> οὐδὲ τοὺς ἐπτά ἄρτους τῶν τετρακισχιλίων, καὶ πόσας <sup>c</sup> σπυρίδας ἐλάβετε; <sup>11</sup> πῶς οὐ νοεῖτε ὅτι οὐ περὶ \* ἄρτου εἶπον ὑμῖν † <sup>d</sup> Προςέχετε \* ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδ- d ch. vii. 15. δουκαίων; <sup>12</sup> τότε συνῆκαν ὅτι οὐκ εἶπε προςέχειν ἀπὸ τῆς ζύμης \* τοῦ \* ἄρτου, ἀλλ' ἀπὸ τῆς <sup>e</sup> διδαχῆς τῶν e John vii. 16 a. Φαρισαίων καὶ Σαδδουκαίων.

<sup>13</sup> Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ <sup>f</sup> μέρη Καισαρείας τῆς f Exod. xvi. 35. Acts ii. 10. Φιλίππου ἡρώτα τοὺς μαθητὰς αὐτοῦ λέγων τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;

*bcv Syr. Arm. Æth. Orig. Lucif. ins. C.*—for ἐλάβετε, ἔχετε B D *abcv* Luc. Æth.—9. aft. *μνημ.* ins. ὅτε D.—for τῶν πεντ . . . ων, τοῖς πεντ . . . οῖς D, and in ver. 10.—11. for ἄρτου, ἄρων B C K L M S, &c. txt D *abc* Lucif.—rec. προςέχειν, but txt (add δὲ B C) B C D L *abc* Orig. Copt. Lucif.—12. τοῦ ἄρτου om. D *ab* Arm. τῶν ἄρων B L v Copt. Æth. txt C.—13. με om. B Copt. Æth. Ambr. txt C D *abc*—

leaven was the same,—hypocrisy,—however it might be disguised by external difference of sentiment. They were all unbelievers at heart.—7.] ἐν ἑαυτοῖς = πρὸς ἀλλήλους Mark viii. 16. This is an important parallelism to which I may have occasion to refer again.—8—12.] not only had they forgotten these miracles, but the weighty lesson given them in ch. xv. 16—20. The reproof is much fuller in Mark, where see note. This voyage brought them to Bethsaida: i. e. Bethsaida Julias, on the North-Eastern side of the lake, see Mark viii. 22, and the miracle there related.

13—20.] Mark viii. 27—30. Luke ix. 18—21. Here Luke rejoins the synoptic narrative, having left it at ch. xiv. 22. We here begin the *second great division* of our Saviour's ministry on earth, introductory to His sufferings and death. Up to this time we have had no distinct intimation, like that in ver. 21, of these events. And this intimation is brought in by the solemn question and confession now before us. And as the former period of His ministry was begun by a declaration from the Father of His Sonship, so this also, on the Mount of Transfiguration.—Καισαρείας τῆς Φ.] A town at the foot of Mount Libanus, not far from the source of the Jordan, a day's journey from Sidon, once called Laish (Judg. xviii. 7. 29) and afterwards Dan, (ibid.) but in later times Paneas, or Panias, from the mountain Panium, under which it lay (Joseph. Antt. xv. 10, 3. Φιλίππου Καισαρείας, ἣν Πανιάδα Φοῖνικες προς-

αγορεύουσι, Euseb. H. E. vii. 17). The tetrarch Philip enlarged it and gave it the name of Cæsarea (Joseph. Antt. xviii. 2, 1). In after times King Agrippa further enlarged it and called it Neronias in honour of the Emperor Nero (Jos. Antt. xx. 9, 4). This must not be confounded with the Cæsarea of the Acts, which was Cæsarea Stratonis, on the Mediterranean. See Acts x. 1, and note. The following inquiry took place ἐν τῇ ὁδῷ, Mark viii. 27. Luke gives it without note of place, but states it to have been asked on the disciples joining our Lord, who was praying alone, Luke ix. 18.—τὸν υἱὸν τοῦ ἀνθρ.] Some would render this as if our Lord had said, 'Whom say men that I am? the Son of Man?' i. e. the Messiah? (Beza, Le Clerc, and others,) but this is inadmissible, for the answer would not then have been expressed as it is, but *affirmatively* or *negatively*. Equally inadmissible is Olshausen's rendering ἐμὲ τὸν υἱὸν τοῦ ἀνθ. (ὡς οἴδατε) *ὄντα*. 'Me, who am, as ye are aware, the Son of Man?' an expression, Olshausen says, by which the disciples would be led to the idea of the *Son of God*. But then this would destroy the simplicity of the following question, 'But whom say ye that I am?' because it would put into their mouths the answer intended to be given. The E. V. has beyond doubt the right rendering: and this is still more plain if with B, &c. we omit the μέ: and τὸν υἱ. τ. ἀνθ. is a pregnant expression, which we now know to imply the *Messiahship in the root of our human*

<sup>14</sup> οἱ δὲ εἶπον Οἱ μὲν Ἰωάννην τὸν Βαπτιστὴν, ἄλλοι δὲ BCD  
 Ἡλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἓνα τῶν προφητῶν. <sup>15</sup> λέγει  
 αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; <sup>16</sup> ἀποκριθεὶς δὲ  
 Σίμων Πέτρος εἶπε Σὺ εἶ ὁ <sup>ε</sup> χριστὸς ὁ υἱὸς τοῦ <sup>θ</sup> θεοῦ τοῦ  
 ζῶντος. <sup>17</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ Μακάριος  
 εἶ Σίμων Βὰρ Ἰωνᾶ· ὅτι <sup>ι</sup> σὰρξ καὶ αἷμα οὐκ <sup>κ</sup> ἀπεκάλυψε  
 σοι, ἀλλ' ὁ πατὴρ μου ὁ ἐν τοῖς οὐρανοῖς. <sup>18</sup> καὶ γὰρ δὲ  
 σοὶ λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ  
 οἰκοδομήσω μου τὴν <sup>ι</sup> ἐκκλησίαν, καὶ <sup>μ</sup> πύλαι ᾗδου οὐ

τὸν om. D. — 17. αὐτῷ om. D. — 18. ταύτῃ τὴν πέτραν D. — 19. κλεῖδας B L Orig.

nature, and which even then was taken by the Jews as = the Son of God, (see Luke xxii. 69, 70,) which would serve as a test of the faith of the disciples, according to their understanding of it.—οἱ ἄνθρωποι, (= οἱ ὄχλοι in Luke) i. e. the σὰρξ κ. αἷμα of ver. 17, the human opinion.—14.] It is no contradiction to this verdict that some called him the Son of David (ch. ix. 27. xii. 23. xv. 22); for either these were or were about to become His disciples, or are quoted as examples of rare faith, or as in xii. 23, it was the passing doubt on the minds of the multitude, not their settled opinion. The same may be said of John vii. 26, 31. iv. 42. On our Lord's being taken for John the Baptist, see ch. xiv. 2, from which this would appear to be the opinion of the Herodians.—ἓνα τῶν προφ. = ὅτι προφ. τις τῶν ἀρχαίων ἀνέστη, Luke ix. 19. It was not a metempsychosis, but a bodily resurrection which was believed. On Ἡλίαν, see note at ch. xi. 14. Jeremiah was accounted by the Jews the first in the prophetic canon (Lightfoot on Matt. xxvii. 9).—16.] τί οὖν τὸ στόμα τῶν ἀποστόλων ὁ Πέτρος, ὁ πανταχοῦ θερμὸς, ὁ τοῦ χοροῦ τῶν ἀποστόλων κορυφαῖος; πάντων ἐρωτηθέντων, αὐτὸς ἀποκρίνεται, Chrysost. Hom. liv. The confession is not made in the terms of the other answer: it is not 'we say' or 'I say,' but 'Thou art.' It is the expression of an inward conviction wrought by God's Spirit. The excellence of this confession is, that it brings out both the human and the Divine nature of the Lord: ὁ χριστὸς is the Messiah, the Son of David, the anointed King: ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος is the Eternal Son, begotten of the Eternal Father, as the last word most emphatically implies, not 'Son of God' in any inferior figurative sense, not one of the sons of God, of angelic nature, but THE SON OF THE LIVING GOD, having in Him the Sonship and the Divine nature in a sense in which

they could be in none else. This was a view of the Person of Christ quite distinct from the Jewish Messianic idea, which appears to have been (Justin Mart. Dial. p. 267) that He should be a man born from men, but selected by God for the office on account of his eminent virtues. This distinction accounts for the solemn blessing pronounced in the next verse.—ζῶντος must not for a moment be taken here as it sometimes is used, (e. g. Acts xiv. 15,) as merely distinguishing the true God from dead idols: it is here emphatic, and imparts force and precision to υἱός.—That Peter when he uttered the words, understood by them in detail all that we now understand, is not of course here asserted: but that they were his testimony to the true humanity and true Divinity of the Lord, in that sense of deep truth and reliance, out of which springs the Christian life of the Church.—17. μακάριος] as in ch. v. 4, &c., is a solemn expression of blessing, an inclusion of him to whom it is addressed in the kingdom of heaven, not a mere word of praise. And the reason of it is, the fact that the Father had revealed the Son to him (see ch. xi. 25—27); also Gal. i. 15, 16, in which passage the occurrence of σαρκὶ καὶ αἵματι seems to indicate a reference to this very saying of the Lord. The whole declaration of Paul in that chapter forms a remarkable parallel to the character and promise given to Peter in our text,—as establishing Paul's claim to be another such πέτρα or στήλος as Peter and the other great Apostles, because the Son had been revealed in him not of man nor by men, but by God Himself. The name, Simon Bar Jonas, is doubtless used as indicating his fleshly state and extraction, and forming the greater contrast to his spiritual state, name, and blessing, which follow.—18.] The name Πέτρος (not now first given, but prophetically bestowed by our Lord on His first interview with Simon, John i. 43) or

<sup>n</sup> κατισχύουσιν αὐτῆς. <sup>19</sup> καὶ δώσω σοὶ τὰς \* κλεῖς <sup>n 2 Chron. xiv. 11. Exod. xvii. 11 al. Luke xxiii. 23 only. o Isa. xxii. 22. Rev. i. 18. iii. 7. ix. 1. xx. 1. p = ch. xviii. 18. Dan. vi. 18.</sup> τῆς βασιλείας τῶν οὐρανῶν καὶ ὁ ἐὰν <sup>p</sup> δέσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὁ ἐὰν <sup>q</sup> λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. <sup>20</sup> τότε \* <sup>r</sup> διε- <sup>8, 9, Heb. q Isa. xl. 2. Sir. xxviii. 2. r Ezek. iii. 18.</sup>

(five times, once as txt). txt C D Orig.—20. for διεστέλατο, ἐπετίμησεν B D, and some MSS. in Origen's time. txt C.—1ησ. om. B L ab many mss. Syr. Arm. Orig.

Κηφᾶς, signifying a rock, the termination being only altered to suit the masculine appellation, denotes the *personal position of this Apostle in the building of the Church of Christ*. He was the first of those *foundation-stones* (Eph. ii. 20. Rev. xxi. 14) on which the living temple of God was built: this building itself beginning on the day of Pentecost by the laying of *three thousand living stones* on this very foundation. That this is the simple and only interpretation of the words of our Lord, the whole usage of the New Testament shows: in which not doctrines nor confessions, but *men*, are uniformly the pillars and stones of the spiritual building. See 1 Pet. ii. 4—6. 1 Tim. iii. 15 and note. Gal. ii. 9. Eph. ii. 20. Rev. iii. 12. And it is on Peter, as by Divine revelation making this confession, as thus under the influence of the Holy Ghost, as standing out before the Apostles in the strength of this faith, as himself founded on the one foundation, Ἰησοῦς ὁ χριστός, 1 Cor. iii. 11,—that the Jewish portion of the Church was built, Acts ii—v., and the Gentile, Acts x., xi. After this we hear little of him; but during this, the first building time, he is never lost sight of; see especially Acts i. 15. ii. 14, 37. iii. 12. iv. 8. v. 15, 29. ix. 34, 40. x. 25, 26. We may certainly exclaim with Bengel (Gnomon, p. 117) 'Tute hæc omnia dicuntur; nam quid hæc ad Romam?' Nothing can be further from any legitimate interpretation of this promise, than the idea of a perpetual primary in the successors of Peter: the very notion of *succession* is precluded by the form of the comparison, which concerns the person, and *him only*, so far as it involves a *direct* promise. In its other and general sense, as applying to all those living stones (Peter's own expression for members of Christ's Church) on whom the Church should be built, it implies, as Origen excellently comments on it, καὶ εἴ τις λέγει τοῦτο πρὸς αὐτὸν, οὐ σαρκὸς καὶ αἵματος ἀποκαλυσφάντων αὐτῷ, ἀλλὰ τοῦ ἐν τοῖς οὐρανοῖς πατρὸς, τὴν ἐξέται τῶν εἰρημένων, ὡς μὲν τὸ γράμμα τοῦ εὐαγγελίου λέγει, πρὸς ἐκείνον τὸν Πέτρον, ὡς δὲ τὸ πνεῦμα αὐτοῦ διδάσκει, πρὸς πάντα τὸν γενόμενον, ὅποῖος ὁ Πέτρος ἐκείνος, vol. iii. p. 148. — ἐκκλησίαν] This word

occurs but once besides in the Gospels, ch. xviii. 17, and there in the same sense as here, viz., the congregation of the faithful: only there it is one portion of that congregation, here the whole. — πύλαι ἁβδου] The gates of death, by a well-known oriental form of speech, = the power of the kingdom of death. The form is still preserved, when the Turkish empire is known as the Ottoman Porte. This promise received a remarkable literal fulfilment in the person of Peter in Acts xii. 6—18, see esp. ver. 10.—The meaning of the promise is that over the Church so built, upon him who was by the strength of that confession the Rock, no adverse power should ever prevail to extinguish it.—19.] Another personal promise to Peter, remarkably fulfilled in his being the first to admit both Jews and Gentiles into the Church; thus using the power of the keys to open the door of salvation. As an instance of his shutting it also, witness his speech to Simon Magus, — οὐκ ἔστι σοι μερίς οὐδὲ κληρος ἐν τῷ λόγῳ τούτῳ, Acts viii. 21. — ὁ ἐὰν δέσῃς κ.τ.λ.] This same promise is repeated in ch. xviii. 18, to all the disciples generally, and to any two or three gathered together in Christ's name. It was first however verified, and in a remarkable and prominent way, to Peter. Of the binding, the case of Ananias and Sapphira may serve as an eminent example: of the loosing, the ὁ ἐχω, τοῦτό σοι δίδωμι, to the lame man at the Beautiful gate of the Temple. But strictly considered, the binding and loosing belong to the power of legislation in the Church committed to the Apostles, in accordance with the Jewish way of using the words כָּשָׁה and הֵלַךְ (or נִשְׁכָּה Chald.) for prohibit et licitum fecit, see Numb. xxx. 3. It cannot relate to the remission or retention of sins, for (as Meyer observes) though λύειν ἁμαρτίας might possibly mean to forgive sins, δένειν ἁμαρτίαν for retaining them is altogether without example. Nor can the ancient custom of fastening doors by means of cord be alluded to: for the expression ὁ ἐὰν in both places clearly indicates something bound and something loosed, and not merely the power of the keys just conferred. The meaning in John xx. 23, though an expansion of this in one particular direction (see note there)



στείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδεὶς ἐῖπωσιν, ὅτι αὐτός ἐστιν Ἰησοῦς ὁ χριστός. <sup>21</sup> Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἵ ἀπελθεῖν εἰς Ἱερουσόλυμα καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. <sup>22</sup> καὶ <sup>23</sup> προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων Ὁ Ἰεῶς σοι κύριε, οὐ μὴ ἔσται σοι τοῦτο. <sup>23</sup> ὁ δὲ στραφείς εἶπε τῷ Πέτρῳ Ὑπαγε ὀπίσω μου, <sup>24</sup> Σατανᾶ, <sup>25</sup> σκάνδαλον εἶ μου· ὅτι

Chrys. Hil. Ambr. ins. C D *abc*. — 21. aft. Ἰησ. ins. *χριστός* B. — for ἀπὸ, ἐπὶ D. — for ἐγερ., ἀναστῆναι, and μετὰ τρεῖς ἡμ. D. — 22. for ἤρξ. ἐπ. αὐτ., λέγει αὐτῷ ἐπιτιμῶν B. — 23. for εἰ μου, εἰ ἐμοῦ B C. εἰ ἐμοὶ D V. — τοῦ ἀνθρώπου D. — 26. ὠφέληθήσεται

is not to be confounded with this. — 20.] see note on ch. viii. 4. Ἰησοῦς would certainly seem to be better omitted with many MSS. But it is difficult to assign a reason for its insertion here: and on that account I have not marked it as doubtful. There may possibly be an allusion to the meaning of the name Ἰησοῦς.

21—28.] Mark viii. 31—38. Luke ix. 22—27. See note on ver. 13. Obscure intimations had before been given of our Lord's future sufferings, see ch. x. 38. John iii. 14, and of His resurrection, John ii. 19. x. 17, 18. xii. 40, but never yet plainly, as now. With Mark's usual precise note of circumstances, he adds, καὶ παρῥησία τὸν λόγον ἐλάλει. — On δεῖ, which is common to the three Evangelists, see Luke xxiv. 26, and ch. xxvi. 54. — πολλὰ παθεῖν = ἀποδοκιμασθῆναι in Mark and Luke. These πολλὰ were afterwards explicitly mentioned ch. xx. 18. Luke xviii. 31, 32. — On the prophecy of the resurrection, some have objected that the disciples and friends of our Lord appear not to have expected it (see John xx. 2. Luke xxiv. 12). But we have it directly asserted (Mark ix. 10 and 32) that they *did not understand* the saying, and therefore were not likely to make it a ground of expectation. Certainly enough was known of such a prophecy to make the Jews set a watch over the grave (Matt. xxviii. 63), which of itself answers the objection. Meyer in loc. reasons about the state of the disciples after the crucifixion just as if they had not suffered any remarkable overthrow of their hopes and reliances, and maintains that they *must* have remembered this precise prophecy if it had been given by the Lord. But on the other hand we must remember how slow despondency is to take up hope, and how many of the Lord's sayings must have been completely veiled from their eyes,

owing to their non-apprehension of His sufferings and triumph as a *whole*. He Himself reproaches them with this very slowness of belief after His resurrection. It is in the highest degree improbable that the precision should have been given to this prophecy *after the event* as Meyer supposes: both from the character of the Gospel History in general, (see Prolegomena,) and because the careful and precise Mark adds παρῥησία τὸν λόγον ἐλάλει. — 22.] The same Peter who but just now had made so noble and spiritual a confession, and received so high a blessing, now shows the weak and carnal side of his character, becomes a stumbling-block in the way of his Lord, and earns the very rebuff with which the Tempter before him had been dismissed. Nor is there any thing improbable in this, as Schleiermacher would have us believe (Translation of the Essay on St. Luke, p. 153); the expression of spiritual faith may, and frequently does, precede the betraying of carnal weakness; and never is this more probable than when the mind has just been uplifted, as Peter's was, by commendation and lofty promise. — προσλαβ. αὐτ.] by the dress or hand, or perhaps ἀντὶ τοῦ, παραλαβὼν κατ' ἰδίαν. Euthym. — Ἰεῶς σοι supply εἴη ὁ θεός, according to the Hebrew expression, ה' ה'ה, for which the LXX sometimes give Ἰεῶς (see ref.), sometimes μὴ γένοιτο. — οὐ μὴ ἔσται.] I cannot think with Winer (§ 60) that this means 'absit, ne accidat;' it is an authoritative declaration as it were on Peter's part, 'This shall not happen to Thee,' implying that he knew better, and could ensure his Divine Master against such an event. It is this spirit of confident rejection of God's revealed purpose which the Lord so sharply rebukes. — 23.] As it was Peter's spiritual discernment, given from above, which made him a foundation

οὐ <sup>z</sup> φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. <sup>21</sup> τότε <sup>z</sup> 1 Mac. x. 20.  
 ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει <sup>a</sup> ὀπίσω <sup>z</sup> Rom. viii. 5  
 μου ἔλθειν, <sup>b</sup> ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν <sup>a</sup> ch. iv. 19.  
 αὐτοῦ καὶ ἀκολουθείτω μοι. <sup>25</sup> ὃς γὰρ ἂν θέλῃ τὴν <sup>z</sup> Num. xxxiii.  
<sup>c</sup> ψυχὴν αὐτοῦ σῶσαι, <sup>d</sup> ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ <sup>z</sup> 11.  
 τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὐρήσει αὐτήν. <sup>26</sup> τί γὰρ <sup>b</sup> Isa. xxxi. 7.  
<sup>e</sup> ὠφελεῖται ἄνθρωπος, εἰάν τὸν <sup>f</sup> κόσμον ὅλον <sup>g</sup> κερδοῇ, <sup>c</sup> Prov. i. 19.  
 τὴν δὲ ψυχὴν αὐτοῦ <sup>h</sup> ζημιωθῇ; ἢ τί <sup>i</sup> <sup>j</sup> δώσει ἄνθρωπος <sup>d</sup> Sir. xx. 22.  
<sup>j</sup> <sup>k</sup> ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; <sup>27</sup> <sup>l</sup> μέλλει γὰρ ὁ υἱὸς <sup>e</sup> Prov. x. 2.  
 τοῦ ἀνθρώπου ἔρχεσθαι <sup>m</sup> ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ <sup>f</sup> xi. 4.  
 μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε <sup>n</sup> ἀποδώσει ἐκάστῳ <sup>g</sup> 2 Macc. viii.  
 κατὰ τὴν <sup>o</sup> πρᾶξιν αὐτοῦ. <sup>28</sup> ἀμὴν λέγω ὑμῖν, εἰσὶ <sup>h</sup> 18.  
 τῶν ὧδε ἑστῶτων, οἵτινες οὐ μὴ <sup>p</sup> γέυσονται θανάτου <sup>g</sup> ch. xxv. 17,  
 ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου <sup>q</sup> ἔρχόμενον ἐν τῇ <sup>z</sup> 27. Jam. iv.  
 βασιλείᾳ αὐτοῦ. <sup>h</sup> Prov. xix. 19.  
<sup>i</sup> 1 Cor. iii. 15  
<sup>j</sup> al.  
<sup>k</sup> ch. xxvii. 10.  
<sup>l</sup> Jer. xv. 13.  
<sup>m</sup> Sir. vi. 19.  
<sup>n</sup> 1 Isa. xlviii. 6.  
<sup>o</sup> Job iii. 8.  
<sup>p</sup> Ps. ci. 16.  
<sup>q</sup> Prov. xxiv.  
<sup>r</sup> 12.  
<sup>s</sup> Sir. xxxiii. 19.  
<sup>t</sup> 2 Chron. xii.  
<sup>u</sup> 15.  
<sup>v</sup> Acts xix.  
<sup>w</sup> 18 al.  
<sup>x</sup> Luke. Job  
<sup>y</sup> xx. 18. Ps.  
<sup>z</sup> xxxiii. 8.  
<sup>aa</sup> Heb. ii. 9.  
<sup>ab</sup> Luke xxxiii. 42.

B L Syrr. Sahid. Orig. Cyr. Cypr. — 28. rec. τ. ὦ. ἐστηκότων, but τῶν ὧδε ἐστῶτων  
 B C D L S mss. Orig. Ephr. Chrys. ὧδε ἐστῶτες E F G H X V. — γεύονται H L X  
 abc Hil.

stone of the Church, so is it his carnality, proceeding from want of unity with the Divine will, which makes him an adversary now. Compare ch. iv. 10, also Eph. vi. 12. — σκάνδαλον εἰ μου] Thou art my stumbling-block (not merely a stumbling-block to me; the definite article is omitted, but to be supplied: see note on ch. ix. 16), my *πίτρα* σκανδάλων (in Peter's own remarkable words (1 Pet. ii. 7, 8), joined too with the very expression, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, which, as above noticed, occurs in this passage in Mark and Luke). — Before this rebuke Mark inserts καὶ ἰδὼν τοὺς μαθητάς αὐτοῦ, that the reproof might be before them all. — 24.] προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθ. αὐτοῦ, Mark viii. 34; ἔλεγε δὲ πρὸς πάντας, Luke ix. 23. This discourse is a solemn sequel to the Lord's announcement respecting Himself and the rebuke of Peter: teaching that not only He, but also His followers, must suffer and self-deney, that they all have a life to save, more precious than all else to them; and that the great day of account of that life's welfare should be ever before them. On this and the following verse see ch. x. 38, 39. After τὸν στ. αὐτοῦ, Luke inserts καθ' ἡμέραν. — 26.] There is apparently a reference to Psalm xlix. in this verse. Compare especially the latter part with ver. 7 of that Psalm. — τὴν ψ. ζημιωθῇ = ἑαυτὸν δὲ ἀπολέσας Luke. Compare also 1 Pet. i. 18. In the latter part of the verse, ἀνθρώπος and αὐτοῦ refer to the

same person: 'What shall a man give to purchase the happiness of his life?' *ψυχῇ*, not *soul*, but *life*, in the higher sense. — 27.] A further revelation of this important chapter respecting the Son of Man. He is to be Judge of all—and as in ch. xiii. 41, is to appear with *His* angels, and in the glory of His Father—the δόξα, ἣν δεδώκας μοι John xvii. 22. Mark and Luke place here, not this declaration, but that of our ch. x. 33. The Lord doubtless joined the two. Compare ch. xxiv. 30. xxv. 31. — τὴν πρ.] his work, considered as a *whole*. — 28.] This declaration refers, not to the transfiguration which follows, for the very expression, τινὲς . . . οὐ μὴ γ. θ., indicates a distant event,—but to the destruction of Jerusalem, and the full manifestation of the Kingdom of Christ by the annihilation of the Jewish polity; which event, in this aspect as well as in all its terrible attendant details, was a *type* and *earnest* of the final coming of Christ. See John xxi. 22, and compare Deut. xxxii. 36 with Heb. x. 30. This dreadful destruction was indeed judgment beginning at the house of God. The interpretation of Meyer, &c., that the Lord referred to His ultimate glorious *παρουσία*, the time of which was hidden from Himself (see Mark xiii. 32. Acts i. 7), is self-contradictory on his own view of the Person of Christ. That the Lord in His humanity in the flesh *did not know* the day and the hour, we have from His own lips: but that not knowing it He

r Num. xxiii. 14

s Luke xxiii. 51.

t Isai. xl. 9.

u ch. xiv. 13, 23.

v 1 and Rom.

xii. 2†.

w Ps. ciii. 2.

XVII. <sup>1</sup> Καὶ μεθ' ἡμέρας ἑξ<sup>τ</sup> παραλαμβάνει ὁ Ἰησοῦς BCD τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ. καὶ <sup>5</sup> ἀναφέρει αὐτοὺς εἰς <sup>4</sup> ὄρος ὑψηλὸν <sup>u</sup> κατ' ἰδίαν. καὶ <sup>v</sup> μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρὸς ὥπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ <sup>w</sup> ἱμάτια αὐτοῦ ἐγένετο

CHAP. XVII. 1. aft. καὶ ins. ἐγένετο D.—for ἀναφέρει, ἀνάγει D Orig.—for κατ' ἰδίαν, λίαν D d. — 2. for τὸ φῶς, χιτῶν D abcn Hil. Aug. — 3. ὥφθη B D abc. txt C.

should have uttered a determinate and solemn prophecy of it, is utterly impossible. His ἀμὴν λέγω ὑμῖν always introduces His solemn and authoritative revelations of Divine Truth. The fact is, there is a reference back in this discourse to that in ch. x., and the coming here spoken of is the same as that in ver. 23 there. Stier well remarks that this cannot be the great and ultimate coming, on account of οὐ μὴ γέυσθαι θανάτου ἕως ἂν ἴδωσι, which implies that they should taste of death after they had seen it, and would therefore be inapplicable to the final coming (Reden Jesu, ii. 224).

CHAP. XVII. 1—13.] Mark ix. 2—13. Luke ix. 28—36. This weighty event forms the solemn installation of the Lord to His sufferings and their result. Those Three Apostles were chosen to witness it, who had before witnessed His power over death (Mark v. 37), and who afterwards were chosen to accompany Him in His agony (ch. xxvi. 37), and were (John xx. 2. Mark xvi. 7. 1 Cor. xv. 7) in an especial sense witnesses of His resurrection. The two who appeared to them were the representatives of the law and the prophets: both had been removed from this world in a mysterious manner;—the one without death,—the other by death indeed, but so that his body followed not the lot of the bodies of all; both, like the Greater One with whom they spoke, had endured that supernatural Fast of forty days and nights: both had been on the holy mount in the visions of God. And now they came, endowed with glorified bodies, before the rest of the dead, to hold converse with the Lord on that sublime event, which had been the great central subject of all their teaching, and solemnly to consign into His hands, once and for all, in a symbolical and glorious representation, their delegated and expiring power. And then follows the Divine voice, as at the Baptism, commanding however here in addition the sole hearing and obedience of Him whose power and glory were thus testified.—There can be no doubt of the *absolute historical reality* of this narration. It is united by definite marks of date with what goes before; and

by intimate connexion with what follows. It cannot by any unfairness be severed from its context. Nor again is there any thing mentioned which casts a doubt on the *reality* of the appearances (see below on ὄραμα, ver. 9). The persons mentioned were seen by all—spoke—and were recognized. The concurrence between the three Evangelists is exact in all the circumstances, and the fourth alludes, not obscurely, to the event which it was not part of his purpose to relate; John i. 14. Another of the Three distinctly makes mention of the facts here related, 2 Pet. i. 16—18.—μεθ' ἡμέρας ἑξ] = μετὰ τοὺς λόγους τούτους ὥς ἡμ. ὁκτώ Luke ix. 28. The one computation is inclusive, the other not; or perhaps, from the ὥς being inserted, the one is accurate, the other roughly stated. The time of the transfiguration was probably *night*, for the following reasons. (1) Luke informs us that the Lord had gone up to the Mount to *pray*; which He usually did at night (Luke vi. 12. xxi. 37. xxii. 39. Matt. xiv. 23, 24 al.). (2) All the circumstances connected with the glorification and accompanying appearances would thus be more prominently seen. (3) The Apostles were asleep, and are described, Luke ix. 32, as 'having kept awake through it' (διαγρηγορήσαντες). (4) They did not descend till the next day (Luke ix. 37), which would be almost inexplicable had the event happened by day, but a matter of course if by night.—ὄρος ὑψ.] The situation of this mountain is uncertain. It was not, probably, Tabor, according to the legend; for on the top of Tabor then most likely stood a fortified town (De Wette, from Robinson). Nor is there any likelihood that it was Pancaas, near Caesarea Philippi, for the six days would probably be spent in journeying; and they appear immediately after to have come to Capernaum. It was most likely one of the mountains bordering the lake. Luke speaks of it merely as τὸ ὄρος.—2.] μετεμορ. = ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον Luke. In what way, is not stated; but we may conclude from what follows, by being lighted with radiance, both from without and from with-



λευκά ὡς τὸ <sup>ω</sup> φῶς. <sup>3</sup> καὶ ἰδοὺ \* <sup>ω</sup> ὤφθησαν αὐτοῖς <sup>x</sup> Exod. xxiv. 11.  
 Μωσῆς καὶ Ἠλίας μετ' αὐτοῦ <sup>υ</sup> συλλαλοῦντες. <sup>4</sup> <sup>z</sup> ἀπο- <sup>y</sup> constr. Acts xxv. 12, with dat., Ex. xxxiv. 35. Is. vii. 6. 1 M. z = ch. xi. 25 al.  
 κριθείς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ Κύριε <sup>a</sup> καλὸν ἐστίν <sup>a</sup> ch. xxvi. 24.  
 ἡμᾶς ὥδε εἶναι· εἰ θέλεις, ποιήσωμεν ὥδε τρεῖς σκηνάς, <sup>1</sup> Cor. vii. 8.  
 σοὶ <sup>b</sup> μίαν καὶ Μωσῇ μίαν καὶ μίαν Ἠλίαν. <sup>5</sup> ἔτι αὐτοῦ <sup>b</sup> 1 Kings x. 3.  
 λαλοῦντος ἰδοὺ νεφέλη <sup>c</sup> φωτεινὴ <sup>d</sup> ἐπεσκίασεν αὐτούς, <sup>c</sup> Sir. xvii. 31.  
 καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ <sup>xxiii. 19.</sup>  
 υἱός μου ὁ <sup>e</sup> ἀγαπητός, ἐν ᾧ <sup>f</sup> εὐδόκησα· αὐτοῦ <sup>g</sup> ἀκούετε. <sup>ch. vi. 22 and 11.</sup>  
<sup>6</sup> καὶ ἀκούσαντες οἱ μαθηταὶ <sup>h</sup> ἔπεσον ἐπὶ πρόσωπον αὐτῶν <sup>d</sup> Ex. xl. 35.  
 καὶ <sup>i</sup> ἐφοβήθησαν σφόδρα. <sup>7</sup> καὶ προσελθὼν ὁ Ἰησοῦς <sup>1</sup> Luke i. 35.  
<sup>j</sup> ἤψατο αὐτῶν καὶ εἶπεν Ἐγέρθητε καὶ <sup>k</sup> μὴ φοβεῖσθε. <sup>Acts v. 15.</sup>  
<sup>8</sup> Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ <sup>e</sup> Gen. xxii. 2.  
 μὴ τὸν Ἰησοῦν μόνον. <sup>f</sup> ch. iii. 17.  
<sup>9</sup> Καὶ <sup>m</sup> καταβαινόντων αὐτῶν <sup>†</sup> ἐκ τοῦ ὄρους, ἐνετείλατο <sup>Isa. lxii. 4.</sup>  
 αὐτοῖς ὁ Ἰησοῦς λέγων Μηδενὶ εἶπητε τὸ <sup>n</sup> ὄραμα, ἕως οὗ <sup>h</sup> Lev. ix. 24.  
 ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν \* <sup>o</sup> ἀναστῇ. <sup>10</sup> καὶ ἐπηρώ- <sup>i</sup> Judg. xiii. 20.  
 τησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Τί οὖν οἱ γραμ- <sup>j</sup> Num. xxii. 3.  
 ματεῖς λέγουσιν ὅτι <sup>p</sup> Ἠλίαν <sup>q</sup> δεῖ ἐλθεῖν πρῶτον; <sup>11</sup> ὁ δὲ <sup>k</sup> Dan. vii. 18 al.  
 Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς Ἠλίας μὲν <sup>r</sup> ἔρχεται <sup>l</sup> Deut. i. 21.  
 q = Dan. ii. 28. r pres. ch. xi. 3.

BCDZ

—4. ποιήσω B C b. txt D acv Orig. —7. ἐγείρεσθε D. —8. bef. Ἰησ. for τὸν αὐτὸν B. aft. ins. μετ' αὐτῶν C. —9. καταβαίνοντες D.—rec. ἀπὸ τοῦ ὄρ. with many const. mss., but txt B C D E F H K L M S V 19 Orig. (once as rec.) Chrys.—for ἀναστῇ, ἐγερθεῖ B D Sahid. txt C Z Orig. —11. πρῶτον om. B D abcv Copt. Arm. Aug. ins.

in. —λευκά ὡς τὸ φῶς = λευκὸς ἐξαστράπτων Luke; = λευκά λίαν ὡς χιών, οἷα γραφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκάναι Mark.—3.] There need be no question concerning the manner of the recognition of Moses and Elias by the disciples: it may have been intuitive and immediate. We can certainly not answer it with Olshausen, that it may have arisen from subsequent information derived from our Lord, for Peter's words in the next verse preclude this. Luke adds, οἱ ὀφθίντες ἐν δόξῃ λέγον τὴν ἐξοδὸν αὐτοῦ, ἣν ἐμῆλλε πληροῦν ἐν Ἱερουσαλὴμ.—4.] Luke inserts, that the Apostles *had been asleep*, but awakened through this whole occurrence;—thereby distinguishing it from a mere vision of sleep; and that this speech was made ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ. Both Mark and Luke add, that Peter knew not what he said; and Mark—ἦσαν γὰρ ἐκφοβοί. The speech was probably uttered with reference to the sad announcement recently made by our Lord, and to which his attention had been recalled by the converse of Moses and Elias.—A strange explanation of ver. 4 is adopted by Meyer from Paulus,

'It is fortunate that we disciples are here; let us make' &c. Surely the words καλὸν ἐστὶν ἡμᾶς ὥδε εἶναι will not bear this.—It is one of those remarkable coincidences of words which lead men on, in writing, to remembrances connected with those words, that in 2 Peter i. 14, 15 σκηνώμα and ἐξοδος have just been mentioned before the allusion to this event: see note there, vol. ii.—κύριε = ῥαββὶ Mark, = ἐπιστάτα Luke.—5.] αὐτοῖς, viz. the Lord, Moses, and Elias. Luke adds, ἐφοβήθησαν διὲν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. The αὐτοῦ ἀκούετε, and disappearance of the two heavenly attendants, are symbolically connected,—as signifying that God, who had spoken in times past to the Fathers by the Prophets, henceforth would speak by His Son.—vv. 6, 7 are peculiar to Matthew.—9.] No unreality is implied in the word ὄραμα, for it = ἃ εἶδον in Mark, and . . . ὧν ἐωράκασιν in Luke: see Num. xxiv. 3, 4. Luke, without mentioning the condition of time imposed on them, remarkably confirms it by saying, οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν . . . —10.] The occasion of this inquiry

<sup>s</sup> Mal. iv. 6. <sup>Jer.</sup> xvi. 15. <sup>See Acts</sup> iii. 21. <sup>t ch.</sup> xiv. 35. <sup>1 Kings</sup> xxvii. 17. <sup>a</sup> Luke xxiii. 31. <sup>1 Cor.</sup> ix. 5. <sup>Gen.</sup> xxxiv. 7, but? <sup>v ch.</sup> xiii. 23. <sup>v Mark</sup> i. 40. <sup>x.</sup> 17. <sup>ch.</sup> xxvii. 29. <sup>γολγοθῆ τοῦ σταυροῦ.</sup> <sup>Polyp.</sup> xv. 29. <sup>x ch.</sup> iv. 21. <sup>1</sup> Wadd. xviii. 19. <sup>z</sup> only. <sup>Isa.</sup> xvi. 10. <sup>a</sup> Deut. xxxiii. 20. <sup>Ex.</sup> v. 4. <sup>Luke</sup> xxvii. 2. <sup>Acts</sup> xiii. 8. 10. <sup>b</sup> P. xiii. 3. <sup>Rev.</sup> vi. 10. <sup>c</sup> 2 Cor. xi. 1. <sup>19.</sup> Eph. iv. 2. <sup>Is.</sup> xlv. 4. <sup>w.</sup> dat. 2. <sup>see Gen.</sup> xlv. 1. <sup>d ch.</sup> xvi. 22. <sup>Gen.</sup> xxxvii. 10. <sup>e</sup> ver. 1. <sup>f</sup> ch. xii. 16. <sup>g</sup> Mark xvi. 14. <sup>Rom.</sup> iv. 20. <sup>h</sup> ch. xiii. 31. <sup>i</sup> act. John v. 24. <sup>xiii.</sup> 1. <sup>1 John</sup> iii. 14. <sup>ch.</sup> vii. 34. <sup>j</sup> Gen. xxxvii. 17 al. <sup>k</sup> Gen. xix. 20, 22 al. <sup>l</sup> Gen. xviii. 14. <sup>Luke</sup> i. 37 only. <sup>m</sup> = Acts xix. 12 only. <sup>n</sup> = Acts xiii. 39. <sup>Luke</sup> xxi. 34 al. <sup>o</sup> Tobit xii. 8. <sup>Dan.</sup> ix. 3. <sup>p</sup> Josh. v. 5. <sup>Ezek.</sup> xix. 6. <sup>2 Cor.</sup> i. 12 al.

[πρῶτον] καὶ <sup>s</sup> ἀποκαταστήσει πάντα. <sup>12</sup> λέγω δὲ ὑμῖν ὅτι BCDZ Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἔπέγνωσαν αὐτὸν, ἀλλ' ἔποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. <sup>13</sup> τότε <sup>v</sup> συνήκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς. <sup>14</sup> Καὶ ἐλθόντων [αὐτῶν] πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος <sup>w</sup> γονυπετῶν † αὐτὸν καὶ λέγων <sup>15</sup> Κύριε ἐλέησόν μου τὸν υἱόν, ὅτι <sup>x</sup> σεληνιάζεται καὶ <sup>y</sup> κακῶς \* πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. <sup>16</sup> καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. <sup>17</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὡ γενεὰ <sup>4</sup> ἄπιστος καὶ <sup>a</sup> διεστραμμένη, <sup>b</sup> ἕως πότε † μεθ' ὑμῶν ἔσομαι; ἕως πότε <sup>c</sup> ἀνέξομαι ὑμῶν; <sup>b</sup> φέρετέ μοι αὐτὸν ὧδε. <sup>18</sup> καὶ <sup>d</sup> ἐπέτιμήσεν αὐτῷ ὁ Ἰησοῦς, BCD καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἔθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. <sup>19</sup> Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ <sup>e</sup> κατ' ἰδίαν εἶπον Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν <sup>f</sup> ἐκβαλεῖν αὐτό; <sup>20</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Διὰ τὴν \* <sup>g</sup> ἄπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς <sup>h</sup> κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ Ἰ Μετάβηθι \* <sup>j</sup> ἐντεύθεν <sup>k</sup> ἐκεῖ, καὶ μεταβήσεται. καὶ οὐδὲν <sup>l</sup> ἀδυνατήσῃ ὑμῖν. <sup>21</sup> τοῦτο δὲ τὸ γένος οὐκ <sup>m</sup> ἐκπορεύεται εἰ μὴ <sup>n</sup> ἐν <sup>o</sup> προσευχῇ καὶ νηστείᾳ. <sup>22</sup> \* <sup>p</sup> Ἀναστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν

C Z.—for καὶ ἀποκ., ἀποκατάσθῃσαι D abc.—12. ἐν om. D F abcd.—οὕτω . . . αὐτῶν in D abc are placed after ver. 13.—14. for ἔλθ. αὐτ., ἔλθων D abcdv Hil.—αὐτῶν om. B Z 3. ins. C.—rec. aft. γον., αὐτῷ with many const. mss., but txt B C F G H K L S V Z 17 Theoph. ἐμπροσθεν αὐτοῦ D abcv.—κύριε om. Z.—15. for πάσχει, ἔχει B L Z Sahid. Orig. txt C D.—for πολλάκις, ἐνίοτε D abc Arm. Orig. expressly.—17. rec. ἔσ. μεθ' ὑμ., but txt B C D Z.—for ἄπιστος, πονηρὰ Z.—20. ὀλιγοπιστίαν B K 7 Copt. Sahid. Æth. Arm. Orig. Hil. txt C D abcv.—μετάβα B Orig. (but twice he quotes txt, once μετάβληθι) Cyr.—ἐνθεν B D Orig. txt C.—21. om. B Copt. Sahid. Æth. ins. C D abcv Orig. Chrys. Theophyl. Hil.—22. συστρεφόμενων B. txt C D.—23. μετὰ

was, that they had just seen Elias withdrawn from their eyes, and were enjoined not to tell the vision. How should this be? If this were not the coming of Elias, was he yet to come? If it were, how was it so secret and so short?—On ver. 12 see note on ch. xi. 14. Our Lord speaks here plainly in the future, and uses the very word of the prophecy Mal. iv. 6. The double allusion is only the assertion that the Elias (in spirit and power) who foreran our Lord's first coming, was a partial fulfilment of the great prophecy which announces the *real Elias* (the words of Malachi will bear no other

than a personal meaning), who is to fore-run His greater and second coming.

14—21.] Mark ix. 14—29. Luke ix. 37—43. By much the fullest account of this miracle is contained in Mark, where see notes. It was the next day: see Luke ix. 37, and note on ver. 1. Our Lord found the Scribes and the disciples disputing (Mark).—15.] He was an only son, Luke ix. 38. The demon had deprived him of speech, Mark ix. 17.—17.] μεθ' ὑμῶν = πρὸς ὑμᾶς Luke.—19.] It was in the house, Mark ix. 28.—20.] ἀπιστίαν = ὀλιγοπιστίαν, which reading was probably

αὐτοῖς ὁ Ἰησοῦς <sup>q</sup> Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου <sup>r</sup> παρα-  
 δίδοσθαι εἰς χεῖρας ἀνθρώπων, <sup>23</sup> καὶ ἀποκτενοῦσιν αὐτόν,  
 καὶ τῇ τρίτῃ ἡμέρᾳ <sup>s</sup> ἐγεροθήσεται. καὶ <sup>t</sup> ἐλυπήθησαν  
 σφόδρα.  
<sup>24</sup> Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ προσῆλθον οἱ  
 τὰ <sup>u</sup> δίδραχμα <sup>v</sup> λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον  
 Ὁ <sup>w</sup> διδάσκαλος ὑμῶν οὐ τελεῖ τὰ <sup>x</sup> δίδραχμα; <sup>25</sup> λέγει  
 Naί. καὶ <sup>y</sup> ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, <sup>z</sup> προσέφθασεν  
 αὐτόν ὁ Ἰησοῦς λέγων Τί σοὶ δοκεῖ, Σίμων; <sup>1</sup> οἱ βασιλεῖς  
 τῆς γῆς ἀπὸ τίνων λαμβάνουσι <sup>2</sup> τέλη ἢ <sup>a</sup> κῆνσον; ἀπὸ  
 τῶν <sup>b</sup> υἱῶν αὐτῶν, ἢ ἀπὸ τῶν <sup>c</sup> ἀλλοτρίων; <sup>26</sup> λέγει αὐτῷ  
 ὁ Πέτρος Ἀπὸ τῶν ἀλλοτρίων. ἔφη αὐτῷ ὁ Ἰησοῦς  
<sup>d</sup> Ἀραγε <sup>e</sup> ἐλεύθεροὶ εἰσιν οἱ υἱοί. <sup>27</sup> ἵνα δὲ μὴ <sup>f</sup> σκανδα-  
 λίσωμεν αὐτοὺς, παρευθείς εἰς [τὴν] θάλασσαν <sup>g</sup> βάλε  
<sup>h</sup> ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ  
 ἀνοίξας τὸ στόμα αὐτοῦ ἐρῶσεις <sup>i</sup> στατήρα· ἐκείνον

h here only. 4 Kings xix. 28.

i here only †. Ex. xxxviii. 24 Aq. & Sym.

τρεῖς ἡμ. D abc.—for ἐγεροθ., ἀναστήσεται B. txt C D. — 24. διδράγματα D. didragma b. — 25. for ὅτε εἰσῆλ., εἰσελθόντα B. εἰσελθόντι D. ὅτε ἦλθον C.—τίνος B. — 26. for λέγ. αὐ. ὁ Π., εἰπόντος δέ· ἀπὸ ἀλ. B Copt. Arm. Æth. and ins. aft. ἀλ. C. txt D.—ὁ Π. om. D abc.—27. bef. θάλασ. om. τὴν B K L M Z V 9. ins. D.—ἀναβαίνοντα E \*\* G S X Z al. Orig. Cyr.—aft. ἐρῶσεις ins. ἐκεῖ D abcd.

an interpretation of it.—22, 23.] Mark ix. 30—32. Luke ix. 43—45. This followed immediately after the miracle (Mark ix. 30);—our Lord went privately through Galilee; ἐδίδασκε γὰρ κτλ.:—the imparting of this knowledge more accurately to His disciples, which He had begun to do in the last chapter, was the reason for His privacy. For more particulars, see Luke ix. 45. Mark ix. 32.

—24—27.] Peculiar to Matthew. The narrative connects well with the whole chapter, the aim of the events narrated in which is, to set forth Jesus as the undoubted Son of God.—οἱ τὰ δίδρ. λαμβ. This 'tribute,' hardly properly so called, was a sum paid annually by the Jews of twenty years old and upwards, towards the temple in Jerusalem, Exod. xxx. 13. 2 Kings xii. 4. 2 Chron. xxiv. 6. 9. The LXX reckon according to the Alexandrian double drachma, and have therefore, as in the first of the above places, ἡμισυ τοῦ διδράχμου: but Josephus and Philo reckon as here, and Aquila, Exod. xxxviii. 26 (cited by Stier, ii. 250), translates ἡρῶ by διδραχμον. Josephus (B. J. vii. 6, 6) says of Vespasian, φόρον δὲ τοῖς ὅπου δῆπου ὄυσιν Ἰουδαίοις ἐπέβαλε, δύο δραχμάς ἕκαστον κελεύσας

ἀνὰ πᾶν ἔτος εἰς τὸ καπετῶλιον φέρειν, ὥσπερ πρότερον εἰς τὸν ἐν Ἱεροσολύμοις νεὼν συνετίλουν.—It does not quite appear whether this payment was compulsory or not; the question here asked would look as if it were voluntary, and therefore by some declined.—Many commentators both ancient and modern, and among them no less names than Augustine, Clement Alex., Origen, and Jerome, have entirely missed the meaning of this miracle, by interpreting the payment as a civil one, which it certainly was not.—οἱ λαμβ. τ. δ., not the publicans, but they who received the didrachma, i. e. one for each person. Peter answered in the affirmative, probably because he had known it paid before.—25, 26.] The whole force of this argument depends on the fact of the payment being a Divine one. It rests on this: if the sons are free, then on Me, being the Son of God, has this tax no claim.—κῆνσος, money taken after the reckoning of the census; a capitation tax: a Latin word.—ἀλλοτρίων, all who are not their children; those out of their family.—27.] In this, which has been pronounced (even by Olshausen) the most difficult miracle in the Gospels, the deeper student of our Lord's life and ac-



j Num. iii. Gal. j λαβὼν δὸς αὐτοῖς <sup>k</sup> ἀντὶ ἐμοῦ καὶ σοῦ. XVIII. <sup>1</sup> Ἐν BDZ  
 k = Matt. v. 38. John i. 16  
 but <sup>l</sup> rather  
 ch. xx. 28.  
 l ch. xiii. 32.  
 m Gen. xxviii.  
 1.  
 n Ezek. xliii. 7.  
 o Acts vii. 39.  
 1 Kings x. 6.  
 p Dan. xi. 9.  
 q Luke xiv. 11.  
 Rom. iv. 10.  
 r Prov. xiii. 7.  
 r Deut. xxviii.  
 5, ch. xix. 9.  
 s ch. xiii. 21.  
 xvii. 27. s. r.  
 ix. 5.  
 t ch. x. 42.  
 Acts viii. 10  
 21.  
 u John iii. 15,  
 16, 36 al. f.  
 v ch. v. 29, 30.  
 w 1 Macc. i. 61.  
 x 2 Kings xi.  
 21. 1e v.  
 xviii. 21, 22.  
 y Luke xvii. 2  
 only f.  
 z Rev. ii. 24. a ch. xiv. 30. Ps. lxxiii. 15.

CHAP. XVIII. 1. aft. ἐκεῖ. ins. ὧς B Sahid.—2. παιδ. ἐν D d.—4. rec. ταπεινώσῃ with many const. mss. and *abdd*. txt B D G H K S V X Z 20 c Orig.—5. τοιοῦτο G L Z V Orig.—ἐν om. B S X Z 9 Syr. Copt. Chrys. txt D L, but bef. τοι.—6. for μὴλ. ὄνικ. λίθος μυλίκος L Z.—for ἐπί, εἰς E F K M S V 25 all. Orig. Chrys. περί B L Z 5 Orig.

tions will find no difficulty. That, notwithstanding this immunity, *we* (graciously including the Apostle in the earthly payment, and omitting the distinction between them, which was not now to be told to any), that we may not offend them, will pay what is required—and shall find it furnished by God's special providence for us. In the foreknowledge and power which this miracle implies, the Lord recalls Peter to that great confession which his hasty answer to the collectors shows him to have again in part forgotten.—Of course the miracle is to be understood in its literal historic sense. The *natural* interpretation, that the fish was to be sold for the money (and a wonderful price it would be for a fish caught with a hook), and the *mythical* one, are stated and refuted by Meyer, who honestly concludes, 'Nur, das Wunder bleibt, wie es Matth. berichtet hat.'—The stater = four drachmæ—the exact payment required.—ἀντὶ, because the payment was a redemption paid for the *person*, Exod. xxx. 12—to this also refers the ἐλεύθεροι above.—ἐμοῦ κ. σοῦ—not ἡμῶν,—as in John xx. 17:—because the footing on which it was given was *different*.

CHAP. XVIII. 1—35.] Mark ix. 33—50. Luke ix. 46—50. —1.] In Mark we learn that this discourse arose out of a dispute among the disciples who should be the greatest. It took place soon after the last incident. Peter had returned from his fishing; see ver. 21. The dispute had taken place before, on the way to Capernaum.

It had probably been caused by the mention of the Kingdom of God as at hand in ch. xvi. 19. 28, and the preference given by the Lord to the Three. In Mark it is the Lord who asks them what they were disputing about, and they are silent.—2.] From Mark ix. 36 it appears that the Lord first placed the child in the midst, and then took him in His arms: possibly drawing a lesson for His disciples from its ready submission and trustfulness.—3.] στραφῆτε = μετανοήτε: it also conveys the idea of *turning back* from the course previously begun, viz. that of ambitious rivalry. Without this they should not only not be pre-eminent in, but not even admitted into, the Christian state—the Kingdom of Heaven.—4.] Not ὡς τὸ παιδ. τ. ταπεινοὶ ἐαυτοῖς: 'iste parvulus non se humiliat, sed humilis est.' Valla (in Meyer). 'Quales pueri natura sunt, ab ambitu scilicet alieni, tales nos esse jubemur τῇ προαιρέσει.' Grotius.—5.] Having shown the child as the pattern of humiliation, the Lord proceeds to show the honour in which children are held in His heavenly kingdom; and not only actual, but *spiritual* children—for both are understood in the expression παιδίων τοιοῦτον ἐν. The 'receiving in My name' is the serving (ἐστὶ πάντων διάκονος Mark ix. 35) with Christian love, and as belonging to Christ (see also ch. xxv. 40).—6.] Here Mark and Luke insert the saying of John respecting one casting out devils in Jesus' name, who followed not with the Apostles; which it appears gave rise to the

ἐν τῷ<sup>bc</sup> πελάγει τῆς ἑθλαάσσης. <sup>7d</sup> οὐαὶ τῷ κόσμῳ<sup>b Acts xxvii. 6. 2 Macc. v. 21.</sup>  
<sup>e</sup> ἀπὸ τῶν ἱσκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ<sup>c here only †. d ch. xi. 21. e ch. xiii. 41. f ch. xiii. 41.</sup>  
<sup>f</sup> σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ [ἐκείνῳ] δι' οὗ τὸ<sup>g see ch. v. 29, &c.</sup>  
<sup>f</sup> σκάνδαλον ἔρχεται. <sup>8g</sup> εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου<sup>g see ch. v. 29, &c.</sup>  
σκανδαλίζει σε, ἔκκοψον † αὐτόν καὶ βάλε ἀπὸ σοῦ·  
<sup>hk</sup> καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ<sup>h ch. xvii. 4.</sup>  
<sup>i</sup> κυλλόν, <sup>j</sup> ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι<sup>i ch. xv. 30. j constr. Gen. xxxviii. 26. ps. cxvii. 8. Jonah iv. 3. Luke xv. 7. xvii. 2. xviii. 14. k Mark ix. 47 only.</sup>  
εἰς τὸ πῦρ τὸ αἰώνιον. <sup>9</sup> καὶ εἰ ὁ ὀφθαλμός σου σκαν-  
δαλίζει σε, ἔξελε αὐτόν καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶ  
<sup>k</sup> μονόφθαλμος εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς<sup>k Mark ix. 47 only.</sup>  
ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. <sup>10</sup> ὁρᾶτε  
μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ  
ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς<sup>kk Luke xxiv. 53 al. l 4 Kings; xxv. 19. Tobit xii. 15. Jer. lii. 25.</sup> διὰ παντὸς  
<sup>l</sup> βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

Bas. Cyr. txt D. — 7. rec. ἀνθρ. ἐκείνῳ, but txt B D F L 5 Syr. Copt. — 8. rec. αὐτὰ, but txt B D L 7 ἀπὸν Syr. Arm. Sahid. Lucif. Hil. — 9. for καὶ εἰ, τὸ αὐτὸ εἰ καὶ D d. — τοῦ πυρός om. D d. — 10. for τ. μικ. τ., τούτων τ. μικ. τῶν πιστευόντων εἰς ἐμὲ D bc

remark in this verse. Luke however goes on no further with the discourse: Mark inserts also our ch. x. 42. The verbs κρεμασθῆ, καταποντισθῆ, must be understood in their strict tenses: it is better for him that a mill-stone *should have been* hanged, &c., and he drowned . . . before the day when he gives this offence. The punishment here mentioned, *drowning*, may have been practised in the sea of Galilee; (secundum ritum provinciae ejus loquitur, quo majorum criminum ista apud veteres Judæos poena fuerit, ut in profundum ligato saxo demergerentur. Jerome in loc.) De Wette however denies this, saying that it was not a Jewish punishment; but it certainly was a Roman, for Suetonius mentions it as practised by Augustus on the rapacious attendants of Caius Cæsar (Aug. ch. lxvii.). — ὀνικὸς, as belonging to a mill turned by an ass, and therefore larger than the stones of a handmill. — πελάγει, i. e. the deep part, in the open sea. — 7.] See 1 Cor. xi. 19. Stier suggests that Judas, who took offence at the anointing in Bethany, may have been on other occasions the man by whom the offence came, and so this may have been said with special reference to him. Still its *general* import is undeniable and plain. See also Acts ii. 23. — 8.] The connexion is—Wilt thou avoid being the man on whom this woe is pronounced?—then cut off all occasion of offence in thyself first. The cautions following are used in a wider sense than in ch. v. 29, 30. In Mark, the ‘foot’ is expanded into a separate

iteration of the command.—τὸ πῦρ τὸ αἰώνιον, which here first occurs, is expanded in Mark into τὸ πῦρ τὸ ἀσβεστον, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. — καλὸν . . . ἢ . . ., a mixture of the two constructions, καλὸν . . . καὶ μὴ . . ., and κάλλιον . . . ἢ . . . See reff. — μονόφθαλμος, in classical Greek, is, ‘born blind of one eye;’ here it is used for ἐτερόφθαλμος. See Herod. iii. 116. — 10.] Hitherto our text has been parallel with that of Mark ix.; from this, Matthew stands alone. The warning against contempt of these little ones must not be taken as only implying ‘maxima debetur puero reverentia’ (Juv. xiv. 47), nor indeed as relating exclusively, or even principally, to children. We must remember with what the discourse begun—a contention who should be greatest among them; and the μικροὶ are those who are the furthest from these ‘greatest,’ the humble and new-born babes of the spiritual kingdom. And καταφρονήσητε must be understood of that kind of contempt which ambition for superiority would induce for those who are by weakness or humility incapacitated for such a strife. There is no doubt that children are included in the word μικροὶ, as they are always classed with the humble and simple-minded, and their character held up for our imitation. — The *little children* in the outward status of the Church are in fact the only disciples who are sure to be that in reality, which their Baptism has put upon them—and so exactly answer to the wider meaning

m Ps. cxviii. 176.  
 n Jer. iii. 1. Hos. iii. 3. Lev. xxii. 12. Rom. vii. 3, 4. o 1ss. xiii. 14. 1ss. vi. 1 Pet. iii. 25.  
 p ch. xiv. 26. xxvii. 45.  
 q Gen. xlii. 7. 17. 3 Kings xx. 3. Acts xx. 16. Gal. vi. 14.  
 r 4 Kings xx. 15. Luke i. 17. s ch. xi. 26. t ch. x. 42.  
 u 1 Kings. xxiv. 12.  
 v Gen. xxi. 25. Lev. xix. 17. Luke iii. 19. 1 Tim. v. 20.

11 [ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι <sup>m</sup> τὸ ἀπολωλός.] B D  
 12 τί ὑμῖν δοκεῖ; ἐὰν <sup>n</sup> γένηται τι <sup>o</sup> ἀνθρώπῳ ἑκατὸν πρό-  
 βата, καὶ <sup>p</sup> πλανηθῇ ἐν ἑξ αὐτῶν, οὐχὶ <sup>q</sup> ἀφίεις τὰ  
 ἐννενηκονταεννέα <sup>r</sup> ἐπὶ τὰ ὄρη \* πορευθεῖς ζητεῖ τὸ <sup>s</sup> πλα-  
 νώμενον; <sup>t</sup> καὶ ἐὰν <sup>u</sup> γένηται εὐρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν  
 ὅτι <sup>v</sup> χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐννενηκονταεννέα  
 τοῖς μὴ πεπλανημένοις. <sup>14</sup> οὕτως οὐκ ἔστι θέλημα  
 ἔμπροσθεν τοῦ πατρὸς \* ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα  
 ἀπολήται \* εἰς τῶν <sup>t</sup> μικρῶν τούτων. <sup>15</sup> Ἐὰν δὲ <sup>u</sup> ἄμαρ-  
 τήσῃ [εἰς σέ] ὁ ἀδελφός σου, ὕπαγε [καὶ] <sup>v</sup> ἔλεγχον αὐτὸν

Sahid. Copt. Hil. — 11. om. B L \* 3 Copt. Sahid. Orig. Hier. Hil. ins. D *abev*. — 12. *ἀφίσει . . . καὶ πορ.* B D L (*ἀφίσει* D) al. — 14. for *ὑμῶν*, *μοῦ* B II 3 Syr. Copt. Sahid. Æth. Arm. Orig. *ἡμῶν* D. txt D<sup>2</sup> *abedv*. — for *εἰς*, *ἐν* B D L. — 15. *εἰς* *σε* om. B Orig. ins. D *abev* Luc. Hil. — rec. aft. ὕπ. ins. καὶ with *abev* Hil. Luc., but om. B D

here conveyed by the term; and those who would in after-life enter into the kingdom must turn back, and become as these little children—as they were when they had just received the new life in Baptism. The whole discourse is in deep and constant reference to the *covenant with infants*, which was to be made and ratified by an ordinance, in the Kingdom of Heaven, just as then.—On the reason assigned in the latter part of this verse, there have been many opinions; some of which have been broached merely to evade the plain sense of the words, which is—that to individuals (whether invariably, or under what circumstances of minor detail, we are not informed) *certain angels are allotted as their especial attendants and guardians* (this Meyer, Comm. in loc., as usual in such cases, honestly confesses). We know elsewhere from the Scriptures, both of the Old and New Testament (Ps. xxxiv. 7. xci. 11. Heb. i. 14 al.), that the angels do minister about the children of God; and what should forbid that in this service, a prescribed order and appointed duty should regulate their ministrations? Nay, is it not analogically certain that such would be the case? But this saying of our Lord assures us that such is the case; and that those angels whose honour is high before God are entrusted with the charge of the humble and meek,—the children in age and the children in grace. The phrase *λέγω γὰρ ὑμῖν*, or *λέγω ὑμῖν*, as in Luke xv. 7, 10, is an introduction to a revelation of some previously unknown fact in the spiritual world. Stier has some very beautiful remarks on the guardian angels, and on the present general neglect of the doctrine of angelic tutelage, which has been doubtless a

reaction from the idolatrous angel-worship of the Church of Rome (see Acts xii. 15. Daniel xii. 1: in the former case we have an individual, in the latter a national, guardianship).—*βλέπουσι τὸ πρόσωπον κτλ.*, i. e. are in high honour before God; not perhaps *especially* so, but the meaning may be, 'for they have angelic guardians, who always' &c.—[11.] The angels are the servants and messengers of the Son of Man; and they therefore (*ἦλθ. γὰρ κτλ.*) are appointed to wait on these little ones whom He came to save. 'Here,' remarks Stier (ii. 275), 'is Jacob's ladder planted before our eyes: beneath are the little ones;—then their angels;—then the Son of Man in heaven, in whom alone man is exalted above the angels, Who, as the Great Angel of the Covenant, cometh from the Presence and Bosom of the Father;—and above Him again (ver. 14) the Father Himself, and His good pleasure.'—[12, 13.] See notes on Luke xv. 4—6, where the same parable is more expanded. Compare also Ezek. xxxiv. 6. 11, 12.—*ἐπὶ τὰ ὄρη* belongs to *ἀφίεις*, not to *πορευθ.* See var. read.—[14.] This verse sets forth to us the work of the Son as accomplishing the will of the Father;—for it is unquestionably the Son who is the Good Shepherd, searching for the lost, ver. 11. For similar declarations see Ezek. xviii. 23. xxxiii. 11. 2 Pet. iii. 9.—The inference from this verse is—then whoever despises or scandalizes one of these little ones, acts in opposition to the will of your Father in Heaven. Observe, when the dignity of the little ones was asserted, it was *πατρός μου*: now that a motive directly acting on the conscience of the Christian is urged, it is *πατρός ὑμῶν*.—[15.] The connexion of this with the pre-



<sup>w</sup> μεταξὺ σοῦ καὶ αὐτοῦ μόνου· ἔάν σου ἀκούσῃ, <sup>ww</sup> ἐκέρ- <sup>w</sup> Acts xiv. 9.  
 δησας τὸν ἀδελφόν σου· <sup>16</sup> ἔάν δὲ μὴ ἀκούσῃ, <sup>x</sup> παρᾶλαβε <sup>w</sup> Wisd. iv. 10.  
 μετὰ σοῦ ἔτι ἓνα ἢ δύο, <sup>y</sup> ἵνα <sup>z</sup> ἐπὶ στόματος δύο μαρτύρων <sup>y</sup> 1 Cor. ix.  
 ἢ τριῶν <sup>z</sup> σταθῇ πᾶν <sup>a</sup> ῥῆμα. <sup>17</sup> ἔάν δὲ <sup>b</sup> παρακούσῃ αὐτῶν, <sup>x</sup> ch. xvii. 1.  
<sup>c</sup> εἰπέ τῇ <sup>d</sup> ἐκκλησίᾳ. ἔάν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, <sup>y</sup> Deut. xix.  
 ἔστω σοὶ ὥσπερ ὁ <sup>e</sup> ἐθνικός καὶ ὁ τελώνης. <sup>18</sup> ἀμὴν λέγω <sup>z</sup> Mark xiii. 9.  
 ὑμῖν, ὅσα ἔάν δήσητε <sup>f</sup> ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν τῷ <sup>a</sup> Acts xiv. 20.  
 οὐρανῷ, καὶ ὅσα ἔάν <sup>g</sup> λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα <sup>a</sup> Luke i. 37.  
 ἐν τῷ οὐρανῷ. <sup>19</sup> \* πάλιν λέγω ὑμῖν ὅτι ἔάν δύο ὑμῶν <sup>b</sup> Luke i. 37.  
<sup>h</sup> συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ <sup>i</sup> παντὸς πράγματος οὗ <sup>ii</sup> 15. Acts  
 ἔάν αἰτήσωνται, <sup>k</sup> γενήσεται αὐτοῖς <sup>l</sup> παρὰ τοῦ πατρὸς μου <sup>b</sup> Esther iii. 3.  
 τοῦ ἐν οὐρανοῖς. <sup>20</sup> οὗ γάρ εἰσι δύο ἢ τρεῖς <sup>m</sup> συνηγμένοι <sup>c</sup> Isa. lxv. 12.  
 John xi. 52. Ps. ii. 2.

Sahid. Syrr. Arm. Orig. Chrys. Bas. Cyr. Cypr. Ambr. — 16. for σοῦ, *σαντοῦ* K L M Orig.—μαρτύρων om. D.—σταθήσεται M Orig.—17. bef. ὁ τελ. ins. ὡς D.—19. for πάλιν, ἀμὴν or πάλιν ἀμὴν B E G H K M S V 32 ab Sahid. Bas. txt D.—20. for

ceding is: The Lord has been speaking of *σκανδάλα*, which subject is the ground tone of the whole discourse. One kind is, when thou sinnest against another, vv. 7—14. A second kind, when thy brother sins against thee. The remedy for the former must be, in each individual being cautious in his own person,—that of the latter, in the exercise of brotherly love, and if that fail, the authority of the congregation, vv. 15—17. Then follows an exposition of what that authority is, vv. 18—20.—On this verse see Levit. xix. 17, 18. This direction is only in case of personal offence against ourselves, and then the injured person is to seek private explanation, and that by *going* to his injurer, not waiting till *he* comes to apologize. The stop must be after *μόνον*, as ordinarily read, and not after *αὐτοῦ*, as proposed by Fritzsche and Olshausen, which construction would be contrary to the usage of the N. T.—*ἐκέρδης*, in the higher sense, ‘reclaimed,’ gained for God, see ref.: and for thyself too: *πρωτον γὰρ ἐξημίον τοῦτον, διὰ τοῦ σκανδάλου ῥηγνύμενον ἀπὸ τῆς ἀδελφικῆς σου συναφείας*. Euthym.—16.] *παρ. . . . ἔτι*, Go again, and take . . . The first attempt of brotherly love is to heal the wound, to remove the offence, in secrecy; to cover the sin: but if this cannot be done, the next step is, to take two or three, still, in case of an adjustment, preventing publicity; but in the other event, providing sufficient legal witness. See ref. and John viii. 17.—*ῥῆμα*, not *thing*, but *word*, as always.—17. *παρακούσῃ*] a stronger word than *μὴ ἀκ.*, implying something of obduracy.—*τῇ ἐκκλησίᾳ*, by what follows, certainly not

‘the Jewish synagogue,’ (for how could vv. 18—20 be said in any sense *of it*?) but ‘the congregation of Christians; i. e. in early times, such as in Acts iv. 32, the *one* congregation,—in after times, that congregation of which thou and he are members. That it cannot mean *the Church as represented by her rulers*, appears by vv. 19, 20,—where *any* collection of believers is gifted with the power of deciding in such cases. Nothing can be further from the spirit of our Lord’s command than proceedings in what are oddly enough called ‘ecclesiastical’ courts.—*ἔστω σοὶ κτλ.* let him no longer be accounted as a brother, but as one of those without, as the Jews accounted Gentiles and Publicans. Yet even then not with hatred, see 1 Cor. v. 11, and compare 2 Cor. ii. 6, 7, and 2 Thess. iii. 14, 15.—18.] This verse reasserts in a wider and more general sense the grant made to Peter in ch. xvi. 19. It is here not only to him as the first stone, but to the whole building. See note there, and on John xx. 23, between which and our ch. xvi. 19 this is a middle point.—19. *παντὸς πρ.]* ‘any thing.’ The construction is an instance of attraction: *πᾶν πρᾶγμα*, the subject of the sentence, is thrown into government after the verb: the plain construction would be *ὅτι πᾶν πρ., ἔάν δύο ὑμ. συμφ. ἐπὶ τ. γ. περὶ αὐτοῦ, οὗ ἐάν αἰτήσωνται, γενήσεται κτλ.*—This refers to that entire accordance of hearty faith, which could hardly have place except in accordance with the Divine will. It was apparently misunderstood by the Apostles James and John;—see Mark’s account, ch. x. 35, in which they nearly repeat these words. Notice again the *ἀμὴν*

n ch. xxviii. 19. <sup>p</sup> εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν ὁ μέσῳ αὐτῶν. <sup>21</sup> Τότε B D  
 o Luke ii. 46.  
 viii. 7. John  
 xx. 19, 26.  
 p 2 Chron.  
 xviii. 15. ch.  
 xxiii. 37.  
 q ver. 15.  
 r Ps. cxviii. 164  
 al.  
 s here only.  
 Gen. iv. 24.  
 t ch. xiii. 21 &c.  
 u ch. xiii. 43.  
 v Judg. xi. 1.  
 w ch. xxv. 19  
 only t.  
 x οὐλλο-  
 γίσσθαι, Lev.  
 xxv. 50.  
 w Rom. i. 14.  
 viii. 12. xv.  
 27. Gal. v. 37.  
 x Luke xii. 4.  
 y Eph. iv. 28.  
 z Judg. xvii. 4.  
 21 Kings xx.  
 41 al.  
 a Prov. xix. 11.  
 Sir. xviii. 11.  
 xxiii. 18.  
 1 Cor. xiii. 4  
 al.  
 b ch. xiv. 14.

προσελθὼν αὐτῷ ὁ Πέτρος εἶπε Κύριε <sup>p</sup> ποσάκις <sup>q</sup> ἁμαρ-  
 τήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως  
 ἑπτάκις; <sup>22</sup> λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ἕως  
 ἑπτάκις, ἀλλ' ἕως <sup>s</sup> ἑβδομηκοντάκις ἑπτά. <sup>23</sup> Διὰ τοῦτο  
 ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν <sup>u</sup> ἀνθρώπῳ βασιλεῖ,  
 ὃς ἠθέλησε <sup>v</sup> συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.  
<sup>24</sup> Ἀρξαμένον δὲ αὐτοῦ <sup>v</sup> συναίρειν, προσῆλ[νέ]χθη αὐτῷ εἰς  
 ὀφειλέτης μυρίων ταλάντων. <sup>25</sup> μὴ <sup>x</sup> ἔχοντος δὲ αὐτοῦ  
<sup>y</sup> ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ παραθῆναι,  
 καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχε,  
 καὶ ἀποδοθῆναι. <sup>26</sup> <sup>z</sup> πεσὼν οὖν ὁ δούλος προσεκύνη αὐτῷ  
 λέγων [Κύριε] <sup>a</sup> μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι  
 ἀποδώσω. <sup>27</sup> <sup>b</sup> σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου

this verse, D d have οὐ γάρ εἰσι . . . . . παρ' οἷς οὐκ εἰμι.—24. προσήλθη B D  
 Orig. txt qu.?—26. aft. δούλ. ins. ἐκεῖνος D L abcdv Syr. Æth. Lucif.—Κύριε om.

λέγω ὑμῖν, see on ch. xvi. ult.—20.] A generalization of the term ἐκκλησία, and the powers conferred on it, which renders it independent of particular forms of government or ceremonies, and establishes at once a canon against pseudo-catholicism in all its forms.—ἐκεῖ εἰμι must be understood of the presence of the Spirit and Power of Christ, see Matt. xxviii. ult.—It is possible that Peter may have asked this question in virtue of the power of the keys before (ch. xvi. 19) entrusted to him, to direct him in the use of them: but more likely, that it was asked as in the person of any individual: that Peter wished to follow the rules just laid down, but felt a difficulty as to the limit of his exercise of forgiveness.—The Rabbinical rule was, to forgive *three times and no more*: this they justified by Amos i. 3, &c. Job xxxiii. 29, 30. (LXX, and marg. E. V.) The expression 'seven times a day' is found Prov. xxiv. 16, in connexion with sinning and being restored. In the Lord's answer we have most likely a reference to Genesis iv. 24.—'Seventy times seven,' not 'seven and seventy times,' is the rendering. οὐκ ἀριθμὸν τιθεῖς ἐνταῦθα, ἀλλὰ τὸ ἀπειρον καὶ διηνεκὲς καὶ αἰ. Chrys. Hom. lxi. 611, A.—23. διὰ τοῦτο] 'because this is so,' because unlimited forgiveness is the law of the Kingdom of Heaven.—The δούλοι here are not *slaves*, but ministers or stewards. By the παραθῆ-  
 να of ver. 25 they could not be slaves in the literal sense. But in Oriental language (see Herodotus passim) all the subjects of the king, even the great ministers of state,

are called δούλοι. The individual example is one in high trust, or his debt could never have reached the enormous sum mentioned. See Isa. i. 18.—24.] 10,000 talents is the sum at which Haman reckons the revenue derivable from the destruction of the whole Jewish people, Esth. iii. 6. Trench remarks (Parables, p. 124) that we can best appreciate the sum by comparing it with other sums mentioned in Scripture. In the construction of the tabernacle, twenty-nine talents of gold were used (Exod. xxxviii. 24): David prepared for the temple 3000 talents of gold, and the princes 5000 (1 Chron. xxix. 4—7): the Queen of Sheba presented to Solomon 120 talents (1 Kings x. 10): the King of Assyria laid on Hezekiah thirty talents of gold (2 Kings xviii. 14): and in the extreme impoverishment to which the land was brought at last, one talent of gold was laid on it, after the death of Josiah, by the King of Egypt (2 Chron. xxxvi. 3).—25. ἐκέλευσεν αὐτ. . . κτλ.] see Exod. xxii. 3. Levit. xxv. 39, 47. 2 Kings iv. 1. The similitude is however rather from Oriental despotism: for the selling was under the Mosaic law softened by the liberation at the year of jubilee. The imprisonment also, and the tormentors, vv. 30. 34, favour this view, forming no part of the Jewish law.—ἀποδοθῆναι, impersonal, as in E. V. 'payment to be made.'—26.] Luther explains this as the voice of mistaken self-righteousness, which when bitten by sense of sin and terrified with the idea of punishment, runs hither and thither, seeking help, and imagines it can build up a righteousness before

ἐκείνου ἑ ἀπέλυσεν αὐτὸν, καὶ τὸ ὁ δάνειον ἑ ἀφῆκεν αὐτῷ. c Ps. xxxiii. title.  
<sup>28</sup> ἐξελθὼν δὲ ὁ δοῦλος ἐκείνος εὑρεν ἕνα τῶν ἑ συνδούλων d here only. Deut. xxiv. 11.  
αὐτοῦ ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ ἑ κρατήσας e ch. vi. 12 &c. f Ezr. iv. 7, 9. ch. xxiv. 49. Rev. xx. 10 al.  
BCD αὐτὸν ἑ ἔπεινε λέγων Ἀπόδος [μοι] † εἴ τι ὀφείλεις. g ch. xii. 11 al. h 1 Kings xvi. 14. — here only. Mark v. 13. i ch. viii. 5. xxvi. 53. Esth. vii. 7. k 3 Kings xxii. 27.  
<sup>29</sup> Πесὼν οὖν ὁ σύνδουλος αὐτοῦ † ἑ παρεκάλει αὐτὸν, l Ps. lxxi. 7 al. m ch. xvii. 23. n here only. Deut. i. 5. 1 Macc. xii. 8.  
λέγων Μακροθύμησον ἐπ' \* ἐμοί, καὶ † ἀποδώσω σοι. o Rom. xiii. 7.  
<sup>30</sup> Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἑβάλεν αὐτὸν εἰς p ch. vi. 12. q Ps. vi. 2. cxii. 3. r 3 Kings xi. 9. s here only. βασιανιστήριον, Jer. xx. 2.  
<sup>k</sup> φυλακὴν, ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. <sup>31</sup> ἰδόντες  
\* δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἑ ἐλυπήθησαν  
σφόδρα· καὶ ἐλθόντες ἑ διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα  
τὰ γεγόμενα. <sup>32</sup> τότε προσκαλεσάμενος αὐτὸν ὁ κύριος  
αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρὲ, πᾶσαν τὴν ὁ ὀφειλὴν  
ἐκείνην ἑ ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· <sup>33</sup> οὐκ ἔδει καὶ  
σε ἑ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καὶ ἐγὼ σε ἡλέησα ;  
<sup>34</sup> Καὶ ἑ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς  
<sup>s</sup> βασιανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον [αὐτῷ].

B D 1 v Arm. Orig. Lucif. txt qu. ?—σοὶ om. D b. — 27. ἐκείνου om. B Sahid. — 28. μοι om. B D L abcv Orig. Lucif. ins. C—rec. ὅτι with many late mss., but txt B C D E F G H K L M S V 33 all. Orig. Chrys. — 29. rec. aft. αὐτοῦ ins. εἰς τοὺς πόδας αὐτοῦ, with C<sup>2</sup> and nearly all const. mss. (Scholz), but om. B C D L 7 al. abcv Copt. Sahid. Orig. Lucif.—ἐμὲ C D. txt B.—rec. πάντα ἀπ. with C<sup>2</sup>, but txt B C D E F H M S V 23 all. ab Syr. Arm. Lucif.—ἐαγὼ D.—30. πᾶν τὸ ὀφ. C.—31. for δὲ, οὖν B D. txt C.—33. aft. ἔδει ins. οὖν D abcv Arm. Aug.—34. πᾶν om.

God without having yet any idea that God Himself will help the sinner. Trench remarks, 'It seems simpler to see in the words nothing more than exclamations characteristic of the extreme fear and anguish of the moment, which made him ready to promise impossible things, even mountains of gold.' p. 127. — 28.] Perhaps we must not lay stress on ἐξελθὼν, as indicating any wrong frame of mind already begun, as Theophylact does:—the sequel shows how completely he had 'gone out' from the presence of his Lord. At all events the word corresponds to the time when the trial of our principle takes place: when we 'go out' from the presence of God in prayer and spiritual exercises into the world. We may observe, that *forgiveness of sin* does not *imply a change of heart or principle in the sinner*.—The fellow-servant is probably not in the same station as himself, but none the less a fellow-servant. The insignificance of the sum is to show us how trifling any offence against one another is in comparison to the vastness of our sin against God. Chrysostom finely remarks: ὁ δὲ οὐδὲ τὰ ῥήματα ἠδέσθη, δι' ὧν ἐσώθη (καὶ γὰρ αὐτὸς ταῦτα εἰπὼν ἀπηλλάγη τῶν μυρίων ταλάντων) καὶ οὐδὲ τὸν

λιμένα ἐπέγνω, δι' οὗ τὸ ναυάγιον διέφυγεν· οὐ τὸ σχῆμα τῆς ἱκετηρίας ἀνέμνησεν αὐτὸν τῆς τοῦ δεσπότου φιλανθρωπίας· ἀλλὰ πάντα ἐκείνα ὑπὸ τῆς πλεονεξίας καὶ τῆς ὀμότητος καὶ τῆς μνησικακίας ἐκβαλὼν, θηρίον παντὸς χαλεπώτερος ἦν, ἄγγων τὸν σύνδουλον. τί ποιεῖς, ἄνθρωπε; σεαυτὸν ἀπαιτῶν οὐκ αἰσθάνη, κατὰ σεαυτοῦ τὸ ζήφος ὠθῶν, καὶ τὴν ἀπόφασιν καὶ τὴν δωρεάν ἀνακαλούμενος; Hom. li. 616, A. The εἴ τι ὀφείλεις, which is beyond doubt the true reading, must be understood as a haughty expression of one ashamed to meet the mention of the paltry sum really owing, and by this very expression generalizing his unforgiving treatment to all who owed him aught. — 31.] The fellow-servants ἐλυπήθησαν, the lord ὀργίζεται. Anger is not *man's* proper mood towards sin, but *sorrow*, (see Ps. cxix. 136,) because all men are sinners. These fellow-servants are the *praying people of God*, who plead with Him against the oppression and tyranny in the world. — 32.] ὅτε μὲν μυρία τάλαντα ὤφειλεν, οὐκ ἐκάλεσε πονηρὸν, οὐδὲ ὑβριστήν, ἀλλ' ἡλέησεν. Chrysost. Hom. li. 616, D. — 34. τοῖς βασιανισταῖς] not merely the prison-keepers, but the torturers. Remember he was to have



<sup>35</sup> Οὕτω καὶ ὁ πατήρ μου ὁ \* ἐπουράνιος ποιήσει ὑμῖν, ἐὰν BCD  
t Rom. vi. 17. μὴ ἀφήτε, ἕκαστος τῷ ἀδελφῷ αὐτοῦ, ἀπὸ τῶν ἱ καρδιῶν  
u ch. vi. 15. ὑμῶν [τὰ ὡ παραπτώματα αὐτῶν].

XIX. <sup>1</sup> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς  
λόγους τούτους, <sup>v</sup> μετήρην ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν  
εἰς τὰ <sup>w</sup> ὄρια τῆς Ἰουδαίας <sup>x</sup> πέραν τοῦ Ἰορδάνου. <sup>2</sup> καὶ  
ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ <sup>3</sup> ἔθεράπευσεν αὐτοὺς  
ἐκεῖ. <sup>4</sup> καὶ προσῆλθον αὐτῷ [οἱ] Φαρισαῖοι <sup>5</sup> πειράζοντες  
αὐτὸν καὶ λέγοντες αὐτῷ <sup>a</sup> Εἰ ἐξέστιν ἀνθρώπου <sup>b</sup> ἀπολῦσαι  
τὴν γυναῖκα αὐτοῦ κατὰ <sup>c</sup> πᾶσαν <sup>d</sup> αἰτίαν; <sup>1</sup> ὁ δὲ ἀπο- BCDZ  
κριθεὶς εἶπεν αὐτοῖς Οὐκ ἀνέγνωτε ὅτι ὁ <sup>e</sup> ποιήσας ἀπ'  
ἀρχῆς ᾤσεν καὶ θῆλυ ἐποίησεν αὐτοὺς, <sup>6</sup> καὶ εἶπεν  
<sup>f</sup> Ἐνεκεν τούτου <sup>g</sup> καταλείψει ἄνθρωπος τὸν πατέρα καὶ  
τὴν μητέρα καὶ [<sup>h</sup> πρὸς] κολληθήσεται τῇ γυναικὶ αὐτοῦ,  
καὶ ἔσονται οἱ δύο <sup>i</sup> εἰς σάρκα μίαν; <sup>6</sup> ὥστε οὐκέτι εἰσὶ  
δύο, ἀλλὰ σὰρξ μία· ὁ οὖν ὁ θεὸς <sup>k</sup> συνέζευξεν, ἄνθρωπος

D 2.—αὐτῷ om. B D 2 *abcv* Sahid. Arm. ins. C.—35. οὐράνιος B D K L 9 Orig.  
txt C.—τὰ παραπτ. αὐτ. om. B D L 5 *abcv* Copt. Sahid. Æth. Orig. Hier. Lucif. Aug.  
txt C.

CHAP. XIX. 1. for ἐτέλ., ἐλάλησεν D *abc* Hil. txt (ἔτελεν (error) C) B C v Orig.—  
3. οἱ bef. Φ. om. B C L M 9. ins. D Orig.—4. for ποιήσας, κτίσας B 4 Copt. Sahid.  
Or. Ath.—5. κολληθήσεται B D F G H S V mss. Or. Chrys. txt C Z.—οἱ om. Z.  
—6. ὁ bef. θ. om. Z.—aft. συνίζ. ins. εἰς ἐν D a.—ἀποχωρίζτω D.—7. αὐτὴν om.

been sold into slavery before, and now his punishment is to be greater. The condition following would amount in the case of the sum in the parable to *perpetual imprisonment*. So Chrysostom, *τουτίστι, δηνεκῶς* οὔτε γὰρ ἀποδώσει ποτέ. Hom. lxi. 617, A. See note on ch. v. 26.—There is a difficulty made, from the punishment of this debtor for the *very debt which had been forgiven*, and the question has been asked, *utrum peccata semel dimissa redeant*. But it is the spiritual meaning which has here ruled the form of the parable. He who falls from a state of grace falls into a state of condemnation, and is overwhelmed with 'all that debt,' not of this or that actual sin formerly remitted, but of a *whole state* of enmity to God.—Meyer well remarks, that the motive held up in this parable could only have full light cast on it by the great act of Atonement which the Lord was about to accomplish. (Comm. in loc.) We may see from that consideration, how properly it belongs to this last period of His ministry.—35. ὁ π. μου] not ὑμῶν as in the || declaration in ch. vi. 14, 15. This is more solemn and denunciatory.—ἐπουράνιος, not elsewhere used by our Evangelist.

CHAP. XIX. 1—12.] Mark x. 1—12.

This appears to be the journey of our Lord into the region beyond Jordan, mentioned John x. 40. If so, a considerable interval has elapsed since the discourse in ch. xviii.—τὰ ὄρια τῆς Ἰουδ. πέρ. τοῦ Ἰορδ. form one continuous description. Bethany, where He went, was beyond Jordan, but on the confines of Judæa. On Mark's expression (x. 1) διὰ τοῦ π. τ. Ἰορ. see note there, and also note on Luke ix. 51.—2.] This agrees with what is said John x. 41, 42. For ἔθεράπ., Mark has ἐδίδαξεν.—3.] This was a question of dispute between the rival Rabbinical schools of Hillel and Shammai; the former asserting the right of arbitrary divorce, from Deut. xxiv. 1, the other denying it except in case of adultery. It was also, says De Wette, a delicate question where our Lord now was, in the dominions of Herod Antipas.—κ. πᾶσαν αἰτ. not as E. V. 'for every cause?' but 'for any cause?'—4—6.] On these verses we may remark (1) that our Lord refers to the Mosaic account of the Creation as *the historical fact* of the first creation of man; and grounds His argument on the *literal* expressions of that narrative. (2) That He cites both from the first and second chapters of Genesis, and in immediate connexion; thus showing them to be con-

μὴ <sup>1</sup> χωρίζετω. <sup>7</sup> λέγουσιν αὐτῷ <sup>m</sup> Τί οὖν Μωσῆς ἐνε- <sup>i</sup> Ezek. xlvii.  
 τείλατο δοῦναι βιβλίον ἀποστασίον καὶ ἀπολύσαι [αὐτήν] ; <sup>19.</sup> Lev. xlii.  
<sup>8</sup> λέγει αὐτοῖς <sup>o</sup> Ὅτι Μωσῆς πρὸς τὴν <sup>n</sup> σκληροκαρδίαν <sup>46.</sup> Rom. viii.  
 ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν. ἀπ' <sup>35.</sup>  
 ἀρχῆς δὲ οὐ γέγονεν οὕτω. <sup>9</sup> λέγω δὲ ὑμῖν ὅτι ὅς ἂν <sup>m</sup> Deut. xxiv.  
 ἀπολύσῃ τὴν γυναῖκα αὐτοῦ [εἰ] \* μὴ ἐπὶ <sup>o</sup> πορνείᾳ \*, <sup>n</sup> Deut. x. 16.  
 καὶ γαμήσῃ ἄλλην, \* μοιχᾶται καὶ ὁ ἀπολελυμένην <sup>Prov. xvii. 20.</sup>  
 γαμήσας μοιχᾶται. <sup>10</sup> λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ <sup>Ezek. iii. 7.</sup>  
 Εἰ οὕτως ἐστὶν ἡ <sup>p</sup> αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκος, <sup>1 C. r. vii. 2.</sup>  
 οὐ <sup>q</sup> συμφέρεи γαμήσαι. <sup>11</sup> ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες <sup>p = here only.</sup>  
<sup>r</sup> χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς <sup>q</sup> δέδοται. <sup>12</sup> εἰσὶ <sup>Esth. iii. 8.</sup>  
 γὰρ <sup>r</sup> εὐνοῦχοι οἵτινες <sup>r</sup> ἐκ κοιλίας μητρὸς ἐγεννήθησαν <sup>Gen. xiii. 6.</sup>  
 οὕτω, καὶ εἰσιν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν <sup>2 Cor. vii. 2.</sup>  
<sup>s</sup> <sup>Ps. xv. 10. ch.</sup>

D L Z av Eth. Arm. Orig. (twice) Aug. txt B C. — 9. at εἰ μὴ ἐπὶ πορν. the MSS. vary considerably. — *παρεκτός λόγου πορνείας* (which is read in ch. v. 32) B D abc Copt. Sahid. Chrys. Aug. (Origen reads ch. v. 32 entire instead of this verse). μὴ ἐπὶ πορνείᾳ C E F H K L S Γ V and many mss. Syrr. Arm., which seems the true reading. — καὶ γαμ. ἄλ. om. B. γαμῶν ἄλλην Γ. — for μοιχ. (1st), ποιεῖ αὐτὴν μοιχενθῆναι B C Γ Aug. txt D Z. — καὶ . . . μοιχᾶται om. D L S 8 ab Sahid. — 10. τοῦ ἀνδρὸς D abcd Ambr. — 11. τοῦτον om. B Orig. Cyrp. — 13. rec. *προσηνέχθη*, but txt B C D L 10. —

secutive parts of a continuous narrative, which, from their different diction, and apparent repetition, they have sometimes been supposed not to be. (3) That He quotes as *spoken by the Creator* the words in Gen. ii. 24, which were actually said by Adam; they must therefore be understood as said in prophecy, *divino afflatu*, which indeed the terms made use of in them would require, since the relations alluded to by those terms did not yet exist. Augustin. de Nupt. ii. 4, 'Deus utique per hominem dixit quod homo prophetando prædixit.' (4) That the force of the argument consists in the *previous unity* of male and female, not indeed organically, but by implication, in Adam. Thus it is said in Gen. i. 27, not *ἄνδρα καὶ γυναῖκα ποίησεν αὐτοὺς*, but *ἄρσεν καὶ θῆλυ ἐπ. αὐ.* 'He made them (man, as a race) male and female:' but then the male and female were implicitly shut up in one; and therefore after the creation of woman from man, when one man and one woman were united in marriage they should be *one flesh*, ἐνεκεν τοῦτου, *because* woman was taken out of man. The answer then is, that *abstractedly*, from the nature of marriage, it is indissoluble. — The words οἱ δύο are in the LXX and the Samaritan Pentateuch, but not in the Hebrew. — εἰς σάρκα μίαν [εἶναι εἰς is not Greek, but a Hebraism, ἥ τῇ (Meyer). — 7—9.] In this second question, the Pharisees imagine that they have over-

thrown our Lord's decision by a permission of the law, which they call a command (compare ἐνετείλατο, ver. 7, with ἐπέτρεψεν, ver. 8). But He answers them that this was done by Moses on account of their hardness and sinfulness, as a lesser of evils, and belonged to that dispensation which *παρεισῆλθεν*, Rom. v. 20; τῶν παραβάσεων χάριν προσετίθη, Gal. iii. 19. This He expresses by the ὑμῶν, ὑμῖν, ὑμῶν, as opposed to *ἄνθρωπος*, and to ἀπ' ἀρχῆς. Only that *πορνεία* which itself breaks marriage, can be a ground for dissolving it. — Mark gives this last verse (9) as spoken to the disciples in the house; and his accuracy in such matters of detail is not to be questioned. The enactment by our Lord is a formal repetition of what He had said before in the Sermon on the Mount, ch. v. 32. — 10.] αἰτία, not the *cause* of divorce just mentioned; nor, the *condition* of the man with his wife: but, the account to be given, the original ground and principle, of the relationship of man and wife: — ἐὰν τοιαύτη ἐστὶν ἡ αἰτία τῆς συνζυγίας, Euthym. who however mentions other renderings. The disciples apprehend that the trials and temptations of marriage would prove sources of sin and misery. This question and its answer are peculiar to Matthew. Meyer refers *αἰτία* back to the *αἰτία* in ver. 3, and understands it to mean, *the only reason justifying divorce*; but the above interpretation seems to me preferable. — 11, 12.]

v here only t. Jos. Ant. x. 2, 2. ἀνθρώπων, καὶ εἰσιν εὐνοῦχοι οἵτινες ὁ εὐνούχισαν ἑαυτοὺς BCD διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

<sup>13</sup> Τότε † προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας <sup>w</sup> ἐπιθῇ αὐτοῖς καὶ προσεύξηται. οἱ δὲ μαθηταὶ <sup>x</sup> ἐπετίμησαν αὐτοῖς. <sup>14</sup> ὁ δὲ Ἰησοῦς εἶπεν <sup>y</sup> Ἀφετε τὰ παιδία, καὶ μὴ <sup>z</sup> κωλύετε αὐτὰ ἔλθειν πρὸς με· <sup>a</sup> τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. <sup>15</sup> καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.

<sup>16</sup> Καὶ ἰδὼν <sup>b</sup> εἰς προσελθὼν εἶπεν αὐτῷ <sup>c</sup> Διδάσκαλε [ἀγαθὲ], τί ἀγαθὸν ποιήσω ἵνα \* ἔχω <sup>d</sup> ζωὴν αἰώνιον; <sup>17</sup> ὁ δὲ εἶπεν αὐτῷ Τί με \* λέγεις ἀγαθόν\*; \* οὐδεὶς ἀγαθὸς εἰ μὴ <sup>e</sup> εἰς ὁ θεός\*. εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν

14. κωλύσῃτε D. — 16. ἀγαθὲ om. B D L a Æth. Orig. Hil. txt C *hcn* Ir. Hil. — for ἔχω, σχῶ B D Orig. txt C. — κληρονομίῃ L Orig. — 17. for τί μ. λ. ἀγ., τί με ἔρωτάς περὶ τοῦ ἀγαθοῦ B D L (D om. τοῦ) *abcn* Copt. Arm. Æth. Orig. (expressly, four times) Eus. Cyr. Dion. ar. Hier. Aug. The rec. txt is in C and all other MSS., and in Syrr. Cyr. Chrys. Hil. Origen says: ὁ μὲν οὖν Ματθ. ὡς περὶ ἀγαθοῦ ἔργου ἔρωτηθέντος τοῦ Σωτῆρος ἐν τῷ 'τί ἀγαθὸν ποιήσω' ἀνέγραψεν; ὁ δὲ Μάρκος καὶ Λουκᾶς φασὶ τὸν Σωτ. εἰρηκέναι 'τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θ.' iii. 664 (?). — for οὐδὲ . . . . θεός, εἰς ἐστὶν ὁ ἀγαθὸς B D L (ὁ om. D) a Arm. Orig.

τὸν λόγον τ. 'this saying of yours,' viz. οὐ συμφέρει γαμῆσαι. The γὰρ in ver. 12 shows that the sense of τοῦτον is carried on; see ch. i. 18.—The Lord mentions the three exceptions, the οἷς δίδοται οὐ γαμῆσαι. 1. Those who from natural incapacity, or if not that, inaptitude, *have no tendencies* towards marriage: 2. Those who by actual physical deprivation, or compulsion from men, *are prevented* from marrying: 3. Those who in order to do the work of God more effectually, (as e. g. Paul,) *abstain* from marriage, see 1 Cor. vii. 26. The εὐνοῦχοι and εὐνουχίζω in the two first cases are to be taken both literally and figuratively: in the latter, figuratively only. It is to be observed that our Lord does not here utter a word from which any superiority can be attributed to the state of celibacy: the imperative in the last clause being not a command but a permission, as in Rev. xxii. 17.—χωρεῖν, as in E. V. 'to receive it.'

13—15.] Mark x. 13—16. Luke xviii. 15—17. After the long divergence of ch. ix. 51—xviii. 14, Luke here again falls into the synoptic narrative. This incident is more fully related in Mark, where see notes. —Our Evangelist gives τὰς χ. ἐπιθ. αὐτ. κ. προσεύξ. see Gen. xlviii. 14. Acts vi. 6, where the other two have only 'that He should touch them.' The connexion in

which it stands here and in Mark seems to be natural, *immediately after the discourse on marriage*. Some further remarks of the Lord, possibly on the fruit of marriage, may have given rise to the circumstance.

16—30.] Mark x. 17—31. Luke xviii. 18—30. —16.] From Luke ver. 18 we learn that he was a ruler: from Mark x. 17, that he ran to our Lord. The spirit in which he came seems to have been that of excessive admiration for our Lord as a man of eminent virtue, and of desire to know from Him by what work of exceeding merit he might win eternal life. This spirit our Lord reproves, by replying that He was no such ἀγαθὸς as supposed by the young man, no Teacher of this sort, that the grace of God only is the source of good, and that the walking by His grace in the way of holiness is the path to life. I have retained the common reading as being persuaded of its genuineness: and agree with Stier in thinking that Origen's (see var. read.) was an early correction, made on doctrinal grounds. The reply, so far from furnishing any support for Socinian error, is itself a rebuke of the very view of Christ. which they who deny His Divinity entertain. It sets forth to us, besides, the *truthfulness of the Lord's humiliation*, in that He who was now being made perfect by sufferings disclaims the ἀγαθότης which in



ζωὴν, \*<sup>f</sup> τήρησον τὰς ἐντολάς. <sup>18</sup> λέγει αὐτῷ <sup>g</sup> Ποίας; ὁ δὲ Ἰησοῦς εἶπε <sup>h</sup> Τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, <sup>19</sup> τίμα τὸν πατέρα [σου] καὶ τὴν μητέρα, <sup>i</sup> καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. <sup>20</sup> λέγει αὐτῷ ὁ νεανίσκος Πάντα ταῦτα <sup>k</sup> ἔφυλαζάμην <sup>l</sup> ἐκ νεότητός μου· τί ἔτι <sup>m</sup> ὑστερεῶ; <sup>21</sup> ἔφη αὐτῷ ὁ Ἰησοῦς Εἰ θέλεις <sup>n</sup> τέλειος εἶναι, ὑπάγε πώλησόν σου τὰ <sup>o</sup> ὑπάρχοντα καὶ <sup>p</sup> δός \* πτωχοῖς, καὶ ἕξεις <sup>q</sup> ἠθυσανρόν ἐν οὐρανῷ, καὶ <sup>r</sup> δεῦρο ἀκολουθεῖ μοι. <sup>22</sup> ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος, <sup>s</sup> ἦν γὰρ ἔχων κτήματα πολλά. <sup>23</sup> ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ Ἀμὴν λέγω ὑμῖν ὅτι † πλούσιος <sup>t</sup> δυσκόλως εἰσλεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. <sup>24</sup> πάλιν δὲ λέγω ὑμῖν, <sup>u</sup> εὐκοπώτερόν ἐστι κάμηλον διὰ \* <sup>v</sup> τρουπήματος <sup>w</sup> ῥαφίδος \* διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. <sup>25</sup> ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ <sup>x</sup> ἐξεπλήρουντο <sup>y</sup> σφόδρα, λέγοντες Τίς ἄρα δύναται σωθῆναι; <sup>26</sup> ἐμβλέψας

txt C.—τήρει B D. txt C.—19. rec. πατρ. σου, with *adv.* txt B C D E F K L S V 13 al. c Orig. Ir. Cypr. Aug. Hier. Ambr.—20. ἐφύλαξα B D L Ath. txt C.—ἐκ νεότη. μ. om. B L Orig. Ir. Cypr. Hier. Aug. Ambr. ins. C D *abc* Or. Hil.—21. τοῖς πτ. B D. txt C Z.—22. τὸν λ. om. Z. ins. τοῦτον B.—χρήματα B.—23. rec. *δυσκ. πλ.*, but txt B C D L Z 6 *abcv.*—24. for *πάλ. δὲ, καὶ πάλιν* B.—for *τρουπήμ., τρυμαλιᾶς* C K M Orig. (four times, once txt). *τρήματος* B, *τρουπῆς* Orig. (once). txt D Z Orig.—for *διελθεῖν, εἰσελθεῖν* C E F H K L M Z 22 Syrr. Copt. Æth. Arm. Orig. (three times, once as rec.) Chrys. Aug. txt B D *abc* Orig.—for *τοῦ θ., τῶν οὐρ.* Z *abcv* Orig. Chrys. Hil. Jer. Ambr. Aug.—*εἰσελθεῖν* om. L Z Orig. (once) Chrys. Aug.—25. *ἀφ. ἐξεπλ.*

its perfection dwells in God alone.—18.] De Wette observes well, that our Lord gives this enumeration of the commandments to bring out the self-righteous spirit of the young man, which He before saw. He only mentions those of the second table, having in ver. 17, in His explanation of ἀγαθός, included those of the first. Mark has the addition of *μὴ ἀποστερήσῃς*, representing probably the tenth commandment.—καὶ ἀγαπ. κ.τ.λ. is peculiar to Matthew.—20.] We may remark that this young man, though self-righteous, was no hypocrite, no Pharisee: he spoke earnestly, and really strove to keep, as he really believed he had kept, all God's commandments. Accordingly Mark adds, that Jesus looking upon him loved him: in spite of his error there was a nobleness and openness about him, contrasted with the hypocritical bearing of the Pharisees and Scribes.—21, 22.] Our Lord takes him on his own showing. As Mark and Luke add, "One thing is wanting to thee." Supposing thy statement true, this topstone has yet to be laid on the

fabric. But then it is to be noticed, that part of that one thing is δεῦρο ἀκολουθεῖ μοι (ἄρας τὸν σταυρόν Mark). Stier remarks, that this was a test of his observance of the first commandment of the first table: of breaking which he is by the result convicted.—ἦν γὰρ ἔχ. κτ. π. is common to Mark, verbatim.—24.] No alteration to κάμηλον is necessary or admissible. Lightfoot brings instances from the Talmud of similar proverbial expressions regarding an elephant: we have a case in ch. xxiii. 24, of a camel being put for any thing very large: and we must remember that the object here was to set forth the greatest human impossibility, and to magnify Divine grace, which could accomplish even that.—25.] τίς, not τίς πλούσιος, which would have been wholly beside the purpose, but a general question—what man? Besides the usual reason given for this question "since all are striving to be rich," we must remember that the disciples yet looked for a temporal Kingdom, and therefore would naturally be dismayed at hearing that it was so

z Luke i. 37.  
Gen. xviii.  
14.

a ch. xi. 25.  
b ch. iv. 11, 20,  
22.  
c Luke i. 7.  
Acts vii. 5.  
Rom. ix. 9.

d Tim. iii. 5  
only 4. π. τῆς  
παρρησίας.  
Jos. Ant. xi.  
3, 9. Philo,  
passim.  
e ch. xxv. 31.  
f ch. xiv. 26.  
g Gen. xlix. 10  
al.

h 2 Kings xxiv.  
3. Luke vii.  
8.  
i ver. 10.  
j ch. v. 5. xxv.  
31. Prov. iii.  
35.  
k ch. xiii. 45.  
Gen. ix. 20.  
l ch. xiii. 27 f.  
m Neh. vii. 3.  
1 Macc. iv. 6.

δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς <sup>z</sup> Παρὰ ἀνθρώποις τοῦτο ἀδύ- BCDZ  
νατόν ἐστι, παρὰ δὲ θεῷ πάντα δυνατά [ἐστι]. <sup>27</sup> τότε  
<sup>a</sup> ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ Ἰδοὺ ἡμεῖς <sup>b</sup> ἀφήκαμεν  
πάντα, καὶ ἠκολουθήσαμέν σοι· τί ἄρα <sup>c</sup> ἐσται ἡμῶν; <sup>28</sup> ὁ  
δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ  
ἀκολουθήσαντές μοι, ἐν τῇ <sup>d</sup> παλιγγενεσίᾳ ὅταν καθίσῃ ὁ B C D  
υἱὸς τοῦ ἀνθρώπου ἐπὶ <sup>e</sup> θρόνον δόξης αὐτοῦ, καθίσεσθε  
καὶ ὑμεῖς <sup>f</sup> ἐπὶ δώδεκα θρόνους, <sup>g</sup> κρίνοντες τὰς δώδεκα  
φυλὰς τοῦ Ἰσραὴλ. <sup>29</sup> καὶ πᾶς <sup>h</sup> ὅστις ἀφήκῃ οἰκίαν, ἢ  
ἀδελφούς, ἢ ἀδελφὰς, ἢ πατέρα, ἢ μητέρα, [ἢ γυναῖκα,  
ἢ τέκνα, ἢ ἀγρούς, ἔνεκεν τοῦ ὀνόματός μου, <sup>i</sup> \* <sup>b</sup> ἔκατον-  
ταπλασίονα λήψεται, καὶ <sup>j</sup> ζωὴν αἰώνιον <sup>k</sup> κληρονομήσει.  
<sup>30</sup> πολλοὶ δὲ ἐσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.  
XX. <sup>1</sup> ὁμοία γὰρ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν  
ἀνθρώπῳ <sup>l</sup> οἰκοδεσπότῃ, ὅστις ἐξῆλθεν <sup>m</sup> ἅμα πρῶτῳ

ins. καὶ ἐφοβήθησαν D abcd Hil. — 26. ἐστὶ (2nd) om. B C H L S Z V al. Syrr. Copt. Arm. Or. Chrys. txt D abev. — 27. aft. ἰδοὺ ins. κύριε M X. — 28. for αὐτοῖς, αὐτῷ D. — for ὑμεῖς, αὐτοὶ Z. — κατεσθῆσεσθε Z. — for ὑμεῖς (2nd), αὐτοὶ D L Z Orig. Ambr. — τὰς om. D. — 29. rec. ὅς, but txt B C D E K L Orig. Cyr. Bas. Chrys. — οἰκίαν B K abev Eth. Sahid. Aug. — ἡ πατέρα om. D bd. — ἡ γυναῖκα om. B D abd Orig. (expressly, οὐ συγκατηριθμηται τοῦτοις γυνὴ i. 284) Ir. Hil. Ambr. ins. C. — πολλαπλασίονα B L Sahid. Or. Cyr. txt C D.

difficult for any rich man to enter it. — 26. ἐμβλέψας] Probably to give force to and impress what was about to be said, especially as it was a saying reaching into the spiritual doctrines of the Gospel, which they could not yet apprehend. — τοῦτο, salvation in general, and even of those least likely to be saved. — παρὰ in both cases, as in E. V. "with," i. e. in reference to, by power of. — 27.] The disciples, or Peter rather speaking for them, recur to the ἔξεις θησ. ἐν οὐρ. said to the young man, and inquire what *their* reward shall be, who have done all that was required of them. He does not ask respecting salvation, but *some pre-eminent reward*, as is manifest by the answer. The 'all' which the Apostles had left, was not in all cases contemptible. The sons of Zebedee had hired servants (Mark i. 20), and Levi (Matthew ?) could make a great feast in his house. But whatever it was, it *was their all*. — 28—30.] We may admire the *simple truthfulness* of this answer of the Lord. He does not hide from them their reward: but tells them prophetically, that in the new world, the accomplishment of that regeneration which He came to bring in, (see Acts iii. 21. Rev. xxi. 5. Matt. xxvi. 29.) when He should sit (καθίσθ. in the active) on His throne of glory (ἐπ. θρόνου τ. δ. αὐ.) then

they also should sit (καθίσεσθε in middle) on twelve thrones ἐπ. δώ. θρόνους) judging (see 1 Cor. vi. 2, 3) the twelve tribes of Israel (see Rev. xx. 4. xxi. 12. 14: — one throne, Judas's, another took, Acts i. 20). — At the same time he informs them, ver. 29, that this reward should not in its most blessed particulars be theirs alone, but that of every one who should deny himself for Him (see 2 Tim. iv. 8): and (ver. 30) cautions them, referring perhaps especially to Judas, but with a view to all, as appears by the following parable, that many first should be last, and last first. — On ver. 29, Stier remarks that the family relations are by Matthew mentioned in the order in which *they would be left*: and that the Lord having mentioned γυναῖκα in the singular (the reading however is doubtful) clearly decrees monogamy. On the other points requiring notice, see note on Mark x. 29, 30. — Meyer's rendering of ver. 30, joining πρῶτοι with ἐσονται, and thus making ἔσχατοι the subject and πρῶτοι the predicate of the first clause and vice versa in the second, is contrary to usage.

CHAP. XX. 1—16.] Peculiar to Matthew. In interpreting this difficult Parable, we must first carefully observe its occasion and connexion. It is bound by the γὰρ to the conclusion of chap. xix., and arose out of

<sup>mm</sup> μισθῶσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. <sup>2</sup> <sup>n</sup> συμ- <sup>mm</sup> φωνήσας δὲ μετὰ τῶν ἐργατῶν <sup>o</sup> ἐκ δηναρίου <sup>oo</sup> τὴν ἡμέραν, <sup>mm</sup> <sup>ver. 7.</sup> <sup>Judg. xviii. 4.</sup> <sup>n</sup> <sup>Acts v. 9.</sup> <sup>ch. xviii. 19.</sup> <sup>4 Kings xii. 8.</sup> <sup>o</sup> <sup>ch. xxvii. 7.</sup> <sup>Acts i. 18.</sup> <sup>Luke xvi. 9?</sup> <sup>oo</sup> <sup>acc. Acts x. 3 al.</sup>

the question of Peter in ver. 27, *τί ἄρα ἔσται ἡμῖν*; (1) Its ‘*punctum saliens*’ is, that the Kingdom of God is of *grace*, not of debt; that they who were called first, and have laboured longest, have no more claim upon God than those who were called last; but that to all, His covenant promise shall be fulfilled in its integrity. (2) Its primary application is to the *Apostles*, who had asked the question. They were not to be of such a spirit, as to imagine, with the murmurers in ver. 11, that they should have something supereminent (because they were called first, and had laboured longest) above those who in *their own time* were to be afterward called (see 1 Cor. xv. 8—11). (3) Its secondary applications are to all those to whom such a comparison, of *first and last called*, will apply:—nationally, to the Jews, who were first called, and with a *definite covenant*, and the Heathens who came in afterwards, and on a covenant, though *really made* (see Jer. xxxi. 33. Zech. viii. 8. Heb. viii. 10), yet *not so open and prominent*;—individually, to those whose call has been in early life, and who have spent their days in God’s active service, and those who have been summoned later; and to various other classes and persons between whom comparison, not only of *time*, but of advantages, talents, or any other distinguishing characteristic, can be made; that none of the first of these can boast themselves over the others, nor look for higher place and greater reward, inasmuch as there is but one “*gift*” of God according to the covenant of grace. And the “*first*” of these are to see that they do not by pride and self-righteousness become the “*last*,” or worse—be rejected, as nationally were the Jews; for among the many that are called, there are few chosen—many who will fail of the reward in the end. (4) In subordination to this leading idea and warning of the Parable must the circumstances brought before us be interpreted. The *day* and its *hours* are not any fixed time, such as the duration of the world, or our Lord’s life on earth, or the life of man, exclusively: but *the natural period of earthly work* as applied to the various meanings of which the parable is capable. The *various times of hiring* are not to be pressed as each having an exclusive meaning in each interpretation: they serve to spread the calling over the various periods, and to show that it is again and again made. They are the *quarters* of the natural day, when the ali-

quot parts of the day’s wages could be earned, and therefore labourers would be waiting. The *last* of these is inserted for a special purpose, and belongs more expressly to the instruction of the parable. (5) The *μισθός* bears an important part in the interpretation. I cannot with Stier (whose comment on this parable I think much inferior to his usual remarks) suppose it to mean “the promise of this life” attached to godliness. His anxiety to escape from the danger of *eternal life being matter of wages*, has here misled him. But there is no such danger in the interpretation of the parable which I believe to be the true one. The *μισθός* is the *promise of the covenant*, uniformly represented by our Lord and His Apostles as a ‘*reward*,’ Matt. v. 12. Luke vi. 35. xiv. 14. John iv. 36 al. 1 Cor. iii. 14. 2 John 8. Heb. x. 35. xi. 6 al., *reckoned indeed of free grace*; but still, forensically considered, answering to, and represented by, ‘*wages*,’ as claimed under God’s covenant with man in Christ. (The freeness and sovereignty of God’s gift of grace is pointedly set before us in ver. 14, *θέλω δὲ τοῦ. τ. ἐσχ. δοῦναι* . . .) This *μισθός* I believe then to be *eternal life*, or, in other words, God HIMSELF (John xvii. 3). And this, rightly understood, will keep us from the error of supposing, that the parable involves a declaration that all who are saved will be in an absolute equality. This gift is, and will be, to each man, as he is prepared to receive it. To the envious and murmurers, it will be as the fruit that turned to ashes in the mouth; by their own unchristian spirit they will “lose the things that they have wrought” (2 John 8), and their reward will be null. To those who have known and loved God, it will be, to each as he has advanced in the spiritual life, joy unspeakable and full of glory.—*ἅμα πρῶτῃ*] See Jer. xxxv. 14, and other places.—*ἐργάτας*] in the primary meanings of the parable, ‘*apostles, prophets, ministers*’: distinct from the *vines* in the vineyard. But inasmuch as every workman is himself subject to the treatment of the husbandman (see John xv. 1, 2), and every man in the Kingdom of God is in some sense or other a worker on the rest, the distinction is not to be pressed—the parable ranges over both comparisons.—*ἀμπελῶνα*] not the Jewish Church *only*, as Greswell, Parables, iv. 355 ff., maintains. The Jewish Church was God’s vineyard especially and typically;



ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. <sup>3</sup> καὶ ἐξελθὼν BCD  
 περὶ [τὴν] τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ  
 ἀγορᾷ ἀργοὺς, <sup>4</sup> καὶ αὐτοῖς εἶπεν Ὑπάγετε καὶ ὑμεῖς εἰς  
 τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾖ <sup>5</sup> δίκαιον δώσω ὑμῖν. οἱ δὲ  
 ἀπῆλθον. <sup>6</sup> Πάλιν <sup>†</sup> δὲ ἐξελθὼν περὶ ἑκτὴν καὶ ἑννάτην  
 ὥραν ἐποίησεν <sup>7</sup> ὡσαύτως. <sup>8</sup> περὶ δὲ τὴν ἑνδεκάτην [ὥραν]  
 ἐξελθὼν εὗρεν ἄλλους ἐστῶτας [ἀργοὺς], καὶ λέγει αὐτοῖς  
 τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; <sup>9</sup> λέγουσιν BCDZ  
 αὐτῷ Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς Ὑπάγετε  
 καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα [καὶ ὁ ἐὰν ᾖ δίκαιον λήψεσθε].  
<sup>10</sup> ὁφίας δὲ γενομένης λέγει ὁ <sup>11</sup> κύριος τοῦ ἀμπελῶνος  
 τῷ ἐπιτρόπῳ αὐτοῦ Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος  
 αὐτοῖς τὸν μισθὸν <sup>12</sup> ἀρξάμενος <sup>13</sup> ἀπὸ τῶν ἐσχάτων ἕως  
 τῶν πρώτων. <sup>14</sup> καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν  
 ἔλαβον <sup>15</sup> ἀνὰ δηνάριον. <sup>16</sup> ἐλθόντες δὲ οἱ πρῶτοι ἐνό-  
 μισαν ὅτι <sup>17</sup> πλεῖον λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ  
 δηνάριον. <sup>18</sup> λαβόντες δὲ <sup>19</sup> ἐγόγγυζον κατὰ τοῦ οἴκο-

CHAP. XX. 3. διεξελθὼν D.—hef. τρίτην om. τὴν B D E F G H K L M S 16 Orig. Cyr.—ὥρ. τρίτ. D abc. txt C.—for εἶδεν, εὗρεν D abc.—5. rec. aft. πάλ. om. δέ, but ins. B C D L abv Syr. Sahid. Æth. Arm. Cyr.—6. ὥραν om. B D L abv Æth. Sahid. ins. C.—ἀργοὺς om. B D L abc Copt. Sahid. Æth. Orig. Cyr. ins. C.—7. aft. ἀμπ. ins. μου C D Z ab Sahid. Æth.—καὶ . . . λήψεσθε om. B D L Z abc v Sahid. Orig. Cyr. Hil. Jer. ins. C.—8. αὐτοῖς om. L Z Orig.—10. rec. πλεῖονα, but txt (or πλειῶν) B C D L Z Γ.—11. ἐγόγγυσαν D.—13. συνεφώνησά σοι L Z Orig. Copt. Æth. Sahid.

*His Church in all ages is His true vineyard*, see John xv. 1.—Our language admits of the idiom εἰς τὸν ἀμ. αὐ. being exactly rendered—‘into His vineyard,’ E. V.—2.] In συμφων. is understood μισθώσασθαι, after which, as a verb of buying, ἐκ is found: see reff.—‘The denarius a day was the pay of a Roman soldier in Tiberius’ time, a few years before this parable was uttered (see Tacitus Annal. i. 17). Polybius ii. 15 (cited by Greswell) mentions that the charge for a day’s entertainment in the inns in Cisalpine Gaul was half an as, =  $\frac{1}{20}$ th of the denarius. This was therefore liberal pay for the day’s work.—3, 4.] The third hour, = at the equinox, our 9 a.m., and in summer 10:30, was the πλήθουσα ἀγορά, or ἀγορᾶς πληθώρα—when the market was fullest.—No positive stipulation is made with these second, but they are to depend on the justice of the householder. They might expect  $\frac{3}{4}$ ths of a denarius.—From the same dialogue being implied at the sixth and ninth hour (ἐποίησεν ὡσαύτως) the ὁ ἐὰν ᾖ δίκαιον is probably in each case the corresponding part of the denarius, at least in their expectation; so that it cannot be

said that no covenant was made.—7.] For the reason mentioned in the last note, the words in brackets, wanting in so many mss., probably ought to be cancelled.—8.] By the Mosaic law (Deut. xxiv. 15) the wages of an hired servant were to be paid him before night. This was at the twelfth hour, or sunset: see ver. 12. I do not think the ἐπιτροπος must be pressed as having a spiritual meaning. If it have, it represents Christ (see Heb. iii. 6, and ch. xi. 27).—ἀρξάμενος is not merely expletive, but definitive, as in Luke xxiii. 5.—9.] Aft. ὥραν supply ἀπεσταλμένοι εἰς τὸν ἀμπελῶνα.—10.] The precedent cited by Greswell for this method of payment, from Josephus Antt. xx. 9, 7, does not apply. It is there said that in the rebuilding of the temple, εἰ μίαν τις ὥραν τῆς ἡμέρας ἐργάσατο, τὸν μισθὸν ὑπὲρ ταύτης ἐν-θίως ἐλάμβανεν: the ταύτης referring to the μίαν ὥραν, not to τῆς ἡμ., and the fact related being that if any one worked only one hour in the day, he was immediately paid for that hour. Indeed the manifest effect of such a rule as Greswell supposes, would have been to stop the build-

δεσπότου <sup>12</sup> λέγοντες ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν  
<sup>γ</sup> ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς <sup>z</sup> βαστά- <sup>y = Ruth ii. 19.</sup>  
 σαι τὸ <sup>a</sup> βάρος τῆς ἡμέρας καὶ τὸν <sup>b</sup> καύσωνα. <sup>13</sup> ὁ δὲ <sup>4 Kings xii. 11; or Acts</sup>  
 ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν Ἐταῖρε οὐκ ἀδικῶ σε· οὐχὶ <sup>xv. 33. 2 Cor.</sup>  
 δηναρίου συνεφώνησάς μοι; <sup>14</sup> ἄρον τὸ σὸν καὶ ὕπαγε. <sup>z ch. viii. 17.</sup>  
 θέλω δὲ τούτῳ τῷ ἔσχάτῳ δοῦναι ὡς καὶ σοί. <sup>15</sup> [ἦ] οὐκ <sup>a 2 Mac. ix. 10.</sup>  
 ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἑμοῖς; ἦ ὁ <sup>b Gen. xxxi. 40 alex. Luke</sup>  
 σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; <sup>16</sup> οὕτως ἔσονται <sup>i. 11.</sup>  
 οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· [πολλοὶ γάρ <sup>c Deut. xv. 9.</sup>  
 εἰσι <sup>d Rom. viii. 28.</sup> κλητοὶ, ὀλίγοι δὲ <sup>e Luke xviii. 7.</sup> ἐκλεκτοί.] <sup>ch. xxii. 14.</sup>  
<sup>17</sup> Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα <sup>f</sup> παρέλαβε <sup>Prov. xvii. 3.</sup>  
 τοὺς δώδεκα [μαθητάς] <sup>g</sup> κατ' ἰδίαν \* <sup>h</sup> ἐν τῇ ὁδῷ \* καὶ <sup>Is. xxxiii. 16.</sup>  
 εἶπεν αὐτοῖς <sup>18</sup> ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ <sup>f ch. xvii. 1.</sup>  
 ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ <sup>g ch. xvii. 1, 19.</sup>  
 γραμματεῦσι, καὶ <sup>k</sup> κατακρινούσιν αὐτὸν θανάτῳ, <sup>19</sup> καὶ <sup>h Gen. xlii. 38.</sup>  
 παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ <sup>i</sup> ἐμπαῖζαι καὶ <sup>i Mal. iii. 1.</sup>  
<sup>m</sup> μαστιγῶσαι καὶ <sup>n</sup> σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ <sup>o</sup> ἀνα- <sup>k Sus. 41.</sup>  
 στήσεται. <sup>20</sup> Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν <sup>dat. 2 Pet. ii. 6.</sup>  
 Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς <sup>p</sup> προσκυνοῦσα καὶ <sup>l ch. xxvii. 31,</sup>  
<sup>q</sup> αἰτοῦσά τι \* <sup>q</sup> παρ' αὐτοῦ. <sup>21</sup> ὁ δὲ εἶπεν αὐτῇ Τί θέλεις; <sup>q Isa. vii. 11.</sup>

—14. for δὲ, ἐγὼ B.—15. ἦ om. B D L Z. ins. C.—for ἦ (2nd), εἰ B<sup>2</sup> H S very many mss. *abov* Chrys.—16. πολλοὶ... ἐκλ. om. B L Z Copt. Sahid. ins. CD *bcv* Clem. Orig. Iren.—  
 17. for καὶ... Ἰησ., μέλλων δὲ ἀναβαίνειν Ἰησ. B Syr. Sahid. Orig. txt C D Z *bc* *Orig.*—μαθητάς om. D L Z Copt. Arm. Æth. Orig. ins. B C.—καὶ ἐν τῇ ὁδῷ. B L Z Copt. *Sahid.* Arm. Orig. txt C D.—18. θανάτῳ om. B.—19. καὶ στ. om. X.—ἐγερθήσεται *L Z Orig.*—20. for παρ', ἀπ' B D. txt C Z.—21. οὗτοι om. C Z a Copt. Sahid. Bas.

ing, not to hasten it; for if a man could get his day's pay for an hour's work, why work more?—12.] Some take ἐποίησαν, as in Acts xv. 33, to mean "have tarried,"—but the sense in the former reff. seems the best.—13, 14.] Ἐταῖρε, at first sight a friendly word merely, assumes a more solemn aspect when we recollect that it is used in xxii. 12 to the guest who had not the wedding garment; and in ch. xxvi. 50 by our Lord to Judas.—Stier lays a stress on ὕπαγε, as denoting expulsion and separation from the householder and his employment: but I think improperly. It is here only a word of course, commanding him to do what a paid labourer naturally should do.—15. ὁφθ. πον.] here *envious*: so *πῆ* is used Prov. xxviii. 22.—16.] The last were first, as equal to the first; first, in order of payment; first, as superior to the first (no others being brought into comparison), in that their reward was more in proportion to their work, and not marred by a murmuring spirit. The first were last in these same respects.—The last words

of the verse belong not so much to the parable, as to the first clause, and are placed to account for its being as there described; for, while multitudes are called into the vineyard, many, by murmuring and otherwise disgracing their calling, will nullify it, and so, although first by profession and standing, will not be of the number of the elect: although called, will not be chosen.

17—19.] Mark x. 32—34. Luke xviii. 31—34. A fuller declaration of the sufferings and death of our Lord—revealing His being delivered to the Gentiles—and (but in Matthew only) His crucifixion. See the note on the more detailed account in Mark x. 32.

20—28.] Mark x. 35—45: not related by Luke. This request seems to have arisen from the promise made to the twelve in ch. xix. 28. In Mark's account, the two brethren themselves make the request. But the narration in the text is the more detailed and exact; and the two immediately coincide, by the Lord addressing His answer to the two Apostles (ver. 22).—This answer

r = ch. iv. 3.  
Mark iii. 9.  
Luke x. 40.  
= Exod.  
xxxv. 1.  
s = Lev. xii. 5.  
ch. xxi. 4.  
t Ezek. xlii.  
33. Luke  
xxii. 42.  
Rev. xiv. 1a  
al. Is. ii. 17.  
u Isa. xxi. 4.  
Ps. lxxviii. 3.  
N. T. passim.

v Gen. xxiv. 14.  
Isa. xxx. 33.  
w ch. xxvi. 8.  
11. Mark x.  
14 al.  
x Gen. xli. 17.  
Ex. viii. 12.

λέγει αὐτῷ Ἐπὶ ἵνα καθίσωσιν [οὗτοι] οἱ δύο υἱοὶ μου BCDZ  
 \* εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ ἐωνύμων \* ἐν τῇ βασιλείᾳ  
 σου. <sup>22</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ οἶδατε τί  
 αἰτέσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν  
 [ \* καὶ τὸ βάπτισμα ὃ ἐγὼ <sup>u</sup> βαπτίζομαι βαπτισθῆναι ] ;  
 λέγουσιν αὐτῷ Δυνάμεθα. <sup>23</sup> καὶ λέγει αὐτοῖς Τὸ μὲν  
 ποτήριόν μου πίεσθε [, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι  
 βαπτισθῆσθε]. τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ  
 ἐωνύμων † οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ' οἷς ἡτοίμασται  
 ὑπὸ τοῦ πατρὸς μου. <sup>24</sup> καὶ ἀκούσαντες οἱ δέκα <sup>w</sup> ἤγα-  
 νάκησαν <sup>x</sup> περὶ τῶν δύο ἀδελφῶν. <sup>25</sup> ὃ δὲ Ἰησοῦς προσκα-

txt B D.—σου (1st) om. B.—aft. ἐων. ins. σου B C E F G H L S Z Γ V al. b Syr.  
 Sahid. Æth. Copt. om. D bc.—22. καὶ . . . βαπτ. om. B D L Z aben Copt. Sahid. Æth.  
 Orig. Hil. Hier. Ambr. ins. C.—for καὶ, ἡ C F G H K M X V al. Syrr. Arm. (the same  
 is the case in ver. 23.)—23. rec. ins. μου (aft. ἐων.), but om. B C D K L M S Z al.

was the part preserved in the Apostolic memoirs to which Mark had access, and he constructs his narrative accordingly (see Prolegomena to the Gospels). The mother's name was Salome—she had followed the Lord from Galilee,—and witnessed the crucifixion, see Mark xv. 40. Probably the two brethren, fearing the rebuke which had followed their former contention about precedence, had directed this request through their mother.—21.] The places close to the throne were those of honour, as in Josephus, speaking of Saul (Antt. vi. 11, 9), τοῦ μὲν παιδὸς Ἰωάννου ἐκ δεξιῶν, Ἀβενήρου δὲ τοῦ ἀρχιστρατήγου ἐκ τῶν ἐτέρων . . . In the Rabbinical work Midrasch Tehillim, cited by Wetstein,—God, it is said, will seat the King Messiah at His right hand, and Abraham at his left.—One of these brethren, John, the beloved disciple, had his usual place close to the Lord, John xiii. 23: the other was among the chosen Three (this request hardly can imply in their minds any idea of the rejection of Peter from his peculiar post of honour by the rebuke in ch. xvi. 23, for since then had happened the occurrences in ch. xvii. 1—3, and especially vv. 22—27). Both were called Boanerges, or the Sons of Thunder, Mark iii. 17.—They thought the Kingdom of God was immediately to appear, Luke xix. 11.—22.] One at least of these brethren saw the Lord on His Cross—on His right and left hand the crucified thieves. Bitter indeed must the remembrance of this ambitious prayer have been at that moment! Luther remarks, 'The flesh ever seeks to be glorified, before it is crucified: exalted, before it is abased.'—The 'cup' is a fre-

quent Scripture image for joy or sorrow: see Ps. xxiii. 5. cxvi. 13. Is. li. 22. Matt. xxvi. 42. It here seems to signify more the inner and spiritual bitterness, resembling the agony of the Lord Himself,—and the baptism more the outer accession of persecution and trial,—through which we must pass to the Kingdom of God. On the latter image see Ps. xlii. 7. lxi. 2. cxxiv. 4.—Stier rightly observes that this answer of the Lord contains in it the kernel of the doctrine of the Sacraments in the Christian Church: see Rom. vi. 1 Cor. xii. 13, and note on Luke xii. 50.—Some explain their answer as if they understood the Lord to speak of drinking out of the royal cup, and washing in the royal ewer: but the words δύνασθε πιεῖν, and δυνάμεθα, indicating a difficulty, preclude this. The clauses in brackets have most probably been inserted from Mark, being (besides the MSS. evidence against them) not in keeping with the corresponding clauses, which would require ὃ ἐγὼ μέλλω βαπτίζεσθαι.—23.] The one of these brethren was the first of the Apostles to drink the cup of suffering, and be baptized with the baptism of blood, Acts xii. 1, 2; the other had the longest experience among them of a life of trouble and persecution.—The last clause of the verse must not be understood as in the E. V., 'is not mine to give, but it shall be given to them for whom it is prepared of My Father;' but, 'is not mine to give, except to those for whom' &c. ἀλλὰ = εἰ μὴ: see Mark iv. 22. ix. 8, comp. with Matt. xvii. 8. If however we understand the former, 'it shall be given by Me,' we may say with Bengel, 'res eodem recidit, sive oppositione, sive exceptione.'—25.]



λεσάμενος αὐτοὺς εἶπεν Οἶδατε ὅτι οἱ ἄρχοντες τῶν  
 ἔθνων <sup>γ</sup> κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι <sup>z</sup> κατα-  
 εξουσιάζουσιν αὐτῶν. <sup>26 a</sup> οὐχ οὕτως [δὲ] <sup>\*</sup> ἔσται ἐν ὑμῖν·  
 ἀλλ' ὅς ἐὰν θέλῃ ἐν ὑμῖν <sup>b</sup> μέγας γενέσθαι, † ἔσται ὑμῶν  
<sup>c</sup> διάκονος· <sup>27</sup> καὶ ὅς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος,  
 \* ἔστω ὑμῶν δούλος· <sup>28</sup> ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ  
 ἦλθε <sup>d</sup> διακονηθῆναι, ἀλλὰ διακονησαὶ καὶ <sup>e</sup> δοῦναι τὴν  
 ψυχὴν αὐτοῦ <sup>ς</sup> λύτρον ἀντὶ πολλῶν. <sup>29</sup> Καὶ ἐκπορευο-  
 μένων αὐτῶν ἀπὸ Ἰεριχὼ ἠκολούθησεν αὐτῷ ὄχλος

Gen. i. 28.  
 Acts xix. 3.  
 1 Pet. v. 3.  
 z || only †.  
 a Gen. xxxix.  
 7. Ps. i. 4.  
 b 4 Kings v. 1.  
 c 1 and Rom.  
 xiii. 4 †.  
 d ch. xxv. 44.  
 Acts xix. 22.  
 Rom. xv. 26 †.  
 e Exod. xxi.  
 23. Sir.  
 xxxix. 17.  
 f Jos. ii. 14.  
 ch. vi. 25.  
 g || only. Ex.  
 xxi. 30. Lev.  
 xix. 20. xxv.  
 51. Isa. xlv.  
 13.

αὐν Orig. Chrys. Ambr. Jer.—aft. ἐμόν ins. τοῦτο C D.—for ὑπὸ, ἀπὸ L.—26. δὲ om. B D F G H K L S V *abcv* Syr. Sahid. Arm. ins. C.—for ἔσται, ἔστιν B D Z Sahid. txt C.—for ἐν ὑμῖν (2nd), ὑμῶν L Z.—rec. txt B C D K Z V 27 al. *abc* Syr. Copt. Sahid. Æth. Orig.—27. εἶναι ὑμῶν πρῶτος B.—ἔσται C D K L M Z 22 all. *bce* Syr. Copt. Sahid. txt B.—28. after πολλῶν, is the following remarkable insertion in D *abcd* and other Latin versions: ἡμεῖς δὲ ζητεῖτε ἐκ μικροῦ αὐξήσαι καὶ ἐκ μειζοτος ἔλαττον εἶναι. εἰσερχόμενοι δὲ καὶ παρακληθέντες δευνήσαι μὴ ἀνακλείεσθαι εἰς τοὺς ἐξέχοντας τόπους, μήποτε ἐνδοξοτέρός σου ἐπέλθῃ, καὶ προσελθὼν ὁ δευπροκλήτωρ εἴπῃ σοι, ἔτι κάτω χώρει καὶ κατασυνθῇ. εἰ δὲ ἀνατίσης εἰς τὸν ἡττονα τόπον, καὶ ἐπέλθῃ σου ἡττων, ἐρεῖ σοι ὁ δευπροκλήτωρ, σύναγε ἐτι ἄνω·

The two clauses, . . . κατακυρ. αὐτῶν and . . . κατεξ. αὐτῶν, are parallel, and αὐτῶν in both cases refers to τῶν ἔθνων. Grotius and others would take the second αὐτῶν to refer to οἱ ἄρχοντες, but wrongly.

26—28.] μέγας . . . πρῶτος, i. e. in the next life, let him be διάκ. and δούλος here. Thus also the ἦλθε, ver. 28, applies to the coming of the Son of man in the flesh only.—λύτρον ἀντὶ πολ. is a plain declaration of the sacrificial and vicarious nature of the death of our Lord. The principal usages of λύτρον are the following:—(1) a payment as equivalent for a life destroyed, Ex. xxi. 30; (2) the price of redemption of a slave, Lev. xxv. 51 al.; (3) 'propitiation for,' as in Prov. xiii. 8, where Aquila, Symmachus, and Theodotion have ἐξίλασμα.—λύτρον ἀντὶ πολλῶν here = ἀντίλυτρον ὑπὲρ πάντων 1 Tim. ii. 6. No stress is to be laid on this word πολλῶν as not being πάντων here; it is placed in opposition to the one life which is given—the one, for many—and not with any distinction from πάντων. (I may observe once for all, that in the usage of these two words, as applied to our redemption by Christ, πάντων is the objective, πολλῶν the subjective designation of those for whom Christ died.—He died for all, objectively; subjectively, the great multitude whom no man can number, πολλοί, will be the saved by Him in the end.)—'As the Son of man came to give His life for many and to serve many, so ye, being many, should be to each one the object of service and self-denial.'

29—34.] Mark x. 46—52. Luke xviii.

35—43. xix. 1, with however some remarkable differences. In the much more detailed account of Mark, we have but one blind man, mentioned by name as Bartimæus; Luke also relates it of only one, and besides says that it was ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ. The only fair account of such differences is, that they existed in the sources from which each Evangelist took his narrative. This latter one is easily explained, from the circumstance having happened close to Jericho—in two accounts, just on leaving it—in the third, on approaching it: but he must be indeed a slave to the letter, who would stumble at such discrepancies, and not rather see in them the corroborating coincidence of testimonies to the fact itself (see Olshausen, Comment. i. 752). Yet Mr. Greswell (as also Ebrard, Evangelien Kritik, p. 572) supposes our Lord to have healed one blind man (as in Luke) on entering Jericho, and another (Bartimæus, as in Mark) on leaving it,—and Matthew to have, 'with his characteristic brevity in relating miracles,' combined both these in one!! But then, what becomes of Matthew's assertion, ἐκπορευομένων αὐτῶν ἀπὸ Ἰερ. Can we possibly imagine, that the Evangelist, having both facts before him, could combine them and preface them with what he must know to be false? It is just thus that the Harmonists utterly destroy the credibility of the Scripture narrative. Accumulate upon this the absurd improbabilities involved in two men, under the same circumstances, addressing our Lord in the same words at so very

πολύς. <sup>20</sup> καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν BCDZ  
<sup>h</sup> ἀκούσαντες ὅτι Ἰησοῦς <sup>h</sup> <sup>i</sup> παράγει ἔκραζαν λέγοντες  
 'Ελέησον ἡμᾶς κύριε υἱὸς Δαυὶδ. <sup>31</sup> ὁ δὲ ὄχλος <sup>k</sup> ἐπετί-  
 μησεν αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ μεῖζον \* ἔκραζον  
 λέγοντες 'Ελέησον ἡμᾶς κύριε υἱὸς Δαυὶδ. <sup>32</sup> καὶ στὰς  
 ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπε Τί θέλετε ποιήσω  
 ὑμῖν; <sup>31</sup> λέγουσιν αὐτῷ Κύριε, ἵνα \* <sup>1</sup> ἀνοιχθῶσιν ἡμῶν οἱ  
 ὀφθαλμοί. <sup>34</sup> <sup>m</sup> σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν  
 ὀφθαλμῶν αὐτῶν, καὶ εὐθέως <sup>n</sup> ἀνέβλεψαν [αὐτῶν οἱ  
 ὀφθαλμοί,] καὶ ἠκολούθησαν αὐτῷ. XXI. <sup>1</sup> Καὶ ὅτε  
 ὁ ἡγγισαν εἰς Ἱερουσόλυμα καὶ ἦλθον εἰς Βηθθαγῇ πρὸς  
 τὸ <sup>p</sup> ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο

καὶ ἔσται σοι τοῦτο χρήσιμον. om. B C Z. — 30. κύρ. om. D bcd. for κύρ., Ἰησοῦ L Γ.  
 υἱὲ C D F L Orig. (once). — 31. σιωπήσουσιν Γ. — ἔκραζαν B D L Z. txt C. — υἱὲ C D L.  
 — 32. bef. ποι. ἵνα Z Sahid. Orig. (twice). — 33. ἀνοιχθῶσιν B D L Z Orig. Chrys.  
 txt C. — 34. for ὀφθ., ὁμμάτων B D L Z. txt C. — αὐτῶν οἱ ὀφθ. om. B D L Z abcv  
 Copt. Sahid. Arm. Æth. Orig. ins. C.

CHAP. XXI. 1. ἡγγισεν . . . ἦλθεν E V Syr. Orig. — Βηθθαγῇ or γῆν B F K X.

short an interval,—and we may be thankful that biblical criticism is at length being emancipated from 'forcing narratives into accordance.' See notes on Mark.—30, 31.] The multitude appear to have silenced them, lest they should be wearisome and annoying to our Lord: not because they called Him the Son of David,—for the multitudes could have no reason for repressing this cry, seeing that they themselves (being probably for the most part the same persons who entered Jerusalem with Jesus) raised it very soon after: see ch. xxi. 9. I have before noticed (on ix. 27) the singular occurrence of these words, 'Son of David,' in the three narratives of healing the blind in this Gospel. — 32.] ἐφώνησεν = εἶπεν ῥωνηθῆναι Mark, = ἐκέλευσεν ἀχθῆναι Luke. — 34.] ἦψ. τῶν ὀφθ., not mentioned in the other Gospels. In both we have the addition of the Lord's saying, ἡ πίστις σου σέσωκέ σε. The question preceding was to elicit their faith.

CHAP. XXI. 1—17.] Mark xi. 1—11. Luke xix. 29—44. John xii. 12—36. This occurrence is related by all four Evangelists, with however some differences, doubtless easily accounted for, if we knew accurately the real detail of the circumstances in chronological order. In John (xii. 1),—our Lord came six days before the Passover to Bethany, where the anointing (of Matt. xxvi. 6—13) took place: and on the morrow, the triumphal entry into Jerusalem was made. According to Mark xi. 11,—on the day of the triumphal entry the Lord only entered the city, went to the

temple, and looked about on all things—and then when now it was late in the evening returned to Bethany, and on the morrow the cleansing of the temple took place. The account in Luke, which is the fullest and most graphic of the four, agrees chronologically with that in the text.—I would venture to suggest, that the supposition of the triumphal entry in Mark being related *a day too soon*, will bring all into unison. If this be so, our Lord's first entry into Jerusalem was *private*; probably the journey was interrupted by a short stay at Bethany, so that He did not enter the city with the multitudes. That this was the fact seems implied in Mark xi. 11. Then it was that περιβλεψάμενος πάντα, He noticed the abuse in the temple, which next day He corrected. Then in the evening He went back with the twelve to Bethany, and the supper there, and anointing took place. Meantime the Jews (John xii. 9) knew that He was at Bethany; and many went there that evening to see Him and Lazarus. (Query, had not Lazarus followed Him to Ephraim?) Then on the morrow multitudes came out to meet Him, and the triumphal entry took place, the weeping over the city (Luke xx. 41), and the cleansing of the temple. The cursing of the fig-tree occurred early that morning, as He was leaving Bethany with the twelve, and before the multitude met Him or the asses were sent for. (On Matthew's narrative of this event see below on ver. 18.) According to this view, our narrative omits the supper at Bethany, and the anointing

μαθητὰς <sup>2</sup> λέγων αὐτοῖς Πορεύθητε εἰς τὴν κώμην τὴν  
† <sup>1</sup> κατέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην, <sup>η</sup> Gen. xxxii. 12.  
καὶ <sup>1</sup> πῶλον μετ' αὐτῆς· λύσαντες \* ἀγάγετέ μοι. <sup>3</sup> καὶ <sup>1</sup> Gen. xxvii. 61.  
ἐάν τις ὑμῖν εἴπῃ τί, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν <sup>3</sup> <sup>1</sup> Gen. xxxii.  
<sup>15.</sup> <sup>2</sup> <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> <sup>1061</sup> <sup>1062</sup> <sup>1063</sup> <sup>1064</sup> <sup>1065</sup> <sup>1066</sup> <sup>1067</sup> <sup>1068</sup> <sup>1069</sup> <sup>1070</sup> <sup>1071</sup> <sup>1072</sup> <sup>1073</sup> <sup>1074</sup> <sup>1075</sup> <sup>1076</sup> <sup>1077</sup> <sup>1078</sup> <sup>1079</sup> <sup>1080</sup> <sup>1081</sup> <sup>1082</sup> <sup>1083</sup> <sup>1084</sup> <sup>1085</sup> <sup>1086</sup> <sup>1087</sup> <sup>1088</sup> <sup>1089</sup> <sup>1090</sup> <sup>1091</sup> <sup>1092</sup> <sup>1093</sup> <sup>1094</sup> <sup>1095</sup> <sup>1096</sup> <sup>1097</sup> <sup>1098</sup> <sup>1099</sup> <sup>1100</sup> <sup>1101</sup> <sup>1102</sup> <sup>1103</sup> <sup>1104</sup> <sup>1105</sup> <sup>1106</sup> <sup>1107</sup> <sup>1108</sup> <sup>1109</sup> <sup>1110</sup> <sup>1111</sup> <sup>1112</sup> <sup>1113</sup> <sup>1114</sup> <sup>1115</sup> <sup>1116</sup> <sup>1117</sup> <sup>1118</sup> <sup>1119</sup> <sup>1120</sup> <sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> <sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup> <sup>1284</sup> <sup>1285</sup> <sup>1286</sup> <sup>1287</sup> <sup>1288</sup> <sup>1289</sup> <sup>1290</sup> <sup>1291</sup> <sup>1292</sup> <sup>1293</sup> <sup>1294</sup> <sup>1295</sup> <sup>1296</sup> <sup>1297</sup> <sup>1298</sup> <sup>1299</sup> <sup>1300</sup> <sup>1301</sup> <sup>1302</sup> <sup>1303</sup> <sup>1304</sup> <sup>1305</sup> <sup>1306</sup> <sup>1307</sup> <sup>1308</sup> <sup>1309</sup> <sup>1310</sup>





<sup>r</sup> ὅτι ἐκ στόματος νηπίων καὶ <sup>s</sup> θηλαζόντων <sup>t</sup> κατηρτίσω  
<sup>u</sup> αἶνον; <sup>17</sup> καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἐξω τῆς πόλεως  
εἰς Βηθανίαν καὶ <sup>v</sup> ἡλίσθη ἐκεῖ. <sup>18</sup> πρῶτάς δὲ <sup>w</sup> ἐπανάγων  
εἰς τὴν πόλιν ἐπέειπεν, <sup>19</sup> καὶ ἰδὼν συκὴν <sup>x</sup> μίαν ἐπὶ τῆς  
ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα  
μόνον· καὶ λέγει αὐτῇ Μηκέτι ἐκ σοῦ καρπὸς γένηται  
<sup>y</sup> εἰς τὸν αἰῶνα. καὶ ἐξηράνθη <sup>z</sup> παραχρῆμα ἡ συκὴ.  
<sup>20</sup> καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες <sup>a</sup> Πῶς παρα-  
χρῆμα <sup>b</sup> ἐξηράνθη ἡ συκὴ; <sup>21</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ  
<sup>c</sup> διακριθῆτε, οὐ μόνον <sup>d</sup> τὸ <sup>d</sup> τῆς συκῆς ποιήσετε, ἀλλὰ  
καὶν τῷ ὅρει τούτῳ εἶπητε Ἀρθητι καὶ βλήθητι εἰς τὴν  
θάλασσαν, γενήσεται· <sup>22</sup> καὶ πάντα ὅσα ἂν <sup>e</sup> αἰτήσητε ἐν  
τῇ προσευχῇ <sup>f</sup> πιστεύοντες λήψεσθε.

BCDZ

<sup>23</sup> Καὶ ἔλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ  
διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ  
λέγοντες <sup>p</sup> Ἐν <sup>q</sup> ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, καὶ τίς σοι  
ἔδωκε τὴν ἐξουσίαν ταύτην; <sup>24</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
εἶπεν αὐτοῖς Ἐρωτήσω ὑμᾶς καγὼ <sup>r</sup> λόγον ἓνα, ὃν

q = 2 Kings xv. 2. 3 Kings xlii. 12. r 2 Kings iii. 13. Luke xxiii. 9. Acts xxviii. 25.

τοὺς B D L Γ. om. C. — 18. πρῶτῃ D. — παράγων D abed Hil. ἐπαναγῶν B\*. txt  
B C. — 19. bef. μηκέτι B ins. ov. txt C D. — 23. rec. ἐλθόντι αὐτῷ. txt B C D L

dealings of God.—Those who can, should by all means consult Stier's admirable remarks on this truth, vol. ii. p. 387-8. — 17.] If this is to be literally understood of the village (and not of a district round it, including part of the Mount of Olives: see Luke xxi. 37), this will be the second night spent at Bethany. I would rather of the two understand it *literally*, and that the spending the nights on the Mount of Olives did not begin till the *next night* (Tuesday).

18—22.] Mark xi. 12—14, 20—26, where see notes. Luke omits the incident.—The cursing of the fig-tree had in fact taken place on the day before, and the withering of it was now noticed. Mark separates the two accounts, which here are given together. We must remember that this miracle was *wholly typical and parabolical*. The fig-tree was the Jewish people—full of the leaves of an useless profession, but without fruit:—and further, all hypocrites of every kind, in every age. It is true, as De Wette observes, that no trace of a parabolic meaning appears in the narrative (and yet he himself, a few lines after, denying the truth of the miracle, accounts for the narrative by supposing it to have arisen out of a parable spoken by our Lord !); but neither does there in that of the driving out the buyers

and sellers from the temple, and of many other actions which we know to have been symbolic. — 21, 22.] This assurance has occurred before in ch. xvii. 20. That truest and *highest faith*, which implies a mind and will perfectly in unison with that of God, can even in its least degree, only have been in Him who spoke these words. And by it, and its elevating power over the functions and laws of inferior natures, were His most notable miracles wrought. It is observable, that such a state of mind entirely precludes the idea of an *arbitrary* exercise of power—none such can therefore be intended in our Lord's assertion—but we must understand,—“if expedient.” Though we cannot reach this faith in its fulness, yet every approach to it (ver. 21) shall be endowed with some of its wonderful power,—in obtaining requests from God. See the remarkable and important addition in Mark xi. 25, 26, and notes.

23—32.] Mark xi. 27—33. Luke xx. 1—8. Now commences that series of parables, and discourses of the Lord with His enemies, in which He develops, more completely than ever before, His hostility to their hypocrisy and iniquity,—and so they are stirred up to compass His death. — οἱ ἀρχ. κ. οἱ πρεσ. τ. λ.] Mark and Luke add

ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>25</sup> τὸ βάπτισμα \* Ἰωάννου πόθεν ἦν; ἐξ οὐρα-

s ch. xvi. 7, 8.  
P<sup>5</sup>, ix. 22.  
t = Luke i. 30,  
ii. 32. 1 Pet.  
ii. 20.

n ch. xiv. 5.  
Luke xiv.  
18, 19. Acts  
xx. 24. 2  
Macc. vi. 11.

v Gen. ii. 15.  
iii. 23. Jer.  
xxiii.  
(xxvii.) 11.  
Luke xii. 11.  
Acts xiii. 3.  
1 Cor. iv. 12.  
w Gen. xxxvii.  
35. xxxix. 8.  
x Prov. xxv. 8.  
y 1 Kings iii. 4.  
8. Num. xiv.  
40.

νοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ <sup>5</sup> διελογίζοντο \* <sup>t</sup> παρ' αὐτοῖς λέγοντες Ἐὰν εἴπωμεν ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; <sup>26</sup> ἐὰν δὲ εἴπωμεν ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ <sup>u</sup> ἔχουσι τὸν Ἰωάννην ὡς προφήτην. <sup>27</sup> καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτοὶ Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>28</sup> τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος \* εἶχε τέκνα δύο. καὶ προσελθὼν τῷ πρῶτῳ εἶπε Τέκνον ὑπάγε σήμερον <sup>v</sup> ἐργάζου ἐν τῷ ἀμπελῶνί μου. <sup>29</sup> ὁ δὲ ἀποκριθεὶς εἶπεν <sup>w</sup> Οὐ θέλω· ὕστερον <sup>x</sup> ἐξ <sup>a</sup> μεταμεληθεὶς ἀπηλθε. <sup>30</sup> καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν <sup>y</sup> Ἐγὼ κύριε· καὶ

Orig.—*ἡ τίς C.*—24. *ἐπερωτήσω D.*—25. *bef. ἰω. ins. τὸ B C Z Orig. txt D abc.*—for *παρ'*, *ἐν B L Z 4 abcν Cyr. txt C D.*—*οὖν om. D L abν Syr. Copt.*—28. *aft. ἀνθρ. ins. τις C M al. abc Syrr. Arm. Orig. Cyr. Hil. om. B Z Orig.—εις τ. ἀμπ. D abcd.—μου om. D K L M al. Syrr. Arm. Orig. Cyr. Hil.*—29. There is much confusion in the MSS. between the order and answers of these two sons.—*aft. εἶπεν*, for *Οὐ θ. ὅσ. δὲ μ. ἀπ.*, B has *ἐγὼ, κύριε, καὶ οὐκ ἀπηλθεν*, as also Copt. Arm. and *οὐ θέλ.*, &c. at the other place. *txt C D Z*, and almost all MSS. Orig. and Latin Fathers.—*aft. ἀπηλθε ins. εις τὸν ἀμπελῶνα D abc Arm. Orig. (once).*—30. for *δεντ.*, *ἐτέρῳ D E F H K 34 al. abcn Syrr. Arm. Æth. Orig. (once) Cyr. txt B C Z.*—*aft. κύριε ins. ὑπάγω D.*—31. for

γραμματεῖς, and so make up the members of the Sanhedrim. It was an official message sent with a view to make our Saviour declare Himself to be a Prophet sent from God—in which case the Sanhedrim had power to take cognizance of His proceedings, as of a professed Teacher. Thus the Sanhedrim sent a deputation to John on his appearing as a Teacher, John i. 19. The question was the result of a combination to destroy Jesus, Luke xix. 47, 48. They do not now ask, as in John ii. 18, *τί σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς*; for they had had many signs, which are now included in their *ταῦτα*. The second question, *καὶ τίς κ.τ.λ.* is an expansion of *ποιεῖ*.—25.] *τὸ βάπτ.*, meaning thereby the whole office and teaching, of which the baptism was the central point and seal. If they had recognized the heavenly mission of John, they must have also acknowledged the authority by which Jesus did these things, for John expressly declared that he was sent to testify of Him, and bore witness to having seen the Holy Spirit descend and rest upon Him. John i. 33, 34.—26.] These 'blind leaders of the blind' had so far made an insincere concession to the people's persuasion as to allow John to pass for a prophet—but they shrunk from the reproof which was sure to follow

their acknowledging it now. This consultation among themselves is related almost verbatim by the three Evangelists. The intelligence of it may have been derived from Nicodemus or Joseph of Arimathea originally.—28.] *τί δὲ ὁ. δ.*; a formula of connexion—but doubtless here intended to help the questioners to the true answer of their difficulty about John's baptism. The following parable (peculiar to Matthew) refers, under the image of the two sons, to two classes of persons, both summoned by the great Father, to "work in His vineyard" (see ch. xx. 1); *both Jews*, and of His Family. The first answer the summons by a direct and open refusal—these are the *open sinners*, the publicans and harlots, who disobey God to His face. But afterwards, when better thoughts are suggested, they repent, and go. The second class (no stress is to be laid on the *order* of calling—the parable merely mentions that the call was made *ὡσαύτως*—it is this mistake which has given rise to such confusion in the readings) receive the summons with a respectful assent (not unaccompanied with a self-exaltation and contrast to the other, implied in the emphatic *ἐγὼ*)—having however no intention of obeying (there is no mention of a *change of mind* in this case): but go not. These are the *Scribes*



οὐκ <sup>2</sup> ἀπῆλθε. <sup>31</sup> τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ <sup>z ch. xiv. 25.</sup> πατρός; λέγουσιν αὐτῷ Ὁ \* πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι <sup>a ch. xiv. 22. Sir. xx. 27.</sup> <sup>32</sup> ἀποάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν <sup>b Job xxiv. 13. Prov. xxi. 16. Luke i. 79 al.</sup> ὁδῷ δικαιοσύνης, καὶ οὐκ <sup>c Deut. ix. 23.</sup> ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ, ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

<sup>33</sup> Ἀλλην παραβολὴν ἀκούσατε. <sup>d</sup> Ἄνθρωπος <sup>d ch. xiii. 45. xi. 19.</sup> ἦν οἰκοδεσπότης ὅστις <sup>e Deut. xx. 6. f Ps. cxxix. 12. Eph. ii. 14. g Is. v. 2. Deut. xvi. 13. Prov. iii. 10. h Exod. ii. 21. i Jer. vii. 23. i ch. xiv. 45. xi. 19.</sup> ἐφύτευσεν <sup>i ch. xiv. 45. xi. 19.</sup> ἀμπελῶνα καὶ <sup>j Jer. xxv. 4. 7. m ch. xiii. 4. n Mark xiii. 9. Luke xii. 47. 48. Acts v. 40 al. o Exod. viii. 26, al. Acts vii. 58, 59 al.</sup> φραγμὸν αὐτῷ περιέθηκε καὶ <sup>k Lam. iv. 18. Ps. i. 3.</sup> ὥρυξεν ἐν αὐτῷ <sup>l Jer. xxv. 4. 7. m ch. xiii. 4. n Mark xiii. 9. Luke xii. 47. 48. Acts v. 40 al. o Exod. viii. 26, al. Acts vii. 58, 59 al.</sup> ληνὸν καὶ <sup>1 Macc. x. 58. i ch. xxv. 14. 15 al. j Jer. xxv. 4. 7. m ch. xiii. 4. n Mark xiii. 9. Luke xii. 47. 48. Acts v. 40 al. o Exod. viii. 26, al. Acts vii. 58, 59 al.</sup> ὠκοδόμησε πύργον, καὶ <sup>1 Macc. x. 58. i ch. xxv. 14. 15 al. j Jer. xxv. 4. 7. m ch. xiii. 4. n Mark xiii. 9. Luke xii. 47. 48. Acts v. 40 al. o Exod. viii. 26, al. Acts vii. 58, 59 al.</sup> ἐξέδοτο αὐτὸν γεωργοῖς, καὶ <sup>1 Macc. x. 58. i ch. xxv. 14. 15 al. j Jer. xxv. 4. 7. m ch. xiii. 4. n Mark xiii. 9. Luke xii. 47. 48. Acts v. 40 al. o Exod. viii. 26, al. Acts vii. 58, 59 al.</sup> ἀπεδήμησεν. <sup>34</sup> ὅτε δὲ <sup>1 Macc. x. 58. i ch. xxv. 14. 15 al. j Jer. xxv. 4. 7. m ch. xiii. 4. n Mark xiii. 9. Luke xii. 47. 48. Acts v. 40 al. o Exod. viii. 26, al. Acts vii. 58, 59 al.</sup> ἦγγισεν ὁ <sup>1 Macc. x. 58. i ch. xxv. 14. 15 al. j Jer. xxv. 4. 7. m ch. xiii. 4. n Mark xiii. 9. Luke xii. 47. 48. Acts v. 40 al. o Exod. viii. 26, al. Acts vii. 58, 59 al.</sup> καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ <sup>1 Macc. x. 58. i ch. xxv. 14. 15 al. j Jer. xxv. 4. 7. m ch. xiii. 4. n Mark xiii. 9. Luke xii. 47. 48. Acts v. 40 al. o Exod. viii. 26, al. Acts vii. 58, 59 al.</sup> πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ. <sup>35</sup> καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, <sup>1 Macc. x. 58. i ch. xxv. 14. 15 al. j Jer. xxv. 4. 7. m ch. xiii. 4. n Mark xiii. 9. Luke xii. 47. 48. Acts v. 40 al. o Exod. viii. 26, al. Acts vii. 58, 59 al.</sup> ὃν μὲν <sup>1 Macc. x. 58. i ch. xxv. 14. 15 al. j Jer. xxv. 4. 7. m ch. xiii. 4. n Mark xiii. 9. Luke xii. 47. 48. Acts v. 40 al. o Exod. viii. 26, al. Acts vii. 58, 59 al.</sup> ἔδειραν ὃν δὲ ἀπέκτειναν ὃν δὲ <sup>1 Macc. x. 58. i ch. xxv. 14. 15 al. j Jer. xxv. 4. 7. m ch. xiii. 4. n Mark xiii. 9. Luke xii. 47. 48. Acts v. 40 al. o Exod. viii. 26, al. Acts vii. 58, 59 al.</sup> ἐλιθοβόλησαν. <sup>36</sup> πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

πρῶτος, ὕστερος B, ἔσχατος D *abdu*, and E F H K &c., as above. txt C *ev*. — 32. οὐ βεβ. μετ. om. Dcd. οὐδὲ B al. v Syrr. Copt. Hil.—τοῦ πισ. αὐ. om. G. — 33. rec. *ανθ*. τις. om. B C\* D K L S V 14 *ben* Copt. Syr. Orig. Lucif. Hil.—περιέθηκεν X.—36. πάλ.

and Pharisees, with their show of legal obedience, who "said, and did not" (ch. xxiii. 3). It will of course admit of wider applications—to Jews and Heathens, or any similar pair of classes who may thus be compared.—31.] *προάγουσιν*—not entirely without hope for you, that you may follow, but not necessarily implying your following. The door of mercy was not yet shut for them: see John xii. 35. Luke xxiii. 34. *προάγ.* answers to *ὑπάγε κ. ἐργ.* in the parable. The idea of 'showing the way' by being their example, is also included. There were publicans among the disciples, and probably repentant harlots among the women who followed the Lord. — 32.] *ὁδῷ δικ.*, not only in the 'way of God's commandments,' so often spoken of, but in the very path of ascetic purity which you so much approve; yet perhaps it were better to let the simpler sense here be the predominant one, and take *δικαιοσύνης* for 'repentance,' as Noah is called *δικ. κήρυξ* (2 Pet. ii. 5) in similar circumstances.—*μετεμελ. ὕστ.* are words repeated from the parable (ver. 29), and serving to fasten the application on the hearers.—*τοῦ πισ.*, 'so as to believe on Him.'

33—46.] Mark xii. 1—12. Luke xx. 9—19. The original source of this parable

is probably Isa. v. 1 ff. Both Mark and Luke open it with an *ἤρξατο λέγειν* . . . , as a fresh beginning; by the Lord, of a series of parables. Luke adds, that it was spoken *πρὸς τὸν λαόν*. Its subject is, of course, the continued rejection of God's prophets by the people of Israel, till at last they rejected and killed His only Son. The *οἰκοδεσπ.* *ἐφύτευσεν ἀμπ.*, 'selected it out of all His world, and fenced it in, and dug a receptacle for the juice (in the rock or ground, to keep it cool, into which it flowed from the press above, through a grated opening), and built a tower (of recreation—or observation to watch the crops).' This exactly coincides with the state of the Jewish nation, under covenant with God as His people. All these expressions are in Isaiah v. The letting out to husbandmen was probably that kind of letting where the tenant pays his rent in kind, although the *καρποὶ* may be understood of money. God began about 430 years after the Exodus to send His prophets to the people of Israel, and continued even till John the Baptist; but all was in vain; they "persecuted the prophets," casting them out, and putting them to death. (See Neh. ix. 26. Matt. xxiii. 31. 37. Heb. xi. 36. 38.)—The different sendings must not be pressed; they pro-

<sup>37</sup> ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων BCDZ  
 pact. Sir. ii. 10. <sup>38</sup> Ἐντραπήσονται τὸν υἱὸν μου. <sup>38</sup> οἱ δὲ γεωργοὶ ἰδόντες  
 pass. Exod. x. 3. Luke xlviii. 2. 4.  
 q Judg. xviii. 7. 2 Kings xiv. 7. Rom. viii. 17. Gal. iv. 1.  
 r Gen. xxviii. 20. Job xxvii. 17. Ps. lxxii. 12. Numb. xxviii. 9. d.  
 s Job xxvii. 17. Ps. lxxii. 12. Numb. xxviii. 9. d.  
 u Exod. xxi. 28. v Wisd. vi. 6.  
 κληρονομίαν αὐτοῦ. <sup>39</sup> καὶ λαβόντες αὐτὸν ἐξέβαλον  
 ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. <sup>40</sup> ὅταν οὖν ἔλθῃ ὁ  
 κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;  
<sup>41</sup> λέγουσιν αὐτῷ ὅτι Κακοὺς κακῶς ἀπολέσει αὐτοὺς, καὶ  
 τὸν ἀμπελῶνα † ἢ ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀπο-  
 δώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

οὖν D d. — 37. for πρὸς αὐτ., αὐτοῖς D abc Iren. Lucif. Ambr.—aft. αὐτοῦ ins. unicum  
 abc Ambr. Lucif. Iren. — 38. σχῶμεν B D L Z Orig. txt C. — 39. ἀπέκ. κ. ἐξ. ἔξω  
 τ. ἁ. D abc Lucif. — 41. rec. ἐκδῶσεται. txt (ἐκδῶσι C) B C D al. — 42. for ἡμ.,

bably imply the fulness and sufficiency of warnings given, and set forth the long-suffering of the householder; and the increasing rebellion of the husbandmen is shown by their increasing ill-treatment of the messengers. Meyer understands αὐτοῦ aft. καρποῦς, ver. 34, to mean *His* fruits; i. e. in money.—37.] See Luke v. 13. Mark v. 6. The Lord sets forth His heavenly Father in human wise deliberating, τί ποιήσω; (Luke), and ἵσως ἐντρ., to signify His gracious adoption, for man's sake, of every means which may turn sinners to repentance.—The difference here is fully made between the Son and all the other messengers; see Mark : ἐτι οὖν ἔνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ . . . : and, as Stier remarks, this is the real and direct answer to the question in ver. 23. The Son appears here, not in His character of Redeemer, but in that of a preacher—a messenger demanding the fruits of the vineyard. (See Matt. iv. 17.)—38. οὗτός ἐστιν] So Nicodemus, John iii. 2 : οὐδαμὲν ὅτι ἀπὸ θ. ἐλήλυθας διδάσκαλος, even at the beginning of His ministry; how much more then after three years spent in His Divine working!—ὁ κληρον.] This the Son is in virtue of His human nature: see Heb. i. 1, 2. — δεῦ. ἀποκτ. αὐτ.] The very words of the LXX, Gen. xxxvii. 20, where Joseph's brethren express a similar resolution : and no doubt used by the Lord in reference to that history, so deeply typical of His rejection and exaltation. This resolution had actually been taken, see John xi. 53 : and that immediately after the manifestation of His power as the Son of God, (πάτερ, εὐχαριστῶ σοι κ.τ.λ. John xi. 41,) in the raising of Lazarus.—καὶ κατάσχ.] See John xi. 48. As far as this, the parable is History : from this point, Prophecy.—39.] This is partly to be un-

derstood of our Lord being given up to the heathen to be judged; but also literally, as related by all three Evangelists. See also John xix. 17, and Heb. xiii. 11, 12. In Mark the order is different, ἀπέκτεινον κ. ἐξέβ. ἔξω.—40, 41.] See Isa. v. 5. All had been tried, and nothing but judgment was now left. Mark and Luke omit the important words λέγουσιν αὐτῷ, though Luke has given us the key to them in telling us that the parable was spoken in the hearing of the *people*, who made the answer. Perhaps however the Pharisees (as suggested by Trench, Parables, p. 187, 8) may have made this answer, having missed, or (as Olshausen thinks, Biblisch. Comm. i. p. 793, and Stier, R. J. ii. 414) pretended to miss, the sense of the parable: but from the strong κακοὺς κακῶς, I incline to the former view. Whichever said it, it was a self-condemnation, similar to that in ch. xxvii. 25 : the *last form*, as Nitzsch finely remarks, (cited by Stier. ib.,) of the Divine warnings to men, 'when they themselves speak of the deeds which they are about to do, and pronounce judgment upon them.' So striking, even up to the last moment, is the mysterious union of human free-will with Divine foresight, that after all other warnings frustrated, the conscience of the sinner himself interposes to save him from his sin! See Acts ii. 23. Gen. i. 20.—The expression κακοὺς κακῶς ἀπολ. is of the purest Greek,—ἀπὸ σ' ὁλῶ κακὸν κακῶς, Aristoph. Plut. 65, and indeed passim in the best writers.—οἵτινες κ.τ.λ. is peculiar to Matthew. We may observe that our Lord here makes ὅταν ἔλθῃ ὁ κύριος coincide with the destruction of Jerusalem, which is incontestably the overthrow of the wicked husbandmen. Meyer, by never recognizing this coincidence, has here and elsewhere confused the whole pro-

<sup>42</sup> λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς

<sup>1</sup> γραφαῖς <sup>m</sup> λίθον ὃν <sup>n</sup> ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,

οὗτος ἐγενήθη <sup>o</sup> εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο

<sup>p</sup> αὕτη, καὶ ἔστι θαυμαστὴ <sup>q</sup> ἐν ὀφθαλμοῖς ἡμῶν; <sup>43</sup> διὰ

τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ

θεοῦ, καὶ δοθήσεται ἔθναι <sup>r</sup> ποιοῦντι τοὺς καρποὺς αὐτῆς.

<sup>44</sup> καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον <sup>s</sup> συνθλασθήσεται· ἐφ'

BCD ὃν δ' ἂν πέσῃ, <sup>t</sup> λικμήσει αὐτόν. <sup>45</sup> καὶ ἀκούσαντες οἱ

ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἐγνωσαν

ὅτι περὶ αὐτῶν λέγει· <sup>46</sup> καὶ ζητοῦντες αὐτὸν <sup>u</sup> κρατῆσαι

ἐφοβήθησαν τοὺς ὄχλους, <sup>v</sup> \* ἐπειδὴ \* ὡς προφήτην

αὐτὸν <sup>w</sup> εἶχον.

XXII. <sup>1</sup> Καὶ <sup>x</sup> ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν <sup>z</sup> ch. xi. 25.

ὑμῶν D\* d 7 al. — 44. om. D ab Orig. — 46. for ἐπειδὴ ὡς, ἐπεὶ εἰς B L Orig. Chrys. ἐπεὶ ὡς D. txt C.

phetic arrangement. — 42.] A citation from the same Psalm of triumph from which the multitudes had taken their Hosannas. This verse is quoted with the same signification in Acts iv. 11. Eph. ii. 20. 1 Pet. ii. 6, 7, where also the cognate passage Isa. xxviii. 16 is quoted, as in Rom. ix. 33. The words here are those of the LXX.—αὕτη . . . θαυμαστὴ . . . are feminine by a Hebraism, in which idiom the fem. is used as the neuter, there being no neuter. Meyer takes it as agreeing with κεφ. γωνίας, but surely with the examples in the reff. before us, it is simpler and better to understand the construction as above.—The οἰκοδ. answer to the husbandmen, and the addition is made in this changed similitude to show them that though they might reject and kill the Son, yet He would be victorious in the end.—εἰς κεφ. γων.] The corner stone binds together both walls of the building; so Christ unites Jews and Gentiles in Himself.—On θαυμαστὴ ἐν ὀφθ. ἡμ. see Acts iv. 13, 14.—43.] The Lord here returns to the parable, and more plainly than ever before announces to them their rejection by God. The ἀμπελῶν is now ἡ βασ. τ. θ. The ἔθνος here spoken of is not the Gentiles in general, but the Church of the truly faithful.—44.] A reference to Isa. viii. 14, 15, and Dan. ii. 44, and a plain identification of the stone there mentioned with that in Ps. cxviii. The stone is the whole kingdom and power of the Messiah, summed up in Himself.—ὁ πεσὼν . . . he that takes offence, that makes it a stone of stumbling, shall be broken: see Luke ii. 34: but on whomsoever, as its enemy, it shall come in vengeance, as prophesied in Daniel, λικμή-

σει αὐτόν, it shall dash him in pieces. Meyer maintains that the meaning of λικμ. is not this, but literally 'shall winnow him,' throw him off as chaff. But the confusion in the parable thus occasioned is quite unnecessary. The result of winnowing is complete separation and dashing away of the worthless part: and it is surely far better to understand this result as the work of the falling of the stone, than to apply the words to a part of the operation for which the falling of a stone is so singularly unsuited. This verse can hardly be an interpolation from Luke, as Lachmann supposes; the words are not exactly the same, and the sense and position are strictly appropriate: verses 43 and 44 answering to the two parables as their applications.—45, 46.] All three Evangelists have this addition. Mark besides says καὶ ἀφέντες αὐτὸν ἀπῆλθον, answering to our ch. xxii. 22. Supposing Mark's insertion of these words to be in the right place, we have the following parable spoken to the people and disciples; see below.

CHAP. XXII. 1—14.] Peculiar to Matthew. A parable resembling this in several particulars occurs in Luke xiv. 15—24, yet we must not hastily set it down as the same. Many circumstances are entirely different; the locality and occasion of delivery different, and in both cases stated with precision. And the difference in the style of the parables is correspondent to the two periods of their utterance. That in Luke is delivered earlier in our Lord's ministry, when the enmity of the Pharisees had yet not fully manifested itself: the refusal of the guests is more courteous,

1 John v. 39 al.  
in Ps. cxviii.  
22.  
n Jer. vi. 30.  
Mark viii. 31.  
Heb. xii. 17.  
o ch. xix. 5.  
p tem. Ps. xxvii.  
4. 1 Kingsiv.  
8.  
q 1 Mac. i. 12.  
r ch. iii. 8 al.  
s Ps. lxxii. 6.  
Micah iii. 3.  
in N. T.,  
only.  
t only. Dan.  
ii. 44. Job  
xxviii. 21.  
u ch. xii. 11.  
Ps. lxx. 1.  
v Acts xiii. 46.  
w ch. xii. 11.



γ ch. xiii. 24. αὐτοῖς ἐν παραβολαῖς λέγων <sup>2</sup> Ὁμοιωθή ἡ βασιλεία τῶν B C D  
 z ch. xiii. 45. οὐρανῶν ὁ ἄνθρωπος βασιλεὶ ὅστις <sup>3</sup> ἐποίησε γάμους τῷ  
 a Tobit viii. 19. Gen. xxix. υἱῷ αὐτοῦ. <sup>3</sup> καὶ <sup>h</sup> ἀπέστειλε τοὺς δούλους αὐτοῦ <sup>c</sup> καλεῖσαι  
 18. 22. ch. xxvi. τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ <sup>d</sup> οὐκ ἤθελον ἔλθειν.  
 b Prov. ix. 2, 6. <sup>1</sup> πάλιν ἀπέστειλεν ἄλλους δούλους λέγων Εἴπατε τοῖς  
 c Ezech. v. 12. 2 Kings xxiv. 15. Luke xiv. 12. κεκλημένοις Ἰδοὺ τὸ <sup>e</sup> ἄριστόν μου † ἡτοίμακα, οἱ ταῦροί  
 d Gen. xxxiii. 35. μου καὶ τὰ <sup>f</sup> σιτιστὰ <sup>g</sup> τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε  
 e 3 Kings iv. 22. 2 Kings xxiv. 15. Luke xiv. 12. εἰς τοὺς γάμους. <sup>5</sup> οἱ δὲ <sup>h</sup> ἀμελήσαντες ἀπῆλθον, \* ὁ μὲν  
 f here only †. σιτιστὰς ἀρνας ἑκα-  
 τόν, Joseph. Antt. viii. 2, 4. εἰς τὸν ἴδιον ἀγρὸν, \* ὁ δὲ † ἐπὶ τὴν ἔμπορίαν αὐτοῦ.  
 g 3 Kings xix. 21. 1 Kings xxv. 11. <sup>6</sup> οἱ δὲ λοιποὶ <sup>j</sup> κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν  
 xxviii. 24. John x. 10. Luke xv. 23, 27. Acts x. 13. h Heb. ii. 3 al. Wisd. iii. 10.  
 i here only. Isa. xlv. 14. Ezek. xxvii. 15. j ch. xxi. 46.

CHAP. XXII. 4. rec. ἡτοίμασα, but txt B C D L 3. — 5. for ὁ, ὅς B L Orig. οἱ, and after, αὐτῶν, D *bc* Iren. Lucif. txt C.—rec. εἰς, but txt B C D Orig. — 7. *bef.* or

their only penalty exclusion:—here they maltreat the servants, and are utterly destroyed. This binds the parable in close connexion with that of the wicked husbandmen in the last chapter, and with this period of our Lord's course.—2.] The householder of the former parable is the King here, who ποιῇ γάμους for his Son. γάμοι are not always necessarily 'a marriage,' but any great celebration, as accession to the throne, or coming of age, &c. See Esth. i. 5, LXX. Meyer (in loc.) denies this, but does not refer to the passage of Esther just cited, which to my mind is decisive. Esth. ix. 22 is not satisfactorily explained on his interpretation, viz. that the LXX translate freely and exegetically,—but is another instance in point. Here however the notion of a marriage is certainly included; and the interpretation is, the great marriage supper (Rev. xix. 9) of the Son of God; i. e. His full and complete union to His Bride the Church in glory. See Eph. v. 25—27. The difficulty, of the *totality of the guests* in this case constituting the *Bride*, may be lessened by regarding the ceremony as an enthronization, in which the people are regarded as being espoused to their prince, see Ps. xlv. — 3.] These δούλοι are not the prophets, not the same as the servants in ch. xxi. 34, as generally interpreted:—the parable takes up its ground nearly from the conclusion of that former, and is altogether a *New Testament parable*. The office of these δούλοι was καλεῖσαι τοὺς κεκλημένους, to summon those who had been invited, as was customary (see Esth. v. 8 and vi. 14); these being the Jewish people, who had been before, by their prophets and covenant, invited. These first δούλοι are then the *first messengers of the Gospel*,—John the Baptist, the Twelve, and the Seventy,—who preached saying 'The

Kingdom of heaven is at hand.' And even our Lord Himself must in some sort be here included, inasmuch as *He μορφήν δούλου ἔλαβε*, and preached this same truth, with however the weighty addition of *δεῦτε πρὸς με*.—4.] We now come to a different period of the Evangelic announcement. Now, all is ready: the sacrifice, or the meat for the feast, is slain. We can hardly help connecting this with the declarations of our Lord in John vi. 51—59, and supposing that this second invitation is the preaching of the Apostles and Evangelists *after the great Sacrifice was offered*. That *thus* the slaying of the Lord is not the *doing of the invited*, but is mentioned as *done for the Feast*, is no real difficulty. Both sides of the truth may be included in the parable, as they are in Acts ii. 23, and indeed wherever it is set forth. The discourse of Peter in that chapter is the best commentary on πάντα ἔτοιμα· δεῦτε εἰς τοὺς γ. Meyer well remarks that 'ἄριστον is not = δεῖπνον, but is the meal at noon with which the course of marriage festivities *begin*.' This will give even greater precision to the meaning of the parable as applying to these preparatory foretastes of the great feast which the Church of God now enjoys.—5, 6.] Two classes are here represented: the irreligious and careless people, and the rulers, who persecuted and slew God's messengers. Stephen,—James the brother of John, James the Just, and doubtless other of the Apostles of whose end we have no certain account, perished by the hands or instigation of the Jews: they persecuted Paul all through his life, and most probably brought him to his death at last: and the guilt of the death of the Lord abode upon them (ch. xxvii. 25). They repeatedly insulted and scourged the Apostles (see Acts iv. 3. v. 18. 40).—

καὶ ἀπέκτειναν. ἡ ἀκούσας δὲ ὁ βασιλεὺς \* ὤργισθη, <sup>k</sup> Esth. i. 12.  
καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπόλεσε τοὺς <sup>l</sup> φονεῖς 4 Kings ix.  
ἐκείνους, καὶ τὴν πόλιν αὐτῶν <sup>m</sup> ἐνέπρησε. <sup>8</sup> τότε λέγει <sup>n</sup> here only.  
τοῖς δούλοις αὐτοῦ Ὁ μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ <sup>Josh. viii. 19.</sup>  
κεκλημένοι οὐκ ἦσαν ἄξιοι. <sup>9</sup> πορεύεσθε οὖν ἐπὶ τὰς <sup>Judg. xv. 6</sup>  
<sup>n</sup> διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὑρητε, καλέσατε εἰς <sup>Ps. i. 3. cxviii.</sup>  
τοὺς γάμους. <sup>10</sup> καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι εἰς τὰς <sup>136.</sup>  
ὁδοὺς ὁ συνήγαγον πάντας ὅσους εὑρον, πονηροὺς τε καὶ <sup>o</sup> ch. vi. 26.  
ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος <sup>p</sup> ἀνακειμένων. <sup>11</sup> εἰσελθὼν <sup>p</sup> Luke vii. 37.  
δὲ ὁ βασιλεὺς θεάσασθαι τοὺς <sup>p</sup> ἀνακειμένους εἶδεν ἐκὶ <sup>xxii. 27.</sup>  
ἄνθρωπον οὐκ <sup>q</sup> ἐνδεδυμένον <sup>r</sup> ἔνδυμα γάμου. <sup>12</sup> καὶ λέγει <sup>q</sup> Isa. lxi. 10.  
αὐτῷ Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων <sup>r</sup> ἔνδυμα γάμου; <sup>Zech. iii. 6.</sup>  
<sup>r</sup> ch. vi. 23, 26.  
<sup>4 Kings x. 22, 23.</sup>

aft. βασ. ins. ἐκείνος C D E F K M S V al. *abc* Lucif. om. B v.—τὸ στρατεῖμα D *abc*  
Copt. Sahid. Orig.—10. for ἐκείνοι, αὐτοῦ D *abc* Iren.—for γάμος, νυμφῶν B L. txt

7.] The occurrence of this verse before the opening of the Feast to the Gentiles has perplexed some interpreters: but it is strictly exact: for although the Gospel was preached to the Gentiles forty years before the destruction of Jerusalem, yet the final rejection of the Jews and the substitution of the Gentiles did not take place till that event.—τὰ στρατ. αὐτοῦ] The Roman armies; a similar expression for the unconscious instruments of God's anger is used Isa. x. 5. xiii. 5. Jer. xxv. 9. Joel ii. 25.—τὴν πόλιν αὐ.] no longer *His*, but *their* city. Compare ὁ οἶκος ὑμῶν at end of ch. xxiii. This is a startling introduction of the *interpretation into the parable*; we knew not before that they had a city.—8—10.] On οὐκ ἄξιοι see Acts xiii. 46.—διέξοδοι are the places of resort at the meetings of streets, the squares or confluences of ways. De Wette and Meyer are wrong in saying that they are not in the city, 'for that was destroyed: it is not the city of the murderers, but that in which the feast is supposed to be held, which is spoken of.—πονηρ. τε κ. ἀγαθ.] (See ch. xiii. 47, where the net collects ἐκ παντὸς γένους) both the morally good and the open sinners. Stier remarks that we might expect, from ch. xxi. 31, to find the guest who by and by is expelled, among the ἀγαθοί.—ὁ γάμος is here the feast, not, the place where it was held.—Here, so to speak, the first act of the parable closes; and here is the situation of the Church at this day;—collected out of all the earth, and containing both bad and good.—11, 12.] This second part of the parable is in direct reference to the word of prophecy, Zeph. i. 7, 8. The coming of the King to see his guests is the final and separating Judg-

ment,—when that distinction shall be made, which God's ministers have no power nor right to make in admissions into the visible Church. Yet as Trench remarks, (Parables, p. 207,) this coming of the King is not *exclusively* the final one, but every trying and sifting judgment adumbrates it in some measure.—With regard to the ἔνδυμα γάμου, we must not, I think, make too much of the usually cited Oriental custom of presenting the guests with such garments at feasts. For (1) it is not distinctly proved that such a custom existed; the passages usually quoted (Gen. xlv. 22. Judges xiv. 12. 2 Kings v. 22) are nothing to the purpose; 2 Kings x. 22 shows that the worshippers of Baal were provided with vestments, and at a feast; and at the present day those who are admitted to the presence of Royalty in the East are clothed with a *caftan*: but all this does not make good the assumption: and (2) even granting it, it is not to be pressed, as being manifestly not the punctum saliens of this part of the parable. The guest was bound to provide himself with this proper habit, out of respect to the feast and its Author: *how* this was to be provided, does not *here* appear, but does *elsewhere*. The garment is the imputed and inherent righteousness of the Lord Jesus, put on symbolically in Baptism, and really by a true and living faith,—without which none can appear before God in His Kingdom of Glory;—Heb. xii. 14. Phil. iii. 7, 8. Eph. iv. 24. Col. iii. 10. Rom. xiii. 14;—which truth could not be put forward *here*, but at its subsequent manifestation threw its great light over this and other such similitudes and expressions.—This guest imagines his own garment will be as acceptable, and therefore neglects to

s Dent. xxv. 4. ὁ δὲ <sup>s</sup> ἐφίμωθη. <sup>13</sup> τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις BCD  
 Mark i. 25.  
 n. 29. 1 Pet.  
 B. 15. ver. 31.  
 t ch. xii. 10.  
 u ch. viii. 12.  
 ecc.  
 v ch. xx. 16.  
 w ch. xii. 14.  
 xxvii. 1.  
 x here only.  
 1 Kings  
 xxviii. 9.  
 Prov. vi. 1  
 Sym.  
 y ch. ix. 2.  
 yy 1 and Acts  
 xviii. 26.  
 z 2 Chron. xix.  
 9. 1 John iii.  
 18. 2 John 1.  
 3 John 1.  
 a 2 Cor. x. 7.  
 b Dent. x. 17.  
 Lev. xix. 15.  
 1 Kings xvi.  
 7.  
 c 1 Mark &  
 ch. xvii. 25  
 only.  
 d ch. iv. 1 al.  
 Ex. xvii. 2.  
 e Neh. vii. 71.  
 Ezr. viii. 36.  
 f ch. xx. 2, 9,  
 10.  
 g Rom. i. 23.  
 Heb. x. 1  
 h an. 1 Mark  
 xv. 26. Luke  
 xxiii. 38 1  
 i Rom. xiii. 7.  
 Dent. xxiv. 15.  
 j ch. xvi. 23.  
 ὁ δὲ <sup>s</sup> ἐφίμωθη. <sup>13</sup> τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις BCD  
 Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ  
 ἔκβāλετε \* εἰς τὸ <sup>u</sup> σκότος τὸ ἑξώτερον· ἐκεῖ ἔσται ὁ  
 κλαυθμὸς καὶ ὁ βουγμὸς τῶν ὀδόντων. <sup>14</sup> πολλοὶ γάρ  
 εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.  
<sup>15</sup> Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον <sup>w</sup> ἔλαβον  
 ὅπως αὐτὸν \* παγιδεύσωσιν ἐν λόγῳ. <sup>16</sup> καὶ ἀποστέλ-  
 λουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν  
 \* λέγοντες <sup>y</sup> Διδάσκαλε οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν  
<sup>z</sup> ὁδὸν τοῦ θεοῦ <sup>z</sup> ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι  
 περὶ οὐδενός, οὐ γὰρ <sup>a</sup> βλέπεις εἰς <sup>b</sup> πρόσωπον ἀνθρώπων.  
<sup>17</sup> εἰπέ οὖν ἡμῖν τί σοι δοκεῖ; ἔξεστι δοῦναι <sup>c</sup> κῆνσον BCDZ  
 Καίσαρι ἢ οὐ; <sup>18</sup> Γινὼς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν  
 εἶπε Ἰί με <sup>d</sup> πειράζετε ὑποκριταί; <sup>19</sup> ἐπιδείξατέ μοι τὸ  
 νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ <sup>f</sup> δηνάριον.  
<sup>20</sup> καὶ λέγει αὐτοῖς Τίνος ἢ <sup>g</sup> εἰκὼν αὕτη καὶ ἢ <sup>h</sup> ἐπιγραφή; B D Z  
<sup>21</sup> λέγουσιν αὐτῷ Καίσαρος. τότε λέγει αὐτοῖς <sup>i</sup> Ἀπόδοτε  
 οὖν τὰ Καίσαρος Καίσαρι· καὶ <sup>j</sup> τὰ τοῦ θεοῦ, τῷ θεῷ.  
<sup>22</sup> καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.

B C D. — 13. αὐτὸν ποδῶν καὶ χειρῶν (omg. δῆσαντες) καὶ βάλετε αὐτὸν D abcdv  
 Iren. Hil. Lucif.—ἄρατε αὐτὸν καὶ om. B L Syr. Æth. Copt. Sahid. Arm. Orig. (seven  
 times) Hil. ins. C D.—aft. ἐκβāl. ins. αὐτὸν B D al. Orig. Iren. Lucif. om. C b.—16.  
 for αὐτῷ, πρὸς αὐτὸν D d Syr.—λέγοντας B L. txt C D.—ἐπ' ἀληθείας D. — 17. εἰπέ  
 οὖν ἡμῖν om. D abd. εἶπον L Z.—21. οὖν om. D abc Tert. Ambr.—23. οἱ om.

provide himself. See 1 John v. 10. Isa. lxiv. 6. lxi. 10. Rev. xix. 8.—Ἐταῖρε, see note on ch. xx. 13.—13, 14.] The δῖάκονοι are not the same as the δοῦλοι above, but the angels, see ch. xiii. 41. 49. The 'binding of his feet and hands' has been interpreted of his being now in the night, in which no man can work; but I doubt whether this be not too fanciful. On τὸ σκ. τὸ ἐξ. see ref.—In ver. 14 the Lord shows us that this guest, thus single in the parable, is, alas! to be the representative of a numerous class in the visible Church, who, although sitting down as guests before His coming, have not on the ἐνδύμα γάμον.

15—22.] Mark xii. 13—17. Luke xx. 20—26. On the Herodians see above ch. xvi. 6. By the union of these two hostile parties they perhaps thought that the ἐγκάθετοι, (Luke,) who were to feign themselves honest men, Luke xx. 20, would be more likely to deceive our Lord! For this also is their flattery here designed. 'The devil never lies so foully, as when he speaks the truth.' The application may have been as if to settle a dispute which had sprung up between the Pharisees, the

strong theocratic repudiators of Roman rule, and the Herodians, the hangers-on of a dynasty created by Caesar.—In case the answer were negative, these last would be witnesses against Him to the governor, (Luke xx. 20,) (as indeed they became, with false testimony, when they could not get true, Luke xxiii. 2); in case it were affirmative, He would be compromised with the Roman conquerors, and could not be the people's deliverer, their expected Messias; which would furnish them with a pretext for stirring up the multitudes against Him (see Dent. xvii. 15).—17. κῆνσος = φόρος, Luke xx. 22 = ἐπικεφάλαιον: a poll-tax, which had been levied since Judæa became a province of Rome.—18—22.] The Lord not only detects their plot, but answers their question; and in answering it, teaches them each a deep lesson.—The νόμισμα κήνσου was a denarius.—It was a saying of the Rabbis, quoted by Lightfoot and Wetstein, that 'wherever any king's money is current, there that king is lord.' The Lord's answer convicts them, by the matter of fact that this money was current among them, of subjection to Cæsar,



BD

<sup>23</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι  
 [οἱ] λέγοντες μὴ εἶναι <sup>k</sup> ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν <sup>k</sup> Zeph. iii. 8.  
<sup>24</sup> λέγοντες Διδάσκαλε, Μωσῆς εἶπεν <sup>l</sup> Ἐάν τις ἀποθάνῃ <sup>2</sup> Mac. vii. 4.  
 μὴ ἔχων τέκνα, \* <sup>m</sup> ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν <sup>1</sup> DEUT. xxxv. 5.  
 γυναῖκα αὐτοῦ, καὶ <sup>n</sup> ἀναστήσει <sup>o</sup> σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>m</sup> here only.  
<sup>25</sup> Ἦσαν δὲ <sup>p</sup> παρ' ἡμῖν ἐπτά ἀδελφοί· καὶ ὁ πρῶτος <sup>8</sup> Gen. xxxvii.  
 \* γαμήσας ἐτελεύτησε, καὶ μὴ ἔχων σπέρμα <sup>q</sup> ἀφῆκε τὴν <sup>xxxiv. 9,</sup>  
 γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. <sup>26</sup> ὁμοίως καὶ ὁ δευτέρως <sup>n</sup> Acts iii. 22,  
 καὶ ὁ τρίτος, <sup>r</sup> ἕως τῶν ἐπτά. <sup>27</sup> <sup>s</sup> ὕστερον δὲ πάντων <sup>26.</sup>  
 ἀπέθανε καὶ ἡ γυνή. <sup>28</sup> ἐν τῇ οὖν ἀναστάσει τίνος τῶν <sup>o</sup> Gen. iv. 25,  
 ἐπτά ἔσται γυνή; πάντες γὰρ <sup>t</sup> ἔσχον αὐτήν. <sup>29</sup> ἀποκριθεὶς <sup>ix. 9.</sup>  
 δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς <sup>u</sup> Πλανᾶσθε μὴ εἰδότες τὰς <sup>p</sup> Dan. i. 19,  
 γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ. <sup>30</sup> ἐν γὰρ τῇ ἀνα- <sup>q</sup> Ps. xvi. 14.  
 στάσει οὔτε γαμοῦσιν οὔτε <sup>w</sup> \* ἐγαμίζονται, ἀλλ' ὥς  
 ἄγγελοι [τοῦ θεοῦ] ἐν οὐρανῷ εἰσι. <sup>31</sup> περὶ δὲ τῆς <sup>x</sup> ἀνα-  
 στάσεως τῶν <sup>x</sup> νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ

B D S Z al. Syr. Orig.—24. aft. τέκνα ins. ἵνα D Z bev. om. B.—τὴν γυν. αὐ. om. Dd.  
 —25. for γαμήσας, γήμας B L Orig. txt D.—30. γαμίζονται BD L 8 Clem. Orig.  
 Ath. (Orig. quotes γαμίσκονται likewise, and the rec. text).—τοῦ θ. om. B D abcd  
 Arm. Sahid. Orig. (five times) Ambr. Aug. τοῦ om. L.—bef. οὐρ. ins. τῷ B Orig.—

and recognition of that subjection: 'Pay therefore,' He says, 'that which is Cæsar's to Cæsar, and (not perhaps without reference to the Herodians, but with much deeper reference) that which is God's, to God.' These weighty words, so much misunderstood, bind together, instead of separating, the political and religious duties of the followers of Christ. See Jer. xxvii. 4—18. Rom. xiii. 1. 1 Pet. ii. 13, 14. John xix. 11. The second clause comprehends the first, and gives its true foundation: q. d. this obedience to Cæsar is but an application of the general principle of obedience to God, of Whom is all power. The latter clause thus reaches infinitely deeper than the former: just as the Lord in Luke x. 41, 42 declares a truth reaching far beyond the occasion of the meal. Man is the coinage, and bears the image, of God (Gen. i. 27): and this image is not lost by the fall (Gen. ix. 6. Acts xvii. 29. James iii. 9. See also notes on Luke xv. 8, 9). We owe then *ourselves* to God; and this solemn duty is implied, of giving ourselves to Him, with all that we have and are.—The answer also gives them the real reason why they were now under subjection to Cæsar: viz. because they had fallen from their allegiance to God. 'The question was as if an adulterer were to ask, whe-

ther it were lawful for him to pay the penalty of his adultery.' (Claudius, cited by Stier ii. 445.) They had again and again rejected their theocratic inheritance;—they refused it in the wilderness;—they would not have God to reign over them, but a king;—therefore were they subjected to foreigners (see 2 Chron. xii. 8).

23—33.] Mark xii. 18—27. Luke xx. 27—40. From Acts xxiii. 8, the Sadducees denied resurrection, angel, and *spirit*; consequently the immortality of the soul, as well as the resurrection of the body. This should be borne in mind, as our Lord's answer is directed against both errors. It is a mistake into which many commentators have fallen, to suppose that the Sadducees recognized only the Pentateuch: they acknowledged the prophets also, and only rejected tradition (see Winer Realwörterbuch, Sadducæer).—23. οἱ λέγ.] So also in Luke (οἱ ἀντιλέγ.): implying not that they said so to our Lord, which it would mean if there were no article, but = οὐτις λέγουσι Mark.—24. ἀναστ. σπέρ.] The first-born son of a levitical marriage was reckoned and registered as the son of the deceased brother. Michaelis, Mos. R. ii. 98 (Meyer).—28.] γυνή is the predicate.—29, 30.] τὰς γρ. μ. τ. δ. τ. θ., not = τὴν δ. τ. θ. ἐν ταῖς γρ.,—but literally, 'ye

τού Θεοῦ λέγοντος <sup>32</sup> Ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ καὶ ὁ BD  
 Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς  
 νεκρῶν, ἀλλὰ ζώντων. <sup>33</sup> καὶ ἀκούσαντες οἱ ὄχλοι  
 ἐξεπλήσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ. <sup>34</sup> Οἱ δὲ Φαρισαῖοι  
 ἀκούσαντες ὅτι <sup>a</sup> ἐφίμωσε τοὺς Σαδδουκαίους, <sup>b</sup> συνήχθη-  
 σαν ἐπὶ τὸ αὐτὸ, <sup>35</sup> καὶ ἐπρωτότησεν <sup>c</sup> εἰς ἐξ αὐτῶν νομικὸς,  
<sup>d</sup> πειράζων αὐτὸν καὶ λέγων <sup>26</sup> Διδάσκαλε, <sup>e</sup> ποία <sup>f</sup> ἐντολὴ  
 μεγάλη ἐν τῷ νόμῳ; <sup>37</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ <sup>2</sup> Ἀγα-  
 πῆσεις κύριον τὸν Θεόν σου <sup>h</sup> ἐν ὅλῃ τῇ καρδίᾳ σου καὶ BDZ  
 ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. <sup>38</sup> αὕτη  
 ἐστὶ πρώτη καὶ μεγάλη ἐντολή. <sup>39</sup> Δευτέρα δὲ ὁμοία αὐτῇ  
 Ἰ' Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. <sup>40</sup> <sup>k</sup> ἐν ταύταις

32. ὁ θ. om. D *abcn* Syr. Copt. Sahid. Eus. Chrys. Clem. Ir. Tert. Hil. Aug.—θεὸς  
 (2nd) om. B L Sahid. Orig. (thrice : twice he quotes it).—33. for διδασκαλίᾳ M.  
 —34. for τὸ αὐτὸ, αὐτὸν D *be* Hil.—καὶ λέγων om. B L Syr. Copt. Sahid. Æth.—  
 37. τῇ om. B E F G V al. Clem.—τῇ (2nd) om. E F G V al.—38. ἡ (om. ἡ D) μεγάλη  
 καὶ (ins. ἡ L) πρώτη B D L Z *abcn* Copt. Sahid. Æth. Arm. Hil. Aug.—39. for ὁμοία,  
 ὁμοίως B.—for αὐτῇ, αὕτη B G V Z al. ταύτῃ D *abcn* Hil. Copt. Cyr.—40. aft.

do not understand the *Scriptures*, which imply the resurrection (ver. 31), nor the power of God, before whom all these obstacles vanish (ver. 30). See Rom. iv. 17. Acts xxvi. 8. Rom. viii. 11. 1 Cor. vi. 14. —γαμοῦσιν, of males; ἐγκ., of females. The Lord also asserts here against them the existence of angels, and reveals to us the similarity of our glorified state to their present one. Not ἐν οὐρ. εἰσιν, ὡς ἄγ. τ. θ., but εἰσιν, ὡς ἄγ. τ. θ. ἐ. οὐ. (see note on Luke xx. 35, and 1 Cor. xv. 44);—the risen are not in heaven, but on earth.—Wetstein quotes the *Rabbinical* decision of a similar question—'Mulier illa quæ duobus nupsit in hoc mundo, priori restituitur in mundo futuro.'—31—33.] The Lord does not cite the strong testimonies of the Prophets, as Is. xxvi. 19. Ezek. xxxvii. Dan. xii. 2, but says, as in Luke (xx. 37), 'even Moses has shown,' &c., leaving those other witnesses to be supplied. The books of Moses were the great and ultimate appeal for all doctrine : and thus the assertion of the Resurrection comes from the very source whence their difficulty had been constructed. On the passage itself, and our Lord's interpretation of it, much has been written. Certain it is that our Lord brings out in this answer a depth of meaning in the words, which without it we could not discover. The ground-work of His argument seems to me to be this:—the words 'I am thy God' imply a covenant; there is another side to them: "thou art Mine" follows upon "I am thine." When God

therefore declares that He is the God of Abraham, Isaac, and Jacob, He declares their continuance as the other parties in this covenant. It is an assertion which could not be made of an annihilated being of the past. And notice also that Abraham's (&c.) *body*, having had upon it the seal of the covenant, is included in this.—Stier remarks that this is a weighty testimony against the so-called 'sleep of the soul' in the intermediate state. Compare πάντες γὰρ αὐτῷ ζῶσιν Luke xx. 38. Thus the 'burden' of the Law, 'I am the Lord thy God,' contains in it the seed of immortality and the hope of the resurrection.

34—40.] Mark xii. 28—34. In the more detailed account of Mark, (Luke has a similar incident in another place, x. 25,) this question does not appear as that of one maliciously tempting our Lord : and his seems to me the view to be taken,—as there could not be any evil consequences to our Lord whichever way He had answered the question. See the notes there. —34.] ἐπὶ τὸ αὐτὸ is local; not of their purpose.—35.] νομικὸς is only used here by Matt. : often by Luke. They were Mosaic Jurists, whose special province was the interpretation of the Law. γραμματεὺς is a wider term, including them.—πειράζων] See above.—36.] ποία ἐντ. μεγ. Not, 'which is the great commandment,'—but, which (what kind of a) commandment is great in the law? In Mark, otherwise.—37. κυρ. τ. θ. σου] Not, 'the LORD

ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος \* καὶ οἱ προφῆται κρέμανται\*.

<sup>41</sup> Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς <sup>42</sup> λέγων Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱὸς ἐστι; λέγουσιν αὐτῷ Τοῦ Δαυὶδ. <sup>43</sup> λέγει αὐτοῖς Πῶς οὖν Δαυὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ, λέγων <sup>44</sup> Ἐἶπεν ὁ Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου. <sup>45</sup> εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστι; <sup>46</sup> καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον, οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

XXIII. <sup>1</sup> Τότε ὁ Ἰησοῦς ἑλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ <sup>2</sup> λέγων Ἐπὶ τῆς Μωσέως καθέδρας

νόμος, κρέμαται καὶ οἱ προφῆται B D L Z *abcn* Tert. Cyr. Hil. — 44. rec. ὑποπόδιον, but txt B D G L Z *b* Syr. Aug. — 45. aft. Δαν., ins. ἐν πνεύματι D K M mss. *abc*. Copt. Cyr. Ambr. — 46. for ἡμέρας, ὥρας D a Æth. Orig.

as thy God,'—but, 'the LORD thy God.' —40. κρέμανται] So Plato Legg. viii. p. 831: ἐξ ὧν κρεμαμένη πᾶσα ψυχὴ πολιτεύου.

41—46.] Mark xii. 35—37. Luke xx. 41—44. The Lord now questions His adversaries (according to Matt., in Mark and Luke He asks the question not *to*, but concerning the Scribes or interpreters of the law), and again convicts them of ignorance of the Scriptures. From the universally recognized title of the Messiah as the Son of David, which by His question He elicits from them, He takes occasion to show them, who understood this title in a mere worldly political sense, the difficulty arising from David's own reverence for this his Son: the solution lying in the incarnate Godhead of the Christ, of which they were ignorant.—It is lamentable to see the subtleties to which rationalism is driven in its disingenuous work of robbing us of God's revelation of Himself to men. De Wette holds (*Exeg. Handbuch*, p. 238) that our Lord's view was to show that the Messiah was not the Son of David!! that the Psalm has no reference to the Messiah (!), and was not written by David at all!! Surely such a man might have spared himself the trouble of commenting on a book or a character which he values so lightly. Can we imagine that our Lord could have answered without remark the call of the blind men at Jericho, ch. xx. 30, 31, if such had been the case? But the whole comment is too shallow and stupid

to require more notice than to be pointed out for warning.—Mark adds to this "the common people heard Him gladly:" see ver. 37. Here then end the endeavours of His adversaries to entrap Him by questions: they now betake themselves to other means. 'Nova dehinc quasi scena se pandit,' Bengel.

CHAP. XXIII. 1—39.] Peculiar to Matthew.—1.] Much of the matter of this discourse is to be found in Luke xi. and xiii. On its appearance there, see the notes on those passages. There can, I think, be no doubt that it was delivered, as our Evangelist here relates it, all at one time, and in these the last days of our Lord's ministry. On the notion entertained by so many recent critics, of Matthew having arranged the scattered sayings of the Lord into longer discourses, see *Prolegomena* to Matthew. A trace of this discourse is found in Mark xii. 38—40, Luke xx. 45—47. In the latter place it is spoken *to* the disciples, *in hearing of* the crowd: which (see ver. 8 ff.) is the exact account of the matter. It bears many resemblances to the Sermon on the Mount, and may be regarded as the solemn close, as that was the opening, of the Lord's public teaching.—Moses' seat, is the office of judge and lawgiver of the people: see Exod. ii. 13—26. Deut. xvii. 9—13. The Lord says, 'In so far as the Pharisees and Scribes enforce the law and precepts of Moses, obey them: but imitate not their conduct.'—ἐκάθισαν must not be pressed too





<sup>9</sup> καὶ <sup>1</sup> πατέρα μὴ καλέσητε \* ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ <sup>1</sup> ἐστὶν ὁ πατὴρ ὑμῶν ὁ ἐν [τοῖς] οὐρανοῖς. <sup>10</sup> μηδὲ κληθῆτε <sup>1</sup> καθηγηταί, \* εἰς γὰρ ὑμῶν ἐστὶν ὁ καθηγητὴς \*, ὁ <sup>1</sup> χριστός. <sup>11</sup> ὁ δὲ <sup>1</sup> μέζων ὑμῶν ἔσται ὑμῶν <sup>1</sup> διάκονος. <sup>12</sup> ὅς τις δὲ <sup>1</sup> ὑψώσει ἑαυτὸν <sup>1</sup> ταπεινωθήσεται, καὶ ὅς τις <sup>1</sup> ταπεινώσει ἑαυτὸν ὑψωθήσεται. <sup>13</sup> [οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι <sup>1</sup> κατεσθίετε τὰς <sup>1</sup> οἰκίας τῶν <sup>1</sup> χηρῶν, καὶ <sup>1</sup> προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο <sup>1</sup> λήψεσθε <sup>1</sup> περισσότερον κρίμα.] <sup>14</sup> οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν \* ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ

BDZ

Hil. — 9. for ὑμῶν, ὑμῖν D abcdv Sahid. Clem. Cypr. Aug. txt B. — ὁ οὐράνιος B. txt (omg. τοῖς) D abc Cypr. — ὅτι καθ. ὑμ. ἐστὶν εἰς B D G L (εἰς ἐστ. D G). txt qu. ? — 11. ἐστω G Chrys. — 13. om. B D L (Z?) 6 av Arm. Orig. (who calls ver. 15 δευτερον ταλαισμον) Euseb. in canon. Jer. txt E F G H S V (Z?) 12 bc Syrr. Copt.

lowers of him as he of Christ. To understand and follow such commands in the slavery of the letter, is to fall into the very Pharisaism against which our Lord is uttering the caution. — ῥαββι = רַבִּי, my master: an expression used, and reduplicated as here, by scholars to their masters, who were never called by their own name by their scholars. So the Lord says, John xiii. 13, ὑμεῖς φωνεῖτέ με, ὁ διδάσκαλος κ. ὁ κύριος· καὶ καλῶς λέγετε, εἰμὶ γάρ. See Schöttgen Hor. Heb. ii. 900. — The right reading is most likely διδάσκαλος, omitting ὁ χριστός, — and the Teacher is the Holy Spirit (see John xiv. 26. Jer. xxxi. 33, 34. Ezek. xxxvi. 26, 27), but not here named, because this promise was only given in private to the disciples. If this be so, we have God, in His Tri-unity, here declared to us as the only Father, Master, and Teacher of Christians; their πατὴρ, καθηγητής (= ὁδηγὸς τυφλῶν Rom. ii. 19), and διδάσκαλος — the only One, in all these relations, on whom they can rest or depend. They are all brethren: all substantially equal — none by office or precedence nearer to God than another: none standing between his brother and God. ‘And the duty of all Christian teachers is to bring their hearers to the confession of the Samaritans in John iv. 42: οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ χριστός.’ (Ols-hausen, ‘Christus der einige Meister,’ p. 10, cited by Stier, ii. 507.) — πατέρα μὴ κ. ὑμ., ‘name not any Father of you on earth:’ no ‘Abba’ or ‘Papa’ (see the account of the funeral of John Wesley, Coke and Moore’s

Life, p. 441, and the opening of the Authors’ dedication of the book). — 11.] It may serve to show us how little the letter of a precept has to do with its true observance, if we reflect that he who of all the Heads of Sects has most notably violated this whole command, and caused others to do so, calls himself ‘servus servorum Dei.’ — 12.] This often-repeated saying points here not only to the universal character of God’s dealings, but to the speedy humiliation of the lofty Pharisees; — and as such finds a most striking parallel in Ezek. xxi. 26, 27. — 13.] This verse may perhaps have been inserted from Mark xii. 40, or Luke xx. 47 — but in that case is it likely that we should have had the unusual and harsh construction, ὅτι κατεσθίετε . . . καὶ προσευχόμενοι? unless perhaps the latter words are inserted without alteration from Mark. They devoured widows’ houses by attaching them to themselves, and persuading them to minister to them of their substance. A trace of this practice (but there out of gratitude and love) on the part of the Jewish women, is found in Luke viii. 2, 3. What words, in the spirit, and even in the letter also, can better describe the corrupt practices of the so-called priesthood of Rome, than these of the Lord? — περισσότερον — because ye have joined thieving with hypocrisy. The πρόφασις was to make their sanctity appear to these women, and so win their way to their favour. — This verse is in several MSS after the fourteenth: and certainly ver. 14 seems better to begin the series of denunciations. — 14.] In Luke xi. 52 it is added, ἤρατε τὴν κλεῖδα τῆς γνώσεως — the Key being, not the Key of, i. e.





καθημένῳ ἐπάνω αὐτοῦ. <sup>23</sup> οὐαὶ ὑμῖν γραμματεῖς καὶ <sup>m</sup> Φαρισαῖοι ὑποκριταί, ὅτι <sup>m</sup> ἀποδεκατοῦτε τὸ <sup>n</sup> ἡδύσμον καὶ τὸ <sup>o</sup> ἄνηθον καὶ τὸ <sup>p</sup> κύμνον, καὶ ἀφήκατε τὰ <sup>q</sup> βαρύν-  
 τερα τοῦ νόμου, τὴν <sup>r</sup> κρίσιν καὶ \* τὸν \* ἔλεον καὶ τὴν  
 πίστιν· ταῦτα \* ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφίεναι.  
<sup>24</sup> <sup>s</sup> ὁδηγοὶ τυφλοὶ, οἱ <sup>t</sup> διυλίζοντες τὸν <sup>u</sup> κώνωπα, τὴν δὲ <sup>v</sup> κάμηλον <sup>v</sup> καταπίνοντες. <sup>25</sup> οὐαὶ ὑμῖν γραμματεῖς καὶ  
 Φαρισαῖοι ὑποκριταί, ὅτι <sup>w</sup> καθαρίζετε τὸ ἔξωθεν τοῦ  
 ποτηρίου καὶ τῆς <sup>x</sup> παροψίδος, ἔσθωθεν δὲ <sup>y</sup> γέμουσιν [ἐξ]  
 ἀρπαγῆς καὶ <sup>z</sup> ἀκρασίας. <sup>26</sup> Φαρισαῖε τυφλὲ, καθάρισον  
 πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα  
 γένηται καὶ τὸ ἐκτὸς \* αὐτῶν καθαρὸν. <sup>27</sup> οὐαὶ ὑμῖν  
 γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι <sup>a</sup> παρομοιάζετε  
 τάφοις <sup>b</sup> κεκονιαιμένοις, οἵτινες ἔξωθεν μὲν φαίνονται  
<sup>c</sup> ὡραῖοι, ἔσθωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης  
<sup>d</sup> ἀκαθαρσίας. <sup>28</sup> οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς  
 ἀνθρώποις <sup>e</sup> δίκαιοι, ἔσθωθεν δὲ <sup>f</sup> μεστοὶ ἐστε <sup>g</sup> ὑποκρίσεως

C D E F G H K L M Z V 28. txt B acv.—for αὐτὸν, ἐν αὐτῷ G abcv. — 23. τὸ ἔλεος B D L Cyr. Chrys. txt C.—aft. ταῦτα ins. δὲ B C K L M 13 al. v Syrr. Copt. Sahid. Chrys. Lucif. om. D cv.—24. οἱ om. B.—for τὴν, τὸν D.—25. τὸ ἔξω D.—aft. παροψ. ins. τοῦ πίκανος M. al.—ἐξ om. C D Chrys. ins. B.—for ἀκρασίας, ἀδικίας C E F G H K S V 50 Syrr. Æth. Chrys. txt B D L. syr. has both. ἀκαθαρσίας Copt. Sahid. Clem. πλεονεξίας M Chrys.—26. for ἐντος, ἔσθωθεν K M.—καὶ τῆς παροψ. om. D b Clem. Chrys.—for ἐκτος, ἔξωθεν D Clem.—for αὐτῶν, αὐτοῦ B \* DE \* b Æth. txt C.—27. ὁμοιάζετε B.—for οἵτινες . . . γέμουσιν, ἔξωθεν ὁ τάφος φαίνεται

xxix. 37). — 23, 24.] It was doubtful whether Levit. xxvii. 30 applied to every smallest garden herb: but the Pharisees, in their over-rigidity in externals, stretched it to this, letting go the heavier, more difficult, and more important (see ver. 4) matters of the Law. In their threefold enumeration the Lord refers to Micah vi. 8 (see also Hosea xii. 7)—where to do justly, to love mercy, and to walk humbly with God, are described as being better than all offerings. — ταῦτα—these last, are the great points on which your exertions should be spent—and then, if for the sake of these they be observed, the others should not be neglected. Stier gives an instance of this, in (*Scripture*) *Philology*, which if it be applied in subjection to a worthy appreciation of the sense and spirit of the Writer, may profitably descend to the minutest details: but if the Philologian begin and end with his 'micrology,' he incurs the μωρὲ καὶ τυφλὲ of the Pharisees (ii. 515).—The straining the gnat, is not a mere proverbial saying. The Jews (as do now the Buddhists in Ceylon and Hindostan) strained their wine, &c., carefully, that they might not

violate Levit. xi. 20. 23. 41, 42 (and, it might be added, Lev. xvii. 10—14). The camel is not only opposed as of immense size, but is also *unclean*. — 25—28.] This woe is founded not on a literally, but a typically denoted practice of the Pharisees. Our Lord, in the everdeepening denunciation of His discourse, has now arrived at the delineation of their *whole* character and practices by a parabolic similitude. — γέμουσιν ἐξ, not, 'are filled by' (Dr. Burton), but, 'are full of:' γὰρ ἔζη in Hebrew. The straining out of the gnat is a cleansing pertaining to the ἔξωθεν, as compared with the *inner composition of the wine itself*, of which the cup is full: see Rev. xviii. 3. — ἵνα γέν. The exterior is not in reality pure when the interior is foul: it is not 'a clean cup,' unless both exterior and interior be clean: 'alias enim illa mundities externa non est mundities.' Bengel. — τάφ. κεκον. The Jews used once a year (on the fifteenth of the month Adar) to *whitewash the spots where graves were*, that persons might not be liable to uncleanness by passing over them (see Numb. xix. 16).—This goes to the root of the mischief at once: your heart

h 2 Cor. vi. 14. καὶ ἡ ἀνομίας. <sup>29</sup> οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι BCD  
 Heb. i. 9. ὑποκριταί, ὅτι ἡ οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν  
 i 1 Macc. xiii. 27, 29. καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, <sup>30</sup> καὶ λέγετε Εἰ  
 k 1 Is. i. 23. † ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν  
 l = Ezek. xxi. 4, xxiv. 6, 8. † ἡμεθα <sup>k</sup> κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.  
 m Luke iv. 22, John iii. 26, n = Phil. iv. 10, Gen. xv. 10, o ch. iii. 7, p = Mark iii. 29, John v. 24, 29, Heb. x. 27, 2 Pet. ii. 4, q ch. v. 29, 30, x. 28, Jam. iii. 6, r = ch. xiii. 52, s ch. xxv. 8, t John xviii. 4, 1 Kings x. 23, Rev. iii. 10, Deut. xxviii. 15, u ver. 30, Gen. ix. 5, 6, iv. 10, v ch. xxvi. 28.  
 31 ὥστε <sup>m</sup> μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων  
 τοὺς προφῆτας. <sup>32</sup> καὶ ὑμεῖς <sup>n</sup> πληρώσατε τὸ μέτρον τῶν  
 πατέρων ὑμῶν. <sup>33</sup> ὅφεις <sup>o</sup> γεννήματα ἐχιδνῶν, πῶς φύγητε  
 ἀπὸ τῆς <sup>p</sup> κρίσεως τῆς <sup>q</sup> γέννης; <sup>34</sup> διὰ τοῦτο ἰδοὺ ἐγὼ  
 ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ <sup>r</sup> γραμ-  
 ματεῖς, καὶ <sup>s</sup> ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ  
 ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ  
 διώξετε ἀπὸ πόλεως εἰς πόλιν, <sup>35</sup> ὅπως ἔλθῃ ἐφ' ὑμᾶς  
 πᾶν <sup>u</sup> αἷμα δίκαιον <sup>v</sup> ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ  
 αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου

ὥρατος, ἔσωθεν δὲ γέμει D Clem. Iren. — 30. rec. ἡμεν, with many const. mss., but txt B C D E F G H L V 24 Cyr. (in both places.) — 32. ἐπληρώσατε D H al. πληρώσατε B. Itt C abc Orig. — 34. ἐγὼ om. D Orig. (once) Ir. Lucif. — ἀποστελῶ D Orig. (once) Chrys. — πρὸς ὑμᾶς om. D d. — καὶ σοφοὺς om. X. — καὶ aft. σοφοὺς om. L Copt. — καὶ aft. γραμ. om. B M Orig. (once). — καὶ aft. σταυρώσατε om. D E\* b Ir. Lucif. — ἐν τ. συν. ὑμ. om. D d Ir. Lucif. — 35. τοῦ bef. αἷμ. both times om. D. — 37. ἀποκτεννοῦσα

is not a temple of the living God, but a grave of pestilent corruption: not a heaven, but a hell! And your religion is but the whitewash—hardly skin deep! — 29—33.] The guilt resting on these present Pharisees from being the last in a progressive series of generations of such hypocrites and persecutors, forms the matter of the last Woe. The burden of this hypocrisy is, that they, being one with their fathers, treading in their steps, but vainly disavowing their deeds, were, by the very act of building the sepulchres of the prophets, joined with their prophet-persecuting acts, convicting themselves of continuity with their fathers' wickedness. See, as clearly setting forth this view, Luke xi. 47, 48.—(Sit licet divus, dummodo non vivus). Instead of the penitent confession, "We have sinned, we and our fathers," this last and worst generation in vain protests against their participation in their fathers' guilt, which they are meanwhile developing to the utmost, and filling up its measure (Acts vii. 52). Stier (ii. 518).—ver. 33 repeats almost verbatim the first denunciation of the Baptist—in this, the last discourse of the Lord: thus denoting the unchanged state of these men, on whom the whole preaching of repentance had now been expended. One weighty difference however there is: there it was, τίς ὑπέδειξεν ὑμῶν ρογεῖν; the

wonder was, how they bethought themselves of escaping—now, πῶς φύγητε; how shall ye escape? On ὅφεις see Rev. xii. 9.—34.] From the parallel place in the former discourse (see notes there), Luke xi. 49, it would appear that the διὰ τοῦτο refers to the whole last denunciation; 'quæ cum ita sint'—since ye are bent upon filling up the iniquities of your fathers, in God's inscrutable purposes ye shall go on rejecting His messengers. Notice the difference between ἡ σοφία τοῦ θ. in Luke xi. 49, and ἐγὼ here.—These words are nowhere *written* in Scripture, nor is it necessary to suppose that to be our Lord's meaning. He speaks this as Head of His Church, of those whom He was about to send: see Acts xiii. 1. 1 Cor. xii. 8. Eph. iii. 5. He cannot, as some (Olsh.) think, include *Himself* among those whom He sends—the Jews may have crucified many Christian teachers before the destruction of Jerusalem. See Euseb. H. E. iii. 32, where he relates from Hegesippus the crucifixion of Symeon son of Clopas, in the reign of Trajan.—The προφῆται were the Apostles, who, in *πρόσωπον* to the Jews, were such—the σοφοί, Stephen and such like, men full of the Holy Ghost—the γραμματεῖς, Apollos, Paul (who indeed was all of these together), and such. On μαστ. ἐν τ. συν. κ.τ.λ. see Acts v. 40. xxv. 19. xxvi. 11. — 35.] αἷμα δίκ. or ἀθῶνον is a

νιού Βαραχίου, ὃν ἐφρονέυσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ  
 θουσιαστηρίου. <sup>36</sup> ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ  
 τὴν γενεὰν ταύτην. <sup>37</sup> Ἰερουσαλὴμ Ἰερουσαλὴμ ἡ ἀπο-  
 κτείνουσα τοὺς προφῆτας καὶ <sup>λ</sup> λιθοβολοῦσα τοὺς ἀπεσταλ-  
 μένους πρὸς <sup>γ</sup> αὐτήν, <sup>ζ</sup> ποσάκις ἠθέλησα <sup>α</sup> ἐπισυναγαγεῖν  
 τὰ τέκνα σου <sup>β</sup> ὃν τρόπον ἐπισυνάγει <sup>δ</sup> ὄρνις τὰ <sup>δ</sup> νοσσία  
 ἑαυτῆς <sup>ε</sup> ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε. <sup>38</sup> ἰδοὺ  
 ἀφίεται ὑμῖν ὁ <sup>ι</sup> οἶκος ὑμῶν [ἐρημος]. <sup>39</sup> λέγω γὰρ ὑμῖν  
 Οὐ μὴ με ἴδῃτε <sup>ε</sup> ἀπ' ἄρτι, ἕως ἂν εἴπητε <sup>h</sup> Εὐλογημένος ὁ  
 ἐρχόμενος ἐν ὀνόματι κυρίου.

g ch. xxvi. 29, 64. John i. 52. xiii. 9. xiv. 7. Rev. xiv. 13†.

h Psal. cxvii. 26.

C G K al.—πρὸς σε D *abov* Arm. Latin Fathers. txt B C.—38. ἐρημος om. B L Orig. (sometimes) Cyr. Basil. ins. C D *abcdv* Orig. Iren. Cyp.

common expression in the O. T. See 2 Kings xxi. 16. xxiv. 4. Jer. xxvi. 15; and more especially Lam. iv. 13, which perhaps our Lord referred to in speaking this.—*πάν αἱ.*] Thus in Babylon, Rev. xviii. 24, is found *the blood of all that were slain upon the earth*. Every such signal judgment is the judgment for a series of long-crying crimes—and these judgments do not exhaust God's anger, Is. ix. 12. 17. 21.—The murder of Abel was the first in the strife between unrighteousness and holiness, and as these Jews now represent the murderers of the first, they must bear the vengeance of the whole in God's day of wrath.—Who Zacharias son of Barachias is, has been much disputed. At least we may conclude that it cannot be (as Aug. and Greswell suppose) a future Zacharias, mentioned by Josephus, B. J. iv. 5, 4, as son of Baruch, and slain in the temple just before the destruction of Jerusalem—for the Lord evidently speaks of an event *past*, and never prophesies in this manner elsewhere. Origen has preserved a tradition (iv. 228), that Zacharias father of John the Baptist was slain by them in the temple; but in the absence of all other authority, this must be suspected as having arisen from the difficulty of the allusion here. Most likely (see note on Luke xi. 51) it is Zacharias the son of Jehoiada, who was killed there, 2 Chron. xxiv. 21, and of whose blood the Jews had a saying, that it never was washed away till the temple was burnt at the captivity.—*νιού Βαραχίου* does not occur in Luke xi. 51, and perhaps was not uttered by the Lord Himself, but may have been inserted by mistake, as *Zacharias the prophet* was son of Barachiah.—*μετ. τ. ν. κ. τ. θ.*] He was killed in the *priests' court*, where the altar of burnt-offerings was. Abel also was killed *by his offering*. On ver. 36 see note on ch. xxiv. 34.—It is no objection

to this interpretation, that the *whole period* of the Jewish course of crime is not filled by it: the *death of Abel* can by no explanation be brought within its limits or responsibility; and the Lord's saying reaches far deeper than a mere announcement of their responsibility for what *they themselves had done*. The Jews stood in the *central point of God's dealings with men*: and as they were the chosen for the election of grace, so, rejecting God and His messengers, they became, in an especial and awful manner, vessels of wrath.—The Lord mentions this murder, not as being the *last* even before His own day, but because it was connected specially with the cry of the dying man, 'The Lord look upon it *and require it*.' Compare Genesis iv. 10.—This death of Zacharias was the *last* in the arrangement of the Hebrew Canon of the O. T., though *chronologically* that of Uriah, Jer. xxvi. 23, was later.—37.] These words were before spoken by the Lord, Luke xiii. 34: see notes there. On the constr. *αὐτήν*, see *reff.*—*ποσάκις ἤθ.* must be understood of all the messages of repentance and mercy sent by the prophets, for the Lord's words embrace the whole time comprised in the historic survey of ver. 35, as well as His own ministry. On the similitude, see Deut. xxxii. 11. Ps. xvii. 8. xxxvi. 7. lvii. 1. lxi. 4. Is. xxxi. 5. Mal. iv. 2, and compare ch. xxiv. 28.—*οὐκ ἤθ.*] See Is. xxviii. 12. xxx. 15. The tears of the Lord over the perverseness of Jerusalem are witnesses of the freedom of man's will to resist the grace of God.—38, 39.] This is the Lord's last and solemn departure from the temple—the *true μεταβαίνωμεν ἐντεῦθεν* (*motus excedentium Deorum*. Tacitus).—*οἶκος ὑμῶν*—no more *God's*, but *your house*—i. e. primarily, the temple,—then Jerusalem,—and then the whole land in which ye dwell.—*Οὐ μὴ με ἴδῃτε*—He did not show



11 Chron. xxix. 1. 1 Cor. iii. 9. 2 Cor. vi. 1. Eph. ii. 21. met. Rom. xiv. 19 al. k 1 and ch. xliii. 38. Judg. ii. 23. iii. 1. Ps. xvi. 14. Luke xliii. 8. 1 Hag. ii. 16. m ch. xxvi. 61. 2 Cor. v. 1. Gal. ii. 18. Acts vi. 11. Ezra v. 12. n ch. xvii. 1. 19 al. o 4 Kings xx. 8, 9. Exod. iii. 12. ch. xii. 38. p 1 Cor. xv. 23, &c. James v. 7. ver. 27, 37, 39.

XXIV. <sup>1</sup> Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ B C D  
<sup>1</sup> ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξάιν αὐτῷ  
<sup>2</sup> τὰς οἰκοδομὰς τοῦ ἱεροῦ. <sup>2</sup> ὁ δὲ \* Ἰησοῦς εἶπεν αὐτοῖς  
<sup>3</sup> [Οὐ] βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ  
<sup>4</sup> ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ† καταλυθήσεται.  
<sup>5</sup> <sup>3</sup> καθιμένον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον  
<sup>6</sup> αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες Εἰπέ ἡμῖν πότε  
<sup>7</sup> ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ

CHAP. XXIV. 1. ἀπὸ τ. ἱερ., ἐπορ. D L al. abcv Syrr. Copt. Æth. Arm. Hil. txt (ἐκ τ. ἱ. B) C.—2. for Ἰησ., ἀποκριθεὶς B D L abcv Æth. Copt. Arm. Chrys. txt C.—bef. βλέπ. om. οὐ B D L abcv Copt. Sahid. Arm. Æth. Ambr. ins. C.—rec. οὐ μὴ καταλυθήσεται. txt B C D E G H L S V 28 all. Chrys.—3. aft. ἐλαιῶν, ins. κατα- ἐναντι τοῦ ἱεροῦ C.—τῆς παρουσίας σου D.—bef. συντελ. om. τῆς B C L.—6. μέλ-

Himself to all the people after His resurrection, but only to chosen witnesses, Acts x. 41.—ἕως ἂν εἴπ[.] until that day, the subject of all prophecy, when your repentant people shall turn with true and loyal Hosannas and blessings to greet 'Him whom they have pierced:' see Deut. iv. 30, 31. Hosea iii. 4, 5. Zech. xii. 10. xiv. 3—11. Stier well remarks, 'He who reads not this in the prophets, reads not yet the Prophets aright.'—Ἱερουσαλὴμ, which is Luke's usual form, does not occur elsewhere in Matt. This is to be accounted for by these verses being a solemn utterance of the Lord, and the sound yet dwelling on the mind of the narrator; and not by supposing the verses to be spurious and inserted out of Luke, as Wieseler has done, Chronolog. Synops. p. 322. His assertion that ver. 39 has no sense here, is implicitly refuted above.

CHAP. XXIV. 1—51.] Mark xiii. 1—37. Luke xxi. 5—36. Matt. omits the incident of the widow's mite, Mark xii. 41—44. Luke xxi. 1—4.—1, 2.] Mk. expresses their remarks on the buildings—see note there—they were probably occasioned by ver. 38 of the last chapter.—Josephus writes, B. J. vii. 1, 1—κελεύει Καῖσαρ ἡδὴ τὴν τε πόλιν ἅπασαν καὶ τὸν νεῶν κατασκάπτειν . . . τὸν δ' ἄλλον ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὥς μηδὲ πώποτ' οἰκισθῆναι πίστιν ἂν ἐτι παρασχεῖν τοῖς προελθοῦσιν. There is no difficulty in οὐ here used interrogatively. See a similar case John vi. 70.—3.] From Mark we learn that it was Peter and James and John and Andrew who asked this question. With regard to the question itself, we must, I think, be careful not to press the clauses of it too much, so as to make them bear separate meanings corresponding to the

arrangements of the Lord's discourse. As expressed in the other Evangelists, the question was concerning the time, and the sign, of *these things* happening, viz. the overthrow of the temple and desolation of Judæa, with which, in the then idea of the Apostles, our Lord's coming and the end of the world were connected. Against this mistake He warns them, vv. 6, 14,—Luke v. 24,—and also in the two first parables in our ch. xxv.—For the understanding of this necessarily difficult prophetic discourse, it must be borne in mind, that the whole is spoken in the pregnant language of prophecy, in which various fulfilments are involved. (1) The view of the Jewish Church and its fortunes as *representing the Christian Church and its history*, is one key to the interpretation of this chapter. *Two parallel interpretations* run through the former part as far as ver. 28; the destruction of Jerusalem and the final judgment being both enwrapped in the words, but the former, in this part of the chapter, predominating. Even in this part, however, we cannot tell how applicable the warnings given may be to the events of the last times, in which apparently Jerusalem is again to play so distinguished a part. *From ver. 28*, the lesser subject begins to be swallowed up by the greater, and the Lord's *second coming* to be the predominant theme, with however certain hints thrown back as it were at the event which was immediately in question: till, in the latter part of the chapter and the whole of the next, the *second advent*, and, at last, the *final judgment* ensuing on it, are the subjects. (2) Another weighty matter for the understanding of this prophecy is, that (see Mark xiii. 32) any obscurity or concealment concerning the *time* of the Lord's second coming, must be attributed to the right

τῆς <sup>1</sup> συντελείας τοῦ αἰῶνος. <sup>4</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς <sup>q</sup> ch. xiii. 30.  
 εἶπεν αὐτοῖς Βλέπετε μὴ τις ὑμᾶς <sup>r</sup> πλανήσῃ. <sup>5</sup> πολλοὶ <sup>s</sup> Isa. xlviii. 8.  
 γὰρ ἐλεύσονται <sup>s</sup> ἐπὶ τῷ ὀνόματί μου, λέγοντες Ἐγὼ εἰμι <sup>ch. xxii. 29.</sup>  
 ὁ χριστός, καὶ πολλοὺς πλανήσουσι. <sup>6</sup> <sup>t</sup> μελλήσετε δὲ <sup>s</sup> Jer. xxiii. 25.  
 ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. ὁρᾶτε, μὴ <sup>u</sup> θρο- <sup>u</sup> Luke ix. 49.  
 εῖσθε· δεῖ γὰρ [πάντα] γενέσθαι, ἀλλ' οὐπὶ ἐστὶ τὸ τέλος. <sup>7</sup> <sup>v</sup> ἐγεροθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ <sup>u</sup> Mark ix. 39.  
 βασιλείαν, καὶ ἔσονται λιμοὶ [καὶ λοιμοὶ] καὶ σεισμοὶ <sup>u</sup> Acts iv. 17,  
<sup>w</sup> κατὰ τόπους. <sup>8</sup> πάντα δὲ ταῦτα ἀρχή <sup>x</sup> ὧδίνων. <sup>9</sup> τότε <sup>t</sup> ch. xvi. 27.  
<sup>v</sup> Isa. xli. 2.

v || and Acts xiv. 23, ii. 46, v. 42 al. συνίστασθαι κατὰ τόπους. Philo de Mund. Opif. p. 13. x Ex. xv. 14. Job xxi. 17. Isa. xxi. 3.

λετε D Orig.—πάντα om. B D L aben Sahid. Copt. Æth. Cypr. ins. C.—7. καὶ λοιμοὶ

cause, which we know from His own mouth to be, that the Divine Speaker Himself, in His humiliation, *did not know the day nor the hour*. All that He had heard of the Father, He made known unto His disciples (John xv. 15): but that which the Father kept in His own power (Acts i. 7), He could not in His abased humanity know. He told them the *attendant circumstances* of His coming; He gave them enough to guard them from error in supposing the day to be close at hand, and from carelessness in not expecting it as near. (Regarding Scripture prophecy as I do as a *whole*, and the same great process of events to be denoted by it all, it will be but waste labour to be continually at issue, in the notes of this and the succeeding chapter, with Meyer and others, who hold that the Gospel prophecies are inconsistent in their eschatology with those after the Ascension, and those again with the chiliastic ones of the Apocalypse. How untenable this view is, I hope the following notes will show: but to be continually meeting it, is the office of polemic, not of exegetic theology.)—4, 5.] The Lord does not answer the *πότε* but by admonitions not to be deceived. See a question similarly answered, Luke xiii. 23, 24.—πολλ. γὰρ] This was the first danger awaiting them; not of being drawn away from Christ, but of *imagining that these persons were Himself*. Of such persons, before the destruction of Jerusalem, we have no distinct record; doubtless there were such: but (see above) I believe the prophecy and warning to have a further reference to the latter times in which its complete fulfilment must be looked for. The persons usually cited as fulfilling this (Theudas, Simon Magus, Barchocab, &c.) are all too early or too late, and not correspondent to the condition, ἐπὶ τῷ ὀνόματι. See Greswell on the Parables, v. 380 note. Luke adds (ver. 8) to the speech

of the false Christs, καὶ ὁ καιρὸς ἤγγικε.—6—8.] πόλεμοι καὶ ἀκοαὶ πολέμων there certainly were during this period; but the prophecy must be interpreted rather of those of which the *Hebrew Christians would be most likely to hear* as a cause of terror. Such undoubtedly were the *three threats of war against the Jews* by Caligula, Claudius, and Nero; of the first of which Josephus says, Antt. xix. 1, 2, *ἔδινε τε τῷ ἡμετέρῳ οὐδὲ εἰς ὀλίγον ἐξεγερόναι μὴ οὐκ ἀπολωλέναι, μὴ ταχίας αὐτῷ (Γαίῳ) τελευτῆς παραγενομένης*. Luke couples with πολλ., ἀκαταστασίας,—and to this ἔθνος ἐπὶ ἔθνος seems also to point. There were serious disturbances,—(1) at Alexandria, which gave rise to the complaint against and deposition of Flaccus, and Philo's work against him (A.D. 38), in which the Jews as a nation were the especial objects of persecution; (2) at Seleucia about the same time (Josephus Antt. xviii. 9, 8, 9), in which more than 50,000 Jews were killed; (3) at Jamnia, a city on the coast of Judæa near Joppa (Philo Judæus, ii. 575). Many other such national tumults are recorded by Josephus. See especially B. J. ii. 17, 10. 13, 1—3, in the former of which places he calls the sedition *προοίμιον ἀλώσεως*, and says that *ἕκαστος τῶν μετρίων ἐτετάρακτο*: and adds, *δεινὴ δὲ ὄλην τὴν Συρίαν ἐπέσχε ταραχὴ, καὶ πᾶσα πόλις εἰς δύο διήρητο στρατόπειρα*.—λιμὸς καὶ λοιμὸς are usual companions—a proverb says, *μετὰ λιμὸν λοιμός*. Greswell (vol. v. p. 260 note) shows that the famine prophesied of in the Acts (xi. 28) happened in the ninth of Claudius, A.D. 49. It was great at Rome,—and therefore probably Egypt and Africa, on which the Romans depended so much for supplies, were themselves much affected by it. Suetonius (Claud. 18) speaks of *assiduæ sterilitates*; and Tacitus (Ann. xii. 43) of *‘frugum egestas, et orta ex eo fames,’* about

<sup>γ</sup> 1<sup>α</sup> 1<sup>α</sup> 8<sup>α</sup> 8<sup>α</sup> 12<sup>α</sup>. <sup>δ</sup> παραδώσουσιν ὑμᾶς εἰς <sup>ε</sup> θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, B C D  
<sup>ε</sup> 1<sup>α</sup> 1<sup>α</sup> 8<sup>α</sup> 12<sup>α</sup>. καὶ ἔσεσθε <sup>α</sup> μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ  
<sup>β</sup> ch. xiii. 21. ὄνομά μου. <sup>γ</sup> 10 καὶ τότε <sup>δ</sup> σκανδαλισθήσονται πολλοὶ καὶ B D  
<sup>δ</sup> ch. vi. 15 al. ἀλλήλους. <sup>ε</sup> παραδώσουσι καὶ μισήσουσιν ἀλλήλους. <sup>ζ</sup> 11 καὶ  
<sup>ε</sup> 1<sup>α</sup> 1<sup>α</sup> 8<sup>α</sup> 12<sup>α</sup>. πολλοὶ <sup>δ</sup> ψευδοπροφήται <sup>ε</sup> ἐγερθήσονται καὶ <sup>ζ</sup> πλανήσουσι

om. B D E\* ab Hil. txt C.—9. Ολίψεις L 9 (not C, as Scholz and Lachm.)—τῶν

the same time. There was a famine in Judæa in the reign of Claudius (the true date of which however Mr. Greswell proves (Diss. vol. ii. p. 5) to be the third of Nero), mentioned by Josephus (Antt. iii. 15, 3). And as to λοιμοί, though their occurrence might, as above, be inferred from the other, we have distinct accounts of a pestilence at Rome (A.D. 65) in Suetonius, Nero 39, and Tacitus Ann. xvi. 13, which in a single autumn carried off 30,000 persons at Rome. But such matters as these are not often related by historians, unless of more than usual severity.—σεισμοί] The principal earthquakes occurring between this prophecy and the destruction of Jerusalem were, (1) a great earthquake in Crete A.D. 46 or 47; (2) one at Rome on the day when Nero assumed the toga virilis, A.D. 51; (3) one at Apamea in Phrygia, mentioned by Tacitus (Ann. xii. 58) A.D. 53; (4) one at Laodicea in Phrygia (Tacitus Ann. xiv. 27) A.D. 60; (5) one in Campania, Tacitus Ann. xv. 22. Seneca, Ep. 91, § 9 (cited by Mr. Greswell, Parabl. v. 258 note) in the year A.D. 58, writes: 'Quoties Asiæ, quoties Achaïæ urbes uno tremore ceciderunt! quot oppida in Syria, quot in Macedonia devorata sunt! Cyprum quoties vastavit hæc clades! quoties in se Paphus corruit! frequenter nobis nuntiati sunt totarum urbium interitus.' The prophecy, mentioning κατὰ τόπους, does not seem to imply that the earthquakes should be in Judæa or Jerusalem. We have an account of one in Jerusalem, in Josephus, B. J. iv. 4, 5, which Mr. Greswell (as above) places about Nov. A.D. 67. On the additions in Luke xxi. 11 see notes there; and on this whole passage see the prophecies in 2 Chron. xv. 5—7, and Jer. li. 45, 46.—ἀρχὴ ὥδιν] in reference to the παλιγγενεσία (ch. xix. 28), which is to precede the συντέλεια τοῦ αἰῶνος. So Paul in Rom. viii. 12, πᾶσα ἡ κτίσις . . . συναδίνει ἄχρι τοῦ νῦν. The deaththroes of the Jewish state precede the 'regeneration' of the universal Christian Church, as the deaththroes of this world the new heavens and new earth.—9—13.] τότε, before these things (the ἀρχ. ὥδ., see note on Luke v. 12) have taken place; not 'after they have happened.' De Wette presses this latter meaning, that

he may find a contradiction to Luke v. 12, πρὸ δὲ τούτων ἀπάντων . . . . These words serve only definitely to fix the time of the indefinite τότε, here and in ver. 10. The τότε in ver. 14 is altogether different.—For ἀποκτ. ὑμ., Luke has θανατώσουσιν ἐξ ὑμῶν, viz. the Apostles. This sign was early given. James the Great was put to death A.D. 44; Peter and Paul (traditionally, Euseb. H. E. ii. 25) and James the Less, before the destruction of Jerusalem: and possibly others.—ἔσεσθ. μισ.] See Acts xxviii. 22, ἡ αἵρεσις αὕτη . . . πανταχοῦ ἀντιλέγεται: also Tacitus Ann. xv. 44, where Nero, for the confilgration of Rome, persecutes 'Christianos, genus hominum ob flagitia invisos:' also see 1 Pet. ii. 12. iii. 16. iv. 14—16. In chap. x. 22, from which these verses are repeated, we have only ὑπὸ πάντων—here τῶν ἐθνῶν is added, giving particularity to the prophecy.—10.] See 2 Tim. iv. 16, and the repeated warnings against apostasy in the Ep. to the Hebrews. The persons spoken of in this verse are Christians. On μισ. ἀλλ., compare the deadly hatred borne to Paul and his work by the Judaizers. In the Apocryphal works called the Clementines, which follow teaching similar to that of the factions adverse to Paul in the Corinthian Church, he is hinted at under the name ὁ ἐχθρὸς ἀνθρώπος (Ep. Pet. to James. 2, and Recognitions, i. 70, cited by Stanley, Essays on Apostolic Age, p. 377). These Judaizing teachers, among others, are meant by the ψευδοπροφήται, as also that plentiful crop of heretical teachers which sprung up every where with the good seed of the Gospel when first sown. See especially Acts xx. 30. Gal. i. 7—9. Rom. xvi. 17, 18. Col. ii. 17—end. 1 Tim. i. 6, 7, 20. vi. 3—5. 20, 21. 2 Tim. ii. 18. iii. 6—8. 2 Pet. ii. and Jude. 1 John ii. 18. 22, 23. 26. iv. 1. 3. 2 John 7. ψευδαπόστολοι, 2 Cor. xi. 13. Even De Wette, who attempts to deny the historical fulfilment of the former signs (ver. 7), confesses that this was historically fulfilled (Exeget. Handbuch in loc.)—12.] It is against this ἀνομία especially that James, in the earliest Apostolic Epistle, and Jude, in more than the outward sense the brother of James, were called on to protest,—the mixture of



πολλούς. <sup>12</sup> καὶ διὰ τὸ <sup>g</sup> πληθυνθῆναι τὴν <sup>h</sup> ἀνομίαν <sup>g</sup> Ps. cxviii. 69.  
<sup>i</sup> ψυγῆσεται ἡ ἀγάπη τῶν πολλῶν. <sup>13</sup> ὁ δὲ <sup>k</sup> ὑπομείνας <sup>h</sup> ch. vii. 23.  
εἰς τέλος, οὗτος σωθήσεται. <sup>14</sup> καὶ <sup>l</sup> κηρυχθήσεται τοῦτο <sup>2</sup> Cor. vi. 14.  
τὸ <sup>m</sup> εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ <sup>n</sup> οἰκουμένῃ, <sup>Heb. i. 9. Ps. xlii. 7. (Vat.)</sup>  
<sup>o</sup> εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι. καὶ τότε ἥξει τὸ <sup>p</sup> τέλος. <sup>i = here only. act. Jer. viii. 32. Num. xi. 32.</sup>  
<sup>15</sup> Ὅταν οὖν ἴδῃτε τὸ <sup>q</sup> βδέλυγμα τῆς <sup>r</sup> ἐρημώσεως, τὸ <sup>k</sup> Dan. vii. 12.  
<sup>BDZ</sup> ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, \* ἐστὼς ἐν <sup>t</sup> τόπῳ ἀγίῳ <sup>m ch. iv. 23. ix. 35. see xiii. 11, 19. n Isa. x. 23.</sup>

o Rom. x. 18 al. Zeph. iii. 8.

p Dan. xi. 13.

q Luke xvi. 15 Dent. xxix. 17, &c.

r Jer. xxxiii. 18.

s DAN. ix. 27. xiii. 11.

t Acts vi. 13. xxi. 28. Lev. x. 13, 14. Ps. lxxvii. 5. Isa. lx. 13.

ἔθνων om. C. — 12. πληθύναι D. — ψυχῆσεται K. — 15. ἐστὼς B F L V al. txt B<sup>2</sup> D<sup>2</sup>

heathen licentiousness with the profession of Christianity. But perhaps we ought to have regard to the *past tense* of πληθυνθῆναι, and interpret, 'because the iniquity is filled up,' on account of the horrible state of morality (parallel to that described by Thucydides (iii. 82—4) as prevailing in Greece, which had destroyed all mutual confidence), the love and mutual trust of the generality of Christians shall grow cold. τῶν πολλῶν,—thus we have ch. xxv. 5, ἐνύσταξαν πᾶσαι καὶ ἐκάθενδον. Even the Church itself is leavened by the distrust of the evil days. See 2 Thess. ii. 3. — 13.] The *primary* meaning of this seems to be, that whosoever remained faithful till the destruction of Jerusalem, should be preserved from it. No Christian, that we know of, perished in the siege or after it: see below. But it has *ulterior* meanings, according to which τέλος will signify, to an individual, the *day of his death*, (see Rev. ii. 10),—his martyrdom, as in the case of some of those here addressed,—to the Church, *endurance in the faith to the end of all things*. See Luke ver. 19, and note. — 14.] We here again have the *pregnant* meaning of prophecy. The Gospel had been preached through the whole 'orbis terrarum,' and every nation had received its testimony, before the destruction of Jerusalem: see Col. i. 6. 23. 2 Tim. iv. 17. This was necessary not only as regarded the Gentiles, but to give to God's people the Jews, who were scattered among all these nations, the *opportunity of receiving or rejecting the preaching of Christ*. But in the wider sense, the words imply that the Gospel shall be preached in *all the world, literally taken*, before the great and final end come. The apostasy of the latter days, and the universal dispersion of missions, are the two great signs of the end drawing near. — 15.] βδέλυγ. τ. ἐρημ. The LXX rendering (Alex. MS) of דבש ררש Dan. xii. 11. The similar expression in ch. xi. 31, is rendered βδέλ. ἡφανισμένον,

and in ch. ix. 27, τὸ βδέλ. τῶν ἐρημώσεων in the Vat. MS, and altogether differently in the Alex.—To what *exactly* in Daniel the words apply, is not clear. Like other prophecies, it is probable that they are pregnant with several interpretations, and are not yet entirely fulfilled. They were interpreted of *Antiochus Epiphanes* by the Alexandrine Jews; thus 1 Macc. i. 54 we read ἡκοδόμησαν βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον. Josephus refers the prophecy to the *desolation by the Romans*: Antt. x. 11, 7. Δανιήλος καὶ περὶ τῆς τῶν Ῥωμαίων ἡγεμονίας ἀνέγραψε, καὶ ὅτι ὑπ' αὐτῶν ἐρημωθήσεται. The principal commentators have supposed, that the *eagles of the Roman legions* are meant, which were βδέλυγμα, inasmuch as they were idols worshipped by the soldiers. These, they say, stood in the *holy place*, or a holy place, when they encamped round Jerusalem under Cestius Gallus first, A.D. 66, then under Vespasian A.D. 68, then lastly under Titus A.D. 70. Of these the *first* is generally taken as the sign meant. Josephus relates, B. J. ii. 20, 1, that after Cestius was defeated, πολλοὶ τῶν ἐπιφανῶν Ἰουδαίων, ὥςπερ βαπτιζομένης νέως, ἀνενήχοντο τῆς πόλεως. But, without denying that this *time* was that of the sign being given, I believe that all such interpretations of its meaning are wholly inapplicable. The error has mainly arisen from supposing that the parallel warning of Luke (ver. 20, ὅταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερ. τότε γινώτε ὅτε ἤγγικεν ἡ ἐρήμωσις αὐτῆς) is identical in meaning with our text and that of Mark. The two first Evangelists, writing for Jews, or as Jews, give the *inner or domestic* sign of the approaching calamity: which was to be seen in the temple, and was to be the *abomination* (always used of something caused by the Jews themselves, see 2 Kings xxi. 2—7. Ezek. v. 11. vii. 8, 9. viii. 6—16) which should *cause the desolation*,—the last drop in the cup of iniquity. Luke, writing

u Rom. i. 20. (ὁ ἀναγινώσκων ἢ νοεῖτω), <sup>16</sup> τότε οἱ ἐν τῇ Ἰουδαίᾳ φευ- BD Z  
 Prov. i. 2, 6. γέτωσαν \* ἐπὶ τὰ ὄρη, <sup>17</sup> ὁ ἐπὶ τοῦ δώματος ὃ μὴ † κατα-  
 v constr. ch. vi. 3. βάτω ἄραι \* τι ἐκ τῆς οἰκίας αὐτοῦ, <sup>18</sup> καὶ ὁ ἐν τῷ ἀγρῷ  
 w Ezek. vii. 13. μὴ ὡ ἐπιστρεψάτω ὀπίσω ἄραι † τὸ † ἱμάτιον αὐτοῦ.

al. — 16. εἰς τὰ ὄρ. B D 8 al. Iren. Ath. Chrys. txt Z. — 17. rec. καταβαίνειτω. txt B D L Z 8 Orig. — τὰ ἐκ τ. οἰκ. B E<sup>2</sup> F H K L S V Z 39 all. Syrr. Copt. Orig. Ath. Chrys. txt D abc Iren. Cypr. Hil. — 18. rec. τὰ ἱμάτια, but txt BDKLZ 22 al. Syr. Æth.

for Gentiles, gives the outward state of things corresponding to this inward sign. That the Roman eagles cannot be meant is apparent: for the sign would thus be *no sign*, the Roman eagles having been seen on holy ground for many years past, and at the very moment when these words were uttered. Also τόπος ἅγιος must mean the temple: see reff. — Now in searching for some event which may have given such alarm to the Christians, Josephus's unconscious admission (B. J. iv. 6, 3) is important: ἦν γὰρ δὴ τις παλαιὸς λόγος ἀνέφρων, ἐνθα τότε τὴν πόλιν ἀλώσεσθαι, καὶ καταφλεγῆσθαι τὰ ἅγια νόμῳ πολέμου, σφάσις ἐὰν κατασκήψῃ, καὶ χεῖρες οἰκτεῖται προμιάνωσι τὸ τοῦ θεοῦ τίμενος· οἷς οὐκ ἀπιστήσαντες οἱ ζηλωταὶ διακόρουσ ἐαυτοὺς ἐπέδωσαν. The party of the Zelots, as we learn from ib. ch. iii. 6—8, had taken possession of the temple, — τὸν νεῶν τοῦ θ. φρούριον αὐτοῖς ποιοῦνται, καὶ καταφυγὴ καὶ τυραννεῖον αὐτοῖς ἦν τὸ ἅγιον. In the next section (8) he tells us that they chose one Phannias as their high-priest, an ignorant and profane fellow, brought out of the field, — ὥσπερ ἐπὶ σκηνῆς ἀλλοτριῶν κατεκόσμουσαν προσωπείῃ, τὴν τε ἐσθῆτα περικτινέας ἱερὰν, καὶ τὸ τί δεῖ ποιεῖν ἐπὶ καιροῦ διδάσκοντες, — χλεῦθ δ' ἦν ἐκείνοις καὶ παιδιὰ τὸ τηλικούτων ἀσέβημα, — τοῖς δὲ ἄλλοις ἱερῶσιν, ἐπιθεωρούμενοι πύρρῳθεν παιζόμενον τὸν νόμον, δακρύειν ἐπ' αὐτοῖς, καὶ κατέστηνον τὴν τῶν ἱερῶν τιμὴν κατὰ λυσιν. I own that the above cited passages strongly incline me to think that if not this very impiety, some similar one, about or a little before this time, was the sign spoken of by the Lord. In its place in Josephus, this very event seems to stand a little too late for our purpose (A.D. 67, a year after the investment by Cestius): but the narrative occurs in a description of the atrocities of the Zelots, and without any fixed date, and they had been in possession of the temple from the very first. So that this or some similar abomination may have about this time filled up the cup of iniquity and given the sign to the Christians to depart. Whatever it was, it was a definite, well-marked event, for the flight was to be immediate,

on one day, (μηδὲ ἐν σαββάτῳ,) and universal from all parts of Judea. Putting then Luke's expression and the text together, I think that some internal desecration of the holy place by the Zelots coincided with the approach of Cestius, and thus, both from without and within, the Christians were warned to escape. See note on Luke xxi. 20. — ὁ ἀναγ. νοεῖτω] This I believe to have been an ecclesiastical note, which like the doxology in ch. vi. 13, has found its way into the text. If the two first Gospels were published before the destruction of Jerusalem, such an admonition would be very intelligible. The words may be part of our Lord's discourse directing attention to the prophecy of Daniel (see 2 Tim. ii. 7. Dan. xii. 10); but this is not likely. They cannot be the words of the Evangelist, inserted to bespeak attention, as this in the three first Gospels is wholly without example. — 16—18.] The Christian Jews are said (Euseb. II. E. iii. 5) to have fled to Pella, a town described by Josephus (B. J. iii. 3, 3) as the northernmost boundary of Peræa. Eusebius says they were directed thither by a certain prophetic intimation (τινὰ χρησμόν), which however cannot be this; as Pella is not on the mountains, but beyond them: — Eriphanius (Hær. i. 123. Nazar. vii. cited by Greswell, Par. v. 332,) that they προεχρηματίσθησαν ὑπὸ ἀγγέλου. — 17.] A person might run on the flat-roofed houses in Jerusalem from one part of the city to another, and to the city gates. Perhaps however this is not meant, but that he should descend by the outer stairs, instead of the inner, which would lose time. — 19, 20.] It will be most important that so sudden a flight should not be encumbered, by personal hindrances (τ. ἐν γ. ἐχ.), by hindrances of accompaniment (τ. θηλ.), see 1 Cor. vii. 26; and that those things which are out of our power to arrange, should be propitious, — weather, and freedom from legal prohibition. The words μηδὲ ἐν σαβ. are peculiar to Matthew, and show the strong Jewish tint which pervades his record of our Lord's sayings. That they were not said as any sanction of observance of the Jewish Sabbath, is most certain: but merely as

19<sup>x</sup> οὐαὶ δὲ ταῖς ἐν γαστρὶ<sup>y</sup> ἐχούσαις καὶ ταῖς<sup>z</sup> θηλαζούσαις  
ἐν ἐκείναις ταῖς ἡμέραις. 20<sup>x</sup> προσεύχεσθε δὲ ἵνα μὴ γένηται  
ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ [ἐν] σαββάτῳ· 21<sup>x</sup> ἔσται γὰρ  
τότε<sup>a</sup> ὀλίφις μεγάλη, οἷα οὐ γέγονεν<sup>b</sup> ἀπ' ἀρχῆς<sup>c</sup> κόσμου  
ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. 22<sup>b</sup> καὶ εἰ μὴ<sup>d</sup> ἐκολο-  
βώθησαν αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθῃ<sup>e</sup> πᾶσα σὰρξ·  
διὰ δὲ τοὺς<sup>f</sup> ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκείναι.  
23<sup>d</sup> τότε ἂν τις ὑμῖν εἴπῃ<sup>g</sup> Ἰδοὺ ὧδε ὁ χριστὸς ἢ ὧδε, μὴ  
πιστεύσητε. 24<sup>g</sup> ἔγερθήσονται γὰρ<sup>h</sup> ψευδοχριστοὶ καὶ  
ἰ<sup>i</sup> ψευδοπροφήται, καὶ<sup>k</sup> δώσουσι σημεῖα μεγάλα καὶ τέρατα,  
ὥστε<sup>l</sup> πλανῆσαι εἰ δυνατόν καὶ τοὺς ἐκλεκτούς. 25<sup>l</sup> Ἰδοὺ<sup>m</sup>  
προεῖρηκα ὑμῖν. 26<sup>m</sup> ἂν οὖν εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ  
ἐρήμῳ ἔστι, μὴ ἐξέλθῃτε· Ἰδοὺ ἐν τοῖς<sup>n</sup> ταμίαις, μὴ

k Acts ii. 19. Deut. xlii. 1. 3 Kings xlii. 3, 5. 1 ver. 5. m Rom. ix. 29. 2 Cor.  
xlii. 2. 2 Pet. iii. 2. Jude 17. n ch. vi. 6. Luke xii. 3, 24. Isa. xxvi. 20.

Copt. Sabid. Cyr. Aug.—19. θηλαζομέναις D.—20. ἐν om. B D K L S V 35 Orig.  
Eus. Theophyl. Cyr. Hil. ins. Z.—23. for 2nd ὧδε, ἐκεῖ Ḍ r Copt. Arm. Jer. Aug.  
ἰδοὺ ἐκεῖ abc Ath. Cyr. Ambr.—πιστεύετε B.—24. πλανᾶσθαι L Z Orig. (who also

referring to the *positive impediments* which might meet them on that day, the shutting of gates of cities, &c., and their own scruples about travelling further than the ordinary Sabbath-day's journey (about a mile English); for the Jewish Christians adhered to the law and customary observances till the destruction of Jerusalem.—21, 22.] In ver. 19 there is probably also an allusion to the horrors of the siege, which is here taken up by the γὰρ, see Deut. xxviii. 49—57, which was literally fulfilled in the case of Mary of Peræa, related by Josephus, B. J. vi. 3, 4.—The Lord still has in view the prophecy of Daniel (ch. xii. 1), and this citation clearly shows the *intermediate* fulfilment, by the destruction of Jerusalem, of that which is yet future in its *final* fulfilment: for Daniel is speaking of the end of all things. Then only will these words be accomplished in their full sense: although Josephus (but he only in a figure of rhetoric) has expressed himself in nearly the same language (B. J. procem. § 4): τὰ γούν πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἡττάσθαι μοι δοκεῖ κατὰ σύγκρισιν.—22.] If God had not in His mercy shortened those days (ἡμέρας ἐκδικήσεως, Luke ver. 22) *the whole nation* (in the ultimate fulfilment, *all flesh*) would have perished: but for the sake of the chosen ones,—the believing,—or those who should believe,—or perhaps the preservation of the chosen race whom God hath not cast off, Rom. xi. 1,—they shall be shortened. It appears that besides *the cutting short in*

*the Divine counsels*, which must be hidden from us, various causes combined to shorten the siege. (1) Herod Agrippa had begun strengthening the walls of Jerusalem in a way which if finished would have rendered them πάσης ἀνθρωπίνης κρείττονα βίας, but was stopped by orders from Claudius, A.D. 42 or 43, Jos. Antt. xix. 7, 2. (2) The Jews being divided into factions among themselves had totally neglected any preparations to stand a siege. (3) The magazines of corn and provision were burnt just before the arrival of Titus; the words of Josephus are remarkable on this, κατακαῖναι δὲ πλὴν ὀλίγου πάντα τὸν σίτον, ὃς ἂν αὐτοῖς οὐκ ἐπ' ὀλίγα διήρκεσεν ἔτη πολιορκουμένοις, B. J. v. 1, 5. (4) The suddenness of the arrival of Titus, and the voluntary abandonment of parts of the fortifications by the Jews (B. J. vi. 8, 4). (5) Titus himself confessed, (B. J. vi. 9, 1) σὺν θεῷ γ' ἐπολεμήσαμεν, καὶ θεὸς ἦν ὁ τῶνδε τῶν ἐρμμάτων Ἰουδαίους καθελών, ἐπεὶ χεῖρές τε ἀνθρώπων ἢ μηχαναὶ τί πρὸς τούτους τοὺς πύργους δύνανται; (The foregoing particulars are from Mr. Greswell, Par. v. 343, ff. note.) Some such providential shortening of the great days of tribulation, and hastening of God's glorious Kingdom, is here promised for the *latter times*.—23—26.] These verses have but a faint reference (though an unmistakeable one) to the time of the siege (Joseph. B. J. ii. 13, 4 says πλάνοι γὰρ ἀνθρώποι καὶ ἀπατεῶνες προσήματι θιασμοῦ νεωτερισμοὺς καὶ μεταβολὰς πραγματευόμενοι,



o ch. xxviii. 3. πιστεύσητε. <sup>27</sup> ὥςπερ γὰρ ἡ ὁ ἀστραπή ἐξέρχεται <sup>P</sup> ἀπὸ B D  
 al. Zech. ix. 11. Ep. Jac. vi. 17. ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται [καὶ]  
 p ch. ii. 1. viii. 11. Ps. xlii. 1. ἡ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>28</sup> ὅπου [γὰρ]  
 r Judg. xiv. 8. Mark vi. 29. Rev. xi. 8, 9. εἰάν ἡ τὸ ἰπτῶμα, ἐκεῖ <sup>s</sup> συναχθῇσονται οἱ ἄετοί. <sup>29</sup> εὐθέως  
 t Luke xxiii. 45. Rev. ix. 2. Eccles. xii. 2. Δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος ἔσκο-  
 u Isa. xliii. 10. y Isa. xxxiv. 1. Dan. viii. 10. τισθήσεται, καὶ ἡ ἡ σελήνη οὐ <sup>k</sup> δώσει τὸ φέγγος αὐτῆς,  
 καὶ οἱ ἄστερες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ ἡ δυνά-

quotes ἀποπλανᾶσθαι). πλανηθῆναι D Cypr.—27. φαίνει D.—rec. καὶ bef. ἡ παρ. with many const. mss., but om. B D F G H K L S U V X 28 b Syr. Copt. Sahid. Arm. Orig.—28. γὰρ om. B D L abv Copt. Sahid. Cypr.—29. for ἀπὸ, ἐκ D.—

δαίμονων τὸ πλῆθος ἀνέπειθον . . .): their *principal* reference is to the latter days. In their first meaning, they would tend to correct the idea of the Christians that the Lord's coming was to be simultaneous with the destruction of Jerusalem: and to guard them against the impostors who led people out into the wilderness (see Acts xxi. 38) or invited them to consult them privately, with the promise of deliverance. In their main view, they will preserve the Church firm in her waiting for Christ, through even the awful troubles of the latter days, unmoved by enthusiasm or superstition, but seeing and looking for Him who is invisible. On the signs and wonders, see 2 Thess. ii. 9—12. Deut. xiii. 1—3.—27, 28.] The coming of the Lord in the end, even as that in the type was, shall be a *plain unmistakeable fact*, understood of all;—and like that also, *sudden and all-pervading*. But here again the full meaning of the words is only to be found in the *final fulfilment* of them. The lightning, lighting both ends of heaven at once, seen of all beneath it, can only find its full similitude in His Personal coming, Whom every eye shall see, Rev. i. 7.—28.] In the similar discourse, Luke xvii. 36, before this saying, the disciples ask, 'Where, Lord?' The answer is,—first at Jerusalem; where the corrupting body lies, thither shall the vultures (literally) gather themselves together, coming as they do from far on the scent of prey. Secondly, in its final fulfilment,—over the whole world;—for that is the *πτῶμα* now, and the *ἄετοί* the angels of vengeance. See Deut. xviii. 49, which is probably here referred to; also Hosea viii. 1. Hab. i. 8. The interpretation (Theophylact. Euthym. Calvin, &c.) which makes the *πτῶμα* our Lord, and the *ἄετοί* the Elect, is quite beside the purpose. Neither is any allusion (Lightfoot, Ham., Wetstein, Wolf, &c.) to the *Roman eagles* to be for a moment thought of. The *ἄετοί* are the *vultures*

(*vultur percnopterus*, Linn.), usually reckoned by the ancients as belonging to the eagle kind, Plin. Nat. Hist. ix. 3.—29.] *εὐθέως*—all the difficulty which this word has been supposed to involve has arisen from confounding the *partial* fulfilment of the prophecy with its *ultimate* one. The important insertion of vv. 23, 24 in Luke, shows us that the *θλίψις* includes *ὀργή* ἐν τῷ λαῷ τούτῳ, which is yet being inflicted: and the treading down of Jerusalem by the Gentiles, still going on (see note there): and immediately after *that tribulation*, which shall happen *when the cup of Gentile iniquity is full*, and *when the Gospel shall have been preached in all the world for a witness, and rejected by the Gentiles*, (*πληρωθῶσι καιροὶ ἰθύνων*), shall the coming of the Lord Himself happen. On the indefiniteness of this assigned period in the prophecy, see note on ver. 3. (The expression in Mark is equally indicative of a considerable interval: ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην.) The fact of His coming and its attendant circumstances being known to Him, but the exact time unknown, He speaks *without regard to the interval*, which would be employed in His waiting till all things are put under His feet: see Rev. i. 1. xxii. 6. 20.—In what follows, *from this verse*, the Lord speaks mainly and directly of His great second coming. Traces there are (as e. g. in the literal meaning of ver. 34) of slight and indirect allusions to the destruction of Jerusalem;—as there were in the former part to the great events of which that is a foreshadowing:—but no direct mention. The contents of the rest of the chapter may be set forth as follows: (ver. 29) signs which shall immediately precede (ver. 30) the coming of the Lord to judgment, and (ver. 31) to bring salvation to His Elect. The certainty of the event and its intimate connexion with its premonitory signs, ver. 32, 33; the endurance (ver. 34) of the Jew-

μαίς τῶν οὐρανῶν ὡς σαλευθῇσονται. <sup>30</sup> καὶ τότε φανήσεται ὁ <sup>x</sup> σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ, καὶ τότε <sup>y</sup> κόψονται πᾶσα αἰ φυλαὶ τῆς γῆς, καὶ ὄφονται τὸν υἱὸν τοῦ ἀνθρώπου <sup>yz</sup> ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ <sup>z</sup> μετὰ δυνάμεως καὶ δόξης πολλῆς. <sup>31</sup> καὶ ἀπο-

w ch. xi. 7.  
Luke vi. 38.  
Acts i. 9.  
xvi. 26. p.  
xvii. 7.  
x. ver. 3.  
y ch. xi. 17.  
z Dan. vii. 12.  
ys ch. xxi. 1.  
z Dan. vii. 13.  
Is. xxxiii. 17.

w ch. xi. 7.  
 Luke vi. 48.  
 Acts iv. 31.  
 xvi. 26. Ps.  
 xvii. 7.  
 x cor. 3.  
 y ch. xi. 17.  
 Zech. xii. 12.  
 yy ch. xxxv. 61  
 z Dan. vii. 13.  
 Is. xxxiii. 17.  
 Acts xxvi. 12  
 1 Cor. xv. 52

30. for ἐν τῷ οὐρ., τοῦ ἐν οὐρανοῖς D d. τῷ om. B.—πολλῆς κ. δόξης D abcv Cyp.

ish people till the end—even till Heaven and Earth (ver. 35) pass away. But (ver. 36) of the day and hour none knoweth. Its suddenness (vv. 37—39) and decisiveness (ver. 40, 41) and exhortation (vv. 42—44) to be ready for it. A parable setting forth the blessedness of the watching, and misery of the neglectful servant (vv. 44—end), and forming a point of transition to the parables in the next chapter. — ὁ ἥλιος σκοτ.] The darkening of the material lights of this world is used in prophecy as a type of the occurrence of trouble and danger in the fabric of human societies, Is. v. 30. xiii. 10. xxxiv. 4. Jer. iv. 28. Ezek. xxxii. 7, 8. Amos viii. 9, 10. Micah iii. 6. But the type is not only in the *words* of the prophecy, but also in the events themselves. Such prophecies are to be understood *literally*, and indeed without such understanding would lose their truth and significance. The physical signs shall happen (see Joel iii. 4. Hagg. ii. 6. 21, compared with Heb. xii. 26, 27) as accompaniments and intensifications of the awful state of things which the description typifies. The *Sun* of this world and the Church (Mal. iv. 2. Luke i. 78. John i. 9. Eph. v. 14. 2 Pet. i. 19) is the Lord Jesus—the Light, is the Knowledge of Him. The moon—human knowledge and science, of which it is said (Ps. xxxvi. 9), ‘In Thy light shall we see light:’ reflected from, and drinking the beams of, the Light of Christ. The stars—see Dan. viii. 10. Rev. i. 20. xii. 1—are the leaders and teachers of the Church. The Knowledge of God shall be obscured—the Truth nigh put out—worldly wisdom darkened—the Church system demolished, and her teachers cast down. And all this in the midst of the fearful signs here (and in Luke, vv. 25, 26, more at large, where see notes) recounted: not setting aside, but accompanying, their *literal fulfilment*. — αἱ ὄν. τ. οὐρ.] not, *the stars*—already mentioned;—nor *the angels*, spoken of by-and-by, ver. 31: but as the Vulg. renders, ‘virtutes cœlorum,’ the influences of the heavens,—*the elements*: see 2 Pet. iii. 10—12. Typically, the influences which rule human society, which make the political weather fair

or foul; and encourage the fruits of peace,  
or inflict the blight and desolation of war.

—30.] This *τότε* is a definite declaration of time,—not a mere sign of sequence or coincidence, as e. g. in ver. 23:—when these things shall have been somehow filling men's hearts with fear,—THEN shall &c.—It is quite uncertain what the *σημείον* shall be:—plainly, not the *Son of Man Himself*, as some explain it (even Bengel, generally so valuable in his explanations, says, 'Ipse erit signum sui,' and quotes Luke ii. 12 as confirming this view; but there the swaddling clothes and the manger were the 'sign,' not the child), nor *any outward marks on His Body*, as His wounds; for both these would confuse what the prophecy keeps distinct,—the seeing of the *sign* of the Son of Man, and all tribes of the earth mourning, and afterwards seeing *the Son of Man Himself*. This is manifestly *some sign in the Heavens*, by which all shall know that the Son of Man is at hand. The *Star of the Wise Men* naturally occurs to our thoughts—but a *star* would not be a sign which all might read.—On the whole, I think no sign completely answers the conditions but that of the *Cross*:—and accordingly we find the Fathers mostly thus explaining the passage. But as the Lord Himself does not answer the question, τί τὸ σημεῖον τῆς σῆς παρουσίας; we may safely leave the matter. I mention, just to show how sensible expositors can be misled by a false interpretation of the whole, Wetstein's paraphrase of τὸ σημεῖον τ. v. τ. ἀνθ.,—'fumus Hierosolymorum incensorum, qui interdiu solem, nocte vero lunam et stellas obscurat.' (!) — *πάντα αἶ φ. τ. γ.* see Zech. xii. 10—14, where the mourning is confined to the families of Israel—here, it is universal: Rev. i. 7. v. 9. xi. 9. xiv. 6, also vi. 15—17. This coming of the Son of Man is not that spoken of ch. xxv. 31, but that in 1 Thess. iv. 16, 17, and Rev. xix. 11 ff.—His coming at the commencement of the millennial reign to establish His Kingdom: see Dan. vii. 13, 14.—*δύναμις* is the *power of this Kingdom*,—not, the host of heaven.—31.] In 1 Thess., as above, the voice of the Arch-

a 2 Kings vi. 15. στελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ <sup>a</sup> σάλπιγγος φωνῆς B D  
 Isa. xxvii. 13.  
 b ch. xxi. 37. μεγάλης, καὶ <sup>b</sup> ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ  
 Luke xii. 1. <sup>c</sup> τῶν τεσσάρων ἀνέμων <sup>d</sup> ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων  
 Mark i. 34. <sup>e</sup> αὐτῶν. <sup>32</sup> ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν.  
 2 Chron. xx. <sup>f</sup> οὐταν ἦδῃ ὁ κλάδος αὐτῆς γένηται <sup>e</sup> ἀπαλὸς καὶ τὰ φύλλα  
 26. 12. li. 12. <sup>g</sup> ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· <sup>33</sup> οὕτω καὶ ὑμεῖς  
 c Zech. ii. 6. <sup>h</sup> οὐταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστὶν <sup>e</sup> ἐπὶ  
 d Deut. xxx. 1. <sup>i</sup> θύραις. <sup>34</sup> ἀμὴν λέγω ὑμῖν, οὐ μὴ <sup>h</sup> παρέλθῃ ἡ γενεὰ  
 Jer. xii. 12. <sup>j</sup> αὕτη ἕως ἂν πάντα ταῦτα γένηται. <sup>35</sup> ὁ οὐρανὸς καὶ ἡ  
 Neh. i. 9. <sup>k</sup> γῆ \* παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.  
 e 1 only. Lev. f  
 i 1 only. g  
 f 1 only. (Mark) 4. Ps.  
 g 1 (Mark). Acts v. 9.  
 h 1. Ps. cxix. 5.  
 i 1. Ps. cxix. 5.  
 j 1. Ps. cxix. 5.  
 k 1. Ps. cxix. 5.  
 l 1. Ps. cxix. 5.  
 m 1. Ps. cxix. 5.  
 n 1. Ps. cxix. 5.  
 o 1. Ps. cxix. 5.  
 p 1. Ps. cxix. 5.  
 q 1. Ps. cxix. 5.  
 r 1. Ps. cxix. 5.  
 s 1. Ps. cxix. 5.  
 t 1. Ps. cxix. 5.  
 u 1. Ps. cxix. 5.  
 v 1. Ps. cxix. 5.  
 w 1. Ps. cxix. 5.  
 x 1. Ps. cxix. 5.  
 y 1. Ps. cxix. 5.  
 z 1. Ps. cxix. 5.  
 aa 1. Ps. cxix. 5.  
 ab 1. Ps. cxix. 5.  
 ac 1. Ps. cxix. 5.  
 ad 1. Ps. cxix. 5.  
 ae 1. Ps. cxix. 5.  
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 ai 1. Ps. cxix. 5.  
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 ak 1. Ps. cxix. 5.  
 al 1. Ps. cxix. 5.  
 am 1. Ps. cxix. 5.  
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 aq 1. Ps. cxix. 5.  
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 ba 1. Ps. cxix. 5.  
 bb 1. Ps. cxix. 5.  
 bc 1. Ps. cxix. 5.  
 bd 1. Ps. cxix. 5.  
 be 1. Ps. cxix. 5.  
 bf 1. Ps. cxix. 5.  
 bg 1. Ps. cxix. 5.  
 bh 1. Ps. cxix. 5.  
 bi 1. Ps. cxix. 5.  
 bj 1. Ps. cxix. 5.  
 bk 1. Ps. cxix. 5.  
 bl 1. Ps. cxix. 5.  
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 yu 1. Ps. cxix. 5.  
 yv 1. Ps. cxix. 5.  
 yw 1. Ps. cxix. 5.  
 yx 1. Ps. cxix. 5.  
 yy 1. Ps. cxix. 5.  
 yz 1. Ps. cxix. 5.  
 za 1. Ps. cxix. 5.  
 zb 1. Ps. cxix. 5.  
 zc 1. Ps. cxix. 5.  
 zd 1. Ps. cxix. 5.  
 ze 1. Ps. cxix. 5.  
 zf 1. Ps. cxix. 5.  
 zg 1. Ps. cxix. 5.  
 zh 1. Ps. cxix. 5.  
 zi 1. Ps. cxix. 5.  
 zj 1. Ps. cxix. 5.  
 zk 1. Ps. cxix. 5.  
 zl 1. Ps. cxix. 5.  
 zm 1. Ps. cxix. 5.  
 zn 1. Ps. cxix. 5.  
 zo 1. Ps. cxix. 5.  
 zp 1. Ps. cxix. 5.  
 zq 1. Ps. cxix. 5.  
 zr 1. Ps. cxix. 5.  
 zs 1. Ps. cxix. 5.  
 zt 1. Ps. cxix. 5.  
 zu 1. Ps. cxix. 5.  
 zv 1. Ps. cxix. 5.  
 zw 1. Ps. cxix. 5.  
 zx 1. Ps. cxix. 5.  
 zy 1. Ps. cxix. 5.  
 zz 1. Ps. cxix. 5.

Ambr. Aug. Jer. — 31. aft. σάλπ. ins. καὶ D abc Hil. Aug. Jer. — φωνῆς om. L Syr. Copt. Arm. Chrys. Cypr. — for οὐρ. ἕως ἄκρ. αὐτ., τῶν οὐρανῶν ἕως τῶν ἄκρων B. — aft. this verse, D bc insert ἀρχομένων ἐξ τούτων γενέσθαι ἀναβλεψατέ καὶ ἐπάρατε τοὺς κεφαλὰς ὑμῶν, ἐὰντι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν. — 32. ἐκρωῇ F G H V abcd Eth. Aug. — aft. ἐγγὺς ins. ἐστι D. — 35. παρελεύσεται B D L al. Cyr. Ir. Hil. (once)

angel and the trump of God are distinguished from one another, which seems to favour the reading which inserts καὶ here. This is not the great Trumpet of the general Resurrection (1 Cor. xv. 52), except in so far as that may include also the first resurrection: see



<sup>26</sup> περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ [τῆς] ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, \* εἰ μὴ ὁ πατήρ [μου] μόνος. <sup>37</sup> ὥσπερ δὲ <sup>1</sup> αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται <sup>1</sup> [καὶ] ἡ <sup>k</sup> παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>38</sup> ὥσπερ γὰρ <sup>k</sup> ἦσαν ἐν \* ταῖς ἡμέραις ταῖς πρὸ τοῦ <sup>1</sup> κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ \* <sup>m</sup> ἐκγαμίζοντες, <sup>m</sup> ἄρχοι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν <sup>n</sup> κιβωτὸν, <sup>39</sup> καὶ οὐκ <sup>o</sup> ἔγνωσαν ἕως ἥλθεν ὁ κατακλυσμὸς καὶ <sup>p</sup> ἦρεν ἅπαντας, οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>40</sup> τότε δύο ἔσονται ἐν τῷ ἀγρῷ· [ὁ] εἷς <sup>q</sup> παραλαμβάνεται, καὶ [ὁ] εἷς <sup>r</sup> ἀφίεται. <sup>41</sup> δύο <sup>s</sup> ἀλήθουσιν ἐν τῷ \* <sup>t</sup> μύλῳ· μία παραλαμβάνεται, καὶ μία ἀφίεται. <sup>42</sup> <sup>u</sup> γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε <sup>v</sup> ποία \* ὥρα ὁ κύριος ὑμῶν <sup>w</sup> ἔρχεται. <sup>43</sup> ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ <sup>x</sup> οἰκοδεσπότης ποία <sup>y</sup> φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν <sup>z</sup> εἴασε <sup>a</sup> διορυγῆναι τὴν οἰκίαν αὐτοῦ. <sup>44</sup> διὰ τοῦτο καὶ <sup>b</sup> ὑμεῖς <sup>b</sup> γίνεσθε ἔτοιμοι· ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ

Aug.—36. τῆς (2nd) om. B D F G K M V Eus. Cyr. κ. τ. ὥρ. om. L.—aft. οὐρ. ins. οὐδὲ ὁ υἱὸς B D *abcr* Æth., Arm. Chrys. Hil. Ambr. (expressly.) At the council of Nicea, as alleged by Ath., it was asserted that these words were in St. Mark only.—μου om. B D L al. *abcv* Syrr. Copt. Sahid. Æth. Arm. Bas. Chrys. Ambr. Aug.—37. καὶ om. B L c Syrr. Copt. Arm. Orig. ins. D *ab*.—38. ταῖς πρὸ om. L b Orig. (twice).—bef. ταῖς, ἐκείναις B D.—for ἐκγ., γαμίζοντες D. γαμίσκοντες B.—39. καὶ (last) om. B D.—40. ὁ (1st) om. B D L al. and 2nd also.—41. μύλῳ B E F K S U V Orig. txt D.—at end, D *abc* Æth. Hil. insert δύο ἐπὶ κλίνης μιᾶς (om. *abc* Hil.) εἷς παραλαμβάνεται καὶ εἷς ἀφίεται.—42. for ὥρα, ἡμέρα B D Syrr. Æth. Iren.—43. for φυλακῇ, ὥρα M *abcv* Aug.—45. τίς γὰρ D.—καταστήσει M.

course of humiliation undertaken by the Son, in which He increased in wisdom (Luke ii. 52), learned obedience (Heb. v. 8), uttered desires in prayer (Luke vi. 12, &c.),—this matter was hidden from Him: and as I have already remarked, this is carefully to be borne in mind in explaining the prophecy before us.—37—39.] This comparison also occurs in Luke xvii. 26, 27, with the addition of ‘the days of Lot’ to it: see also 2 Pet. ii. 4—10. iii. 5, 6. It is important to notice the confirmation, by His mouth who is Truth itself, of the *historic reality of the flood of Noah*.—The expression *πίνοντες* may serve to show that it is a mistake to imagine that we have in Gen. ix. 20 the account of the *first* wine and its effects.—The security here spoken of is in no wise inconsistent with the anguish and fear prophesied Luke v. 25, 26. They say, there is peace, and occupy themselves as if there were: but fear is at their hearts;—‘surgit amari aliquid, quod in ipsi floribus angit.’ On the addition in Luke,

vv. 34—36, see notes there.—40, 41.] From this point (or perhaps even from ver. 37, as historic resemblance is itself parabolic) the discourse begins to assume a parabolic form, and gradually passes into a series of formal parables in the next chapter.—These verses set forth that, as in the times of Noah, men and women shall be employed in their ordinary work. They also show us that the elect of God will to the last be mingled in companionship and partnership with the children of this world (see Mark i. 19, 20).—We may notice, that these verses do not refer to the same as vv. 16—18. Then it is a question of voluntary flight; now of being taken (by the angels, ver. 31), or left. Nor again do they refer to the great judgment of ch. xxv. 31, for then (ver. 32) *all* shall be summoned:—but they refer to the millenary dispensation, and the gathering of the elect to the Lord then.—42—44.] The Lord here resumes the tone of direct exhortation with which He commenced. To the secure and care-

ἀνθρώπου ἔρχεται. <sup>45</sup> τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ BD  
 φρόνιμος, ὃν <sup>c</sup> κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς  
 \* d θεραπείας αὐτοῦ, τοῦ <sup>f</sup> δοῦναι αὐτοῖς τὴν <sup>e</sup> τροφὴν ἐν BCD  
 καιρῷ; <sup>46</sup> μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος  
 αὐτοῦ εὐρήσει ποιοῦντα οὕτως. <sup>47</sup> ἀμὴν λέγω ὑμῖν ὅτι  
 ἐπὶ <sup>g</sup> πᾶσι τοῖς <sup>h</sup> ὑπάρχουσιν αὐτοῦ <sup>g</sup> καταστήσει αὐτόν.  
 48 ἂν δὲ <sup>i</sup> εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος <sup>i</sup> ἐν τῇ καρδίᾳ  
 αὐτοῦ <sup>k</sup> Χρονίζεῖ ὁ κύριός μου [ἐλθεῖν], <sup>49</sup> καὶ <sup>l</sup> ἄρξεται  
 τύπτειν τοὺς <sup>m</sup> συνδούλους <sup>f</sup> αὐτοῦ, <sup>f</sup> ἐσθίει δὲ καὶ <sup>f</sup> πίνει  
 μετὰ τῶν μεθύοντων, <sup>50</sup> ἥξει ὁ κύριος τοῦ δούλου ἐκείνου  
 ἐν ἡμέρᾳ ἣ οὐ <sup>n</sup> προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ <sup>o</sup> γινώσκει,  
 51 καὶ <sup>p</sup> διχοτομήσει αὐτόν, καὶ τὸ <sup>q</sup> μέρος αὐτοῦ μετὰ τῶν  
 ὑποκριτῶν <sup>q</sup> θήσεται ἐκεῖ ἔσται ὁ <sup>r</sup> κλαυθμὸς καὶ ὁ βρυγμὸς

c Gen. xxxix. 1. Dan. ii. 48. ch. xix. 21. 23. Acts vi. 3 al. ver. 47. d Luke xii. 42 only. Gen. xli. 1. e Ps. ciii. 27. f ch. v. 2. 8. g Mat. xxv. 41. Luke xii. 44. oī epī taĩs mēchaitai. h Gen. xii. 5. Luke xi. 21. i Eccles. ii. 1. Wisd. ii. 15. k Gen. xxxiv. 19. Deut. xxxii. 21. Judg. v. 28. Luke i. 21 al. l Gen. xviii. 27. m ch. xviii. 28 al. n Lam. ii. 16. o ver. 39. p h and Exod. xxix. 17. q Ps. xlix. 18. see Rev. xxi. 8. r ch. viii. 12 al.

—αὐτοῦ (1st) om. B D L b Hil. Iren. Ambr.—for *θεραπ.*, *οικετίας* B L Æth.—rec. *διδόναι*, but txt B C D L al. Bas. Chrys. — 48. *ἐλθεῖν* om. B Copt. Sahid. Ir. Orig. ins. C D.—49. aft. *συνδ.* ins. *αὐτοῦ* B C D L many mss. *aben* Syr. Copt. Sahid. Æth. Arm.—rec. *ἐσθίειν* δ. κ. *πίνειν* with (Scholz) many const. MSS., but txt B C D E F G H L S V mss. *acen* Syrr. Æth. Copt. Arm. Bas. Chrys. *ἐσθίει* δ. κ. *πίνει* K M al.—for δὲ, τε C Syr. Copt. Æth. Bas.

less, He will come as a thief in the night: to His own, as their Lord. See Obad. 5. Rev. iii. 3. xvi. 15. 1 Thess. v. 1—10, where the idea is expanded at length. Compare ver. 7 there with our ver. 49, and on the distinction between those who are of the day, and those who are of the night, see notes there. — 45—47.] The Lord had given this parabolic exhortation before, Luke xii. 42—47. Many of these His last sayings in public are solemn repetitions of, and references to, things already said by Him. That this was the case in the present instance, is almost demonstrable, from the implicit allusion in Luke xii. 36, to the *return from the wedding*, which is here expanded into the parable of ch. xxv. 1 ff. How much more natural that our Lord should have preserved in his parabolic discourses the same leading ideas, and again and again gathered His precepts round them,—than that the Evangelists should have thrown into utter and inconsistent confusion, words which would have been treasured up so carefully by them that heard them—to say nothing of the promised help of the Spirit to bring to mind all that He had said to them.—*τίς ἄρα ἐστ.*] A question asked that each one may put it to himself,—and to signify the high honour of such an one.—*πιστ. κ. φρ.*] Prudence in a servant can be only the consequence of faithfulness to his master.—This verse is especially addressed to the Apostles

and ministers of Christ. The *διδόναι τὴν τροφὴν* (= τὸ *σιτομέτριον* Luke xii. 42) answers to *ἐργάτην ἀνεπαίσχυντον, ὁρροτομοῦντα τὸν λόγον τῆς ἀληθ.* in 2 Tim. ii. 15. On ver. 47 compare chap. xxv. 21. 1 Tim. iii. 13. Rev. ii. 26. iii. 21, which last two passages answer to the promise here, that *each* faithful servant shall be over *all* his master's goods. That promotion shall not be like earthly promotion, wherein the eminence of one excludes that of another—but rather like the diffusion of love, in which, the more each has, the more there is for all. — 48—51.] The question is not here asked again, *τίς ἐστὶν κ.τ.λ.*, but the transition made from the good to the bad servant, or even the good to the bad mind of the same servant, by the epithet *κακός*. — *χρονίζε[ι]* then manifestly a long delay is in the mind of the Lord: see above on ver. 28. Notice that this servant also is one set over the household—one who says *ὁ κύριός μου*—and begun well—but now *ἄρξεται τύπ.*, &c.—falls away from his truth and faithfulness;—the sign of which is that he begins to *κατακυριεύειν τῶν κλήρων* 1 Pet. v. 3, and to revel with the children of the world. In consequence, though he have not lost his *belief* (ὁ *κύρ. μου*), he shall be *placed with* those who believed not, the hypocrites.—51. *διχ.* refers to the punishment of cutting, or sawing asunder: see Dan. ii. 5. iii. 29. Sus. ver. 59: see also Heb. iv. 12. The expression

τῶν ὀδόντων. XXV. <sup>1</sup> Τότε <sup>s</sup> ὁμοιωθήσεται ἡ βασιλεία <sup>sch. xlii. 21, etc.</sup>  
 τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμ- <sup>t Acts xxviii. 15. 1 Thess. iv. 17. 1 Kings ix. 14, etc.</sup>  
 πάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ <sup>u</sup> νυμφίου. <sup>n John ii. 9. Isa. lxi. 10.</sup>  
 BCDZ <sup>2</sup> πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ [αἱ] πέντε μωραί. <sup>r ch. vii. 15. Acts x. 41, 47.</sup>  
<sup>3</sup> \* αἵτινες μωραὶ λαβοῦσαι τὰς λαμπάδας \* αὐτῶν οὐκ <sup>v Num. iv. 9. w ch. xlii. 48 al.</sup>  
 ἔλαβον μεθ' αὐτῶν ἔλαιον. <sup>4</sup> αἱ δὲ φρόνιμοι ἔλαβον  
<sup>w</sup> ἔλαιον ἐν τοῖς <sup>ww</sup> ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων

CHAR. XXV. 1. for αὐτῶν, αὐτῶν B L.—ἀπάντησιν B C.—aft. τοῦ νυμφίου ins. καὶ τῆς νύμφης D abev Syr. Arm. Hil. — 2. αἱ om. B C D L al. ins. Z. — 3. αἱ γὰρ μω. BCL Copt. αἱ οὖν μ. D. αἱ δὲ μ. Z. txt qu. ?—for αὐτῶν, αὐτῶν B D F H K M V X

here is perhaps not without a symbolical reference to that dreadful *sundering of the conscience and practice* which shall be the reflective torment of the condemned:—and by mingling and confounding of which only is the anomalous life of the wilful sinner made in this world tolerable.

CHAR. XXV. 1—13.] Peculiar to Matthew. — 1.] Τότε—at the period spoken of at the end of the last chapter, viz. the coming of the Lord to His personal reign—not His final coming to judgment.—δέκα παρθ.] The subject of this parable is not, as of the last, the distinction between the faithful and unfaithful servants; no outward distinction here exists—all are virgins—all companions of the bride—all furnished with brightly-burning lamps—all, up to a certain time, fully ready to meet the Bridegroom—the difference consists in *some having made a provision* for feeding the lamps in case of delay, and *the others none*—and the moral of the parable is the *blessedness of endurance unto the end*. ‘In eo vertitur summa parabolæ, quod non satis est ad officium semel accinctos fuisse et paratos, nisi ad finem usque duremus.’ Calvin, cited by Stier, ii. 586. There is no question here of apostasy or unfaithfulness—but of the want of provision to keep the light bright against the coming of the bridegroom however delayed.—Ten was a favourite number with the Jews—ten men formed a congregation in a synagogue. In a passage from Rabbi Salomo, cited by Wetstein, he mentions ten lamps or torches as the usual number in marriage processions: see Luke xix. 13.—εἰς ἀπ. τ. ν.] It would appear that these virgins had left their own homes, and were waiting somewhere for the bridegroom to come, probably the house of the bride; for the object of the marriage procession was to fetch the bride to the bridegroom’s house. Meyer however supposes that in this case the wedding was to be held in the bride’s house, on account of the thing signified—the

coming of the Lord to His Church;—but it is better to take the ordinary custom, and interpret accordingly, where we can. In both the wedding parables (see ch. xxii.) the *bride* does not appear—for she, being the Church, is in fact the aggregate of the guests in the one case, and of the companions in the other. We may perhaps say that she is here, in the strict interpretation, the Jewish Church, and these ten virgins Gentile congregations accompanying her. The reading καὶ τῆς νύμφης is probably an interpolation, such as is of frequent occurrence in D. and its cognates.—This ἐξῆλθον is not their final going out in ver. 6, for only half of them did so,—but *their leaving their own homes*: see λαβοῦσαι—ἐλαβον, &c., vv. 3, 4. The interpretation is—these are souls come out from the world into the Church, and there waiting for the coming of the Lord—not hypocrites, but *faithful souls, bearing their lamps*,—the inner spiritual life fed with the oil of God’s Spirit (see Zech. iv. 2—12. Acts x. 38. Heb. i. 9). All views of this parable which represent the foolish virgins as having only a *dead faith*, only the lamp without the light, the body without the spirit, &c., are quite beside the purpose;—the lamps (see ver. 8) were *all burning* at first, and for a certain time.—Whether the equal partition of wise and foolish have any deep meaning we cannot say; it *may* be so.—3, 4.] These were not torches or wicks fastened on staves, as some have supposed, but properly *lamps*: and the oil vessels (which is most important to the parable) were *separate from* the lamps. The lamps being the hearts lit with the flame of heavenly love and patience, supplied with the oil of the Spirit,—now comes in the difference between the wise and foolish—the one made no provision for the supply of this—the others did. How so? The wise ones gave all *diligence* to make their calling and election sure (2 Pet. i. 10 and 5—8), making their bodies, souls, and



αὐτῶν. <sup>5</sup> \* χρονίζοντος δὲ τοῦ νυμφίου <sup>γ</sup> ἐνύσταζαν πᾶσαι BCDZ  
 καὶ ἐκάθευον. <sup>6</sup> μέσης δὲ νυκτός <sup>ζ</sup> κραυγὴ γέγονεν Ἰδοὺ  
 ὁ νυμφίος †, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. <sup>7</sup> τότε ABC  
 ἡγέρθησαν πᾶσαι αἱ παρθέναι ἐκεῖναι καὶ <sup>α</sup> ἐκόςμηνσαν τὰς DZ  
 λαμπάδας αὐτῶν. <sup>8</sup> αἱ δὲ μωραὶ ταῖς φρονήμοις εἶπον  
 Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν  
 σβέννυνται. <sup>9</sup> ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι  
 \* Μήποτε \* οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν. πορεύεσθε [ἐν]  
 μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς.  
<sup>10</sup> ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος· καὶ  
 αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ  
 ἐκλείσθη ἡ θύρα. <sup>11</sup> ὕστερον δὲ ἔρχονται [καὶ] αἱ λοιπαὶ  
 παρθέναι λέγουσαι Κύριε κύριε ἀνοιξον ἡμῖν. <sup>12</sup> ὁ δὲ ABCD  
 ἀποκριθεὶς εἶπεν Ἄμην λέγω ὑμῖν, <sup>d</sup> οὐκ οἶδα ὑμᾶς.

28 all. txt Z.—aft. ἔλαιον, ins. ἐν τοῖς ἀγγείοις αὐτῶν D.—6. rec. aft. νυμφ. ins. ἔρχεται with bc. txt B C D L Z Copt. Sahid. Ephr. Cyr.—συνάντησιν C.—αὐτοῦ om. B. αὐτῷ C.—7. ἐκείναι om. D.—8. aft. ἡμῖν ins. ἔλαιον A.—9. for οὐκ, οὐ μὴ B C D F G H K M S V 14 Ephr. Bas. txt A Z.—δὲ om. A B D G H K S V 8 al. abcn. ins. C Z.—10. for ἀπερχ. δ. αὐ., ἕως ὑπάγουσιν D bcd.—11. for ἐρχ., ἦλθον D.—

spirits (their vessels, 2 Cor. iv. 7. 1 Thess. iv. 4) a supply of spiritual food for the light within, by seeking, in the appointed means of grace, more and more of God's Holy Spirit. The others *did not this*—but trusting that the light once burning would ever burn, made no provision for the strengthening of the inner man by watchfulness and prayer.—5—7.] **χρονίζ.**: comp. ch. xxiv. 48. But the thought of the foolish virgins is very different from that of the wicked servant: his—'there will be plenty of time, my Lord tarrieth';—theirs, 'surely He will soon be here, there is no need of a store of oil.' This may serve to show how altogether diverse is the ground of the two parables.—ἐν. πᾶσ. κ. ἐκ.] I believe no more is meant here than that all, being weak by nature, gave way to drowsiness, as indeed the wakefulness of the holiest Christian, compared with what it should be, is a sort of slumber:—but, the while, how much difference was there between them!—ἐνύστ.] We have, Aristoph. Vesp. 12, ὕπνος νυστακτής.—6. **κραυγὴ γ.**] see Is. lxii. 5—7; and the porter's duty, Mark xiii. 34. This warning cry was *before* the coming: see ver. 10.—7. **πᾶσαι**] All now seem alike—all wanted their lamps trimmed—but for the neglectful, there is not wherewith! It is not enough to *have burnt*, but to *be burning*, when He comes. *Raise* the wick as they will, what avails it if the oil is spent?—8, 9.] **σβ.**, 'are going out,'—not as E. V.—Μήπ. οὐκ ἀρ.] see Ps.

xlix. 7. Rom. xiv. 12. No man can have more of this provision than will supply his own wants.—**πορεύεσθ.** 8.] This is not said in mockery, as some (Luther, Calv.) suppose: but in earnest.—οἱ πωλοῦντες are the ordinary dispensers of the means of grace—*ultimately* of course God Himself, who alone can give His Spirit. The counsel was good, and well followed—but the time was past. (Observe that those who sell are a *particular class* of persons—no mean argument for a set and appointed ministry—and moreover for a *paid* ministry. If they *sell*, they *receive* for the thing sold. This *selling* bears no analogy with the crime of Simon Magus in Acts viii.)—10—12.] We are not told that they could not buy—that the shops were shut—but simply that it was too late—for *that time*. For it is not the final coming of the Lord to judgment, when the day of grace will be past, that is spoken of,—except in so far as it is hinted at in the back-ground, and in the individual application of the parable (virtually, not actually) coincides, to each man, with the day of his death. This feast is the *marriage supper* of Rev. xix. 7—9—xx. 4—6: *after which*, these improvident ones gone to buy their oil shall be judged in common with the rest of the dead, *ibid.* vv. 12, 13.—Observe here, οὐκ οἶδα ὑμ. is very different, as the whole circumstances are different, from οὐδέποτε ἔγνω ὑμ. in ch. vii. 23, where the ἀποχωρεῖτε ἀπ' ἐμοῦ binds it to the πορεύεσθε ἀπ' ἐμοῦ in our

<sup>13</sup> Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν †. <sup>14</sup> ὥς περ γὰρ ἄνθρωπος <sup>dd</sup> ἀποδημῶν ἐκάλεσε <sup>dd ch. xxi. 33.</sup> τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα <sup>e ch. xxiv. 47. Eccles. v. 18. f ch. xiii. 8. 23.</sup> αὐτοῦ, <sup>15</sup> καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν εὐθέως. <sup>16</sup> πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν <sup>g Sir. x. 27. H. 30.</sup> εἰργάσατο <sup>h</sup> ἐν αὐτοῖς καὶ \* <sup>i</sup> ἐποίησεν ἄλλα πέντε <sup>h = ch. v. 13. Rom. xvi. 16. Jam. iii. 9. Rev. ii. 16. i = Deut. viii. 18.</sup> τάλαντα. <sup>17</sup> ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε [καὶ αὐτὸς] <sup>h</sup> ἄλλα δύο. <sup>18</sup> ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὥρουξεν \* <sup>i</sup> ἐν τῇ γῇ\* καὶ ἔκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. <sup>19</sup> μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ <sup>k</sup> συναίρει μετ' αὐτῶν λόγον. <sup>20</sup> καὶ προσελθὼν ὁ τὰ <sup>k ch. xviii. 23, 24 only †.</sup> πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων Κύριε πέντε τάλαντά μοι παρέδωκας, ἵδε ἄλλα

καὶ om. D Z bcd. ins. A B C. — 13. rec. aft. ὥραν ins. ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται, with most of the const. mss. (Scholz), but om. A B C D L X 18 al. *ben Syrr.* Copt. Sahid. Æth. Arm. Ath. Bas. Chrys. Hil. Aug. — 14. γάρ om. D.—for αὐτοῦ, αὐτῶν A.—15. for ἰδίαν δύν., δύν. αὐτοῦ D. — 16. δὲ om. B.—for ἐποίησεν, ἐκέρδησεν A<sup>2</sup> B C D L 14 *acv* Syr. Copt. Æth. Arm. txt A.—τάλαντα om. B L *abcv* Copt. Sahid. Arm. — 17. aft. δύο ins. τάλαντα λαβὼν D *abc* Æth.—καὶ αὐτὸς om. B C L *abcv* Syr. Copt. Sahid. Æth. Arm. Bas. ins. A D. — 18. ἀπελθὼν om. D *abc*.—for ἐν τῇ γῇ, γῆν

ver. 41, and to the time of the *final judgment*, spoken of in that parable.

14—30.] Peculiar to Matthew. The similar parable contained in Luke xix. 11—27 is altogether distinct, and uttered on a different occasion: see notes there.—14.] ὥς π. γ.—the ellipsis is rightly supplied in the E. V., ‘For the Kingdom of Heaven is as a man’ &c. We have this parable and the preceding one alluded to in very few words by Mark xiii. 34—36. In it we have the *active* side of the Christian life, and its danger, set before us, as in the last the contemplative side. There, the foolish virgins failed from thinking their part too easy—here the wicked servant from thinking his too hard. The parable is still concerned with *Christians* (τοὺς ἰδίους δούλους), and *not the world at large*.—We must remember the relation of master and slave, in order to understand his delivering to them his property, and punishing them for not *fructifying* with it.—15.] In Luke each receives the same, but the profit made by each is different: see notes there. Here in fact they did each receive the same, for they received according to their ability—their character and powers. There is no Pelagianism in this, for each man’s powers are themselves the gift of God.—16—18.] Each of the two faithful servants’ increase was the full

amount of their talents—of each will be required as much as has been given.—ἐποίησε is not a Latinism (*conficere pecuniam*), but answers to ποιεῖν καρπὸν ch. iii. 10.—The third is not to be confounded with the wicked servant in ch. xxiv. 48. This one is *not actively an ill-doer*, but a *hider* of the money intrusted to him—one who brings no profit: see on ver. 24.—19—23.] μετὰ χρόνον πολὺν.—Here again, as well as in the χρονίζ. of ver. 5 and xxiv. 48, we have an intimation that the interval would be *no short one*.—This proceeding is not, strictly speaking, the last judgment, but still the same as that in the former parable; *the beginning of judgment at the house of God*—the judgment of the millennial advent. This, to the servants of Christ (τοὺς ἰδίους δούλους ver. 14), is *their* final judgment—but not that of the rest of the world. We may observe that this great account differs from the coming of the bridegroom, inasmuch as this is altogether concerned with a course of action *past*—that with a present state of preparation. This holds of the *account after the resurrection*: that, at the utmost (and not in the direct sense of the parable even so much), of being ready for His summons at death.—20.] The faithful servant does not take the praise to himself—μοι παρέδωκας is his confession—and ἐπ’ αὐτοῖς the enabling cause of his

πέντε τάλαντα ἐκέρδησα [ἐπ' αὐτοῖς]. <sup>21</sup> ἔφη [δὲ] αὐτῷ ABCD  
 1 ch. xxiv. 47. ὁ κύριος αὐτοῦ Εὐ̄ δοῦλε ἀγαθὲ καὶ πιστὲ, <sup>1</sup> ἐπὶ ὀλίγα ἡς  
 m ch. xxiv. 45. πιστὸς, ἐπὶ <sup>m</sup> πολλῶν σε <sup>m</sup> καταστήσω <sup>n</sup> εἰσελθε εἰς τὴν  
 n Ps. xciv. 11. ὁ χαρὰν τοῦ κυρίου σου. <sup>22</sup> προσελθὼν δὲ καὶ ὁ τὰ δύο  
 o John xv. 11. τάλαντα [λαβὼν] εἶπε Κύριε ἐνὺ τάλαντά μοι παρέδωκας,  
 2 Cor. i. 24. ἴδε ἄλλα δύο τάλαντα ἐκέρδησα [ἐπ' αὐτοῖς]. <sup>23</sup> ἔφη  
 αὐτῷ ὁ κύριος αὐτοῦ Εὐ̄ δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα  
 ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω <sup>n</sup> εἰσελθε εἰς τὴν  
 p 1 Kings xxv. ὁ χαρὰν τοῦ κυρίου σου. <sup>24</sup> προσελθὼν δὲ καὶ ὁ τὸ ἐν  
 3. Isa. xlv. 4. τάλαντον εὐληφὼς εἶπε Κύριε, ἔγνων σε ὅτι <sup>r</sup> σκληρὸς  
 q Job. xxi. 12. εἰ ἄνθρωπος, <sup>q</sup> θερίζων ὅπου οὐκ ἔσπειρας, καὶ <sup>r</sup> συνάγων  
 r ch. vi. 26. ὅθεν οὐ <sup>s</sup> διεσκόρπισας. <sup>25</sup> καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα  
 xii. 17. John vi. 13. τὸ τάλαντόν σου ἐν τῇ γῇ. ἴδε ἔχεις τὸ σόν. <sup>26</sup> ἀποκριθεὶς  
 s Ezek. x. 2. δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ Πονηρὲ δοῦλε καὶ ὀκνηρὲ,  
 t Luke i. 51 al. ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ  
 Prov. vi. 6. διεσκόρπισα; <sup>27</sup> εἶδε οὖν σε <sup>u</sup> βαλεῖν τὸ ἀργύριόν μου  
 u ch. xxvii. 6. τοῖς <sup>v</sup> τραπέζιταις, καὶ ἐλθὼν ἐγὼ <sup>w</sup> ἐκομισάμην ἂν τὸ  
 Mark xii. 41.   
 v here only in N. T. + ὁ Σκε-   
 passow σπι-   
 τafe τῷ   
 εὐλαβήσῃ.   
 Polyb. xxxii.   
 13, 6. Jos.   
 Antt. xii. 2, 3.   
 w = Heb. xi.   
 19. Gen.   
 xxxviii. 20.

B C L. txt A D.—rec. ἀπέκρυψε. txt A B C D L 7. — 20. ἐπ' αὐτοῖς om. B D L  
 Copt. Æth. (ἐπεκέρδησα D abc.) ἐν αὐτοῖς E G. txt A C.—21. δὲ om. B C D E K L 9  
 abev Syr. Arm. ins. A.—εὐγε A abev Orig. Ir. Lucif. (Orig. quotes txt also).—for ἐπὶ,  
 ἐπεὶ ἐπ' D abev Arm. — 22. λαβὼν om. A B C L Syrr. ins. D bevn.—ἐπ' αὐτοῖς om. as  
 in ver. 20.—24. σε om. D abev Arm. Hil.—for ὅθεν, ὅπου D abev.—27. τὰ ἀργύρια B.

gain—'without Me, ye can do nothing,'  
 John xv. 5. This is plainer in Luke (xix.  
 16), ἡ μὲν σου προειργάσατο δέκα μνᾶς.  
 See 1 Cor. xv. 10;—and on the joy and  
 alacrity of these faithful servants in the  
 day of reckoning, 1 Thess. ii. 19. 2 Cor.  
 i. 14. Phil. iv. 1.—21.] In Luke = ὅτι  
 ἐν ἐλαχίστῳ πιστὸς ἐγένον, ὅστι ἐξουσίαν  
 ἔχων ἐπάνω δέκα πόλεων—where see note.  
 (I cannot imagine with Meyer that εὐ is to  
 be taken with ἐπὶ ὀλίγα ἡς π., or that it  
 will not bear the sense of 'Well done!'  
 Although εὐγε is the more usual word, we  
 have (see Passow) in later Greek such ex-  
 pressions as μαλ' εὐ, which is as near as  
 possible to that meaning.)—The χαρὰ here  
 is not a *feast*, as sometimes interpreted, but  
 that joy spoken of Heb. xii. 2, and Is. liii.  
 11—that joy of the Lord arising from the  
 completion of His work and labour of love,  
 of which the first Sabbatical rest of the  
 Creator was typical—Gen. i. 31. ii. 2,—and  
 of which His faithful ones shall in the end  
 partake: see Heb. iv. 3—11. Rev. iii. 21.  
 Notice the identity of the praise and por-  
 tion of him who had been faithful in less,  
 with those of the *first*.—24, 25.] This  
 sets forth the excuse which men are per-  
 petually making of human infirmity and  
 inability to keep God's commands, when

they never apply to that grace which may  
 enable them to do so—an excuse, as here,  
 self-convicting and false at heart.—θερί-  
 ζ. οὐκ ἔσπ.] The connexion of thought  
 in this the Lord's last parable, with His  
 first (ch. xiii. 3—9), is remarkable. He  
 looks for fruit where he has sown—*this is  
 truth*; but not beyond the power of the  
 soil by Him enabled—*this is man's lie*, to  
 encourage himself in idleness.—φοβ.] see  
 Gen. iii. 10. But that pretended fear and  
 this insolent speech are inconsistent, and  
 betray the falsehood of his answer.—ἔχεις  
 τὸ σόν] This is also false—it was not τὸ  
 σόν—for there was his lord's time,—and his  
 own labour, which was his lord's,—to be  
 accounted for.—26, 27.] Luke prefixes ἐκ  
 τοῦ στόματός σου κρινῶ σε,—viz. because,  
 knowing the relation between us, that of  
 absolute power on my part over thee,—if  
 thou hadst really thought me such an hard  
 master, ἔδει σε κ.τ.λ., in order to avoid  
 utter ruin.—But this was *not* thy real  
 thought—thou wert *πονηρὸς κ. ὀκνηρὸς*.  
 The ἦδεις, &c. is not concessive, but hypo-  
 thetical;—God is not really such a Master.  
 —τοῖς τραπ.] in Luke (xix. 23) ἐπὶ τὴν  
 τράπεζαν—τραπέζιτης is interpreted κολ-  
 λυβιστής (see ch. xxi. 12) by Hesychius.  
 There was a saying very current among the



ἐμὸν σὺν <sup>x</sup>τόκῳ. <sup>28</sup> ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, <sup>x</sup> Ezech. xviii. 13.  
καὶ δότε τῷ <sup>29</sup> ἔχοντι τὰ δέκα τάλαντα. τῷ γὰρ ἔχοντι  
παντὶ <sup>y</sup>δοθήσεται καὶ <sup>y</sup>περισσευθήσεται \* ἀπὸ δὲ τοῦ \* <sup>y</sup>pass. ch. xiii. 12.  
μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθθήσεται ἀπ' αὐτοῦ. <sup>30</sup> καὶ τὸν  
ABD <sup>z</sup> ἀχρεῖον δούλον † ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον. <sup>z</sup> 2 Kings vi. 22.  
ἐκεῖ ἔσται ὁ <sup>a</sup> κλαυθμὸς καὶ ὁ βουγμὸς τῶν ὁδόντων. <sup>a</sup> ch. xxiv. 51, &c.  
<sup>31</sup> Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ <sup>b</sup> δόξῃ <sup>b</sup> Ps. ci. 16.  
αὐτοῦ, καὶ πάντες οἱ <sup>c</sup> [ἄγιοι] ἄγγελοι μετ' αὐτοῦ, τότε <sup>c</sup> Zech. xiv. 5.

—28. for δέκα, πέντε D. —29. παντὶ om. D Syr. Chrys.—for ἀπὸ δ. τ. μ., τοῦ δὲ μὴ B D L. txt A C.—for ἔχει, δοκεῖ ἔχειν E<sup>2</sup> H L al. v Orig. Jer. Ambr.—30. rec. ἐκβάλλετε, but txt A B C K L S V X al. βάλετε ἔξω D abc.—31. ἄγιοι om. B D L

early Fathers, γίνεσθε δόκιμοι τραπεζῖται, which some of them seem to attribute to the Lord, some to one of the Apostles. It is supposed by some to be taken from this place, and it is just possible it may have been: but it more likely was traditional, or from some apocryphal gospel. Suicer Thes., under the word, discusses the question, and inclines to think it a way of expressing the general moral of the two parables in Matt. and Luke.—But, in the *interpretation*, who are these τραπεζῖται? The explanation (Olsh. and adopted by Trench, Par. 247) of their being those *stronger characters* who may lead the more timid to the useful employment of gifts which they have not energy to use, is objectionable, (1) as not answering to the *character addressed*—he was not timid, but false and slothful;—and (2) nor to the *facts of the case*: for it is impossible to employ the grace given to one through *another's* means, without working one's-self.—I rather take it to mean, 'If thou hadst really been afraid, &c., slothful as thou art, thou mightest at least, without trouble to thyself, have provided that I should have not been defrauded of the interest of my money—but now thou art both slothful and wicked, in having done me this injustice.' Observe there would have been no praise due to the servant—but τὸ ἐμὸν would not have lost its τόκος. The machinery of religious and charitable societies in our day is very much in the place of the τραπεζῖται.—Let the subscribers to them take heed that they be not in the degraded case of this servant, even if his excuse had been genuine.—28—31.] This command is answered in Luke xix. 25, by a remonstrance from those addressed, which the Master overrules by stating the great law of His Kingdom. In ch. xiii. 12 we have explained this as applied to the system of *teaching by parables*. Here it is predicated of the

whole Christian life. It is the case even in nature: a limb used is strengthened; disused, becomes weak. The transference of the talent is not a matter of justice between man and man, but is done in illustration of this law, and in virtue of that sovereign power by which God does what He will with His own: see Rom. xi. 29, and note there.—In τὸ σκ. τὸ ἐξ. there is again an allusion to the marriage supper of the Lamb, from which the useless servant being excluded, gnashes his teeth with remorse without: see ch. xxii. 13.

31—46.] Peculiar to Matthew.—31—46.] In the two former parables we have seen the difference between, and judgment of, Christians—in their inward readiness for their Lord, and their outward diligence in profiting by His gifts. And both these had reference to that first resurrection and millennial Kingdom, the reality of which is proved by the passages of Scripture cited in the notes above, and during which *all Christians* shall be judged. We now come to the great and universal judgment at the end of this period, also prophesied of distinctly in order in Rev. xx.—in which *all the dead*, small and great, shall stand before God. This last great judgment answers to the judgment on Jerusalem, *after* the Christians had escaped from it: to the gathering of the eagles (ministers of vengeance) to the carcase. Notice the precision of the words in ver. 31, ὅταν δὲ ἔλθῃ—the ὅταν setting forth the indefiniteness of the time—the δὲ the distinction from the two parables foregoing; and τότε, to mark a precise time when all this shall take place—a *day* of judgment.—Compare for the better understanding of the distinction, and connexion of these two 'comings' of the Lord, 1 Thess. iv. 16, 17, and 2 Thess. i. 7—10.—This description is not a parable, though there are in it parabolic passages, e.g. ὥσπερ ὁ ποιμ. κ.τ.λ., and for that very

d = ch. xxiii.  
2. Ps. ix. 4.  
xx. 5. 1<sup>st</sup>.  
A. 1.  
e 1<sup>st</sup>. xxv. 21.  
f ch. xxi. 31.  
g ch. xii. 14.  
h 1<sup>st</sup>. xxv. 26.  
xii. 12.  
i Gen. xxvii.  
9. Luke  
xv. 20.  
j ch. xxvii. 38.  
Luke i. 11.  
Acts vii. 55.  
56. 1 Kings  
xxiii. 9.  
k here only.  
kk ch. iv. 19.  
xl. 28. Gen.  
xxviii. 20 al.  
l 1<sup>st</sup>. lxx. 9.  
m ch. v. 5. xix.  
29. Gen.  
xv. 7. 1<sup>st</sup>.  
xxiii. 8.  
n 1<sup>st</sup>. xxv. 33.  
John vi. 17.  
o ch. xii. 35.  
2 Macc. ii. 29.  
p ch. iv. 2. xii.  
1. &c.  
q ch. xiv. 16. Mark v. 43. Rev. ii. 3. r ch. x. 42. Judg. iv. 19. s = here only. Deut. xxii. 2. 2 Kings xi. 27. u Sir. vii. 35. Jam. i. 27. Acts vii. 23. xv. 36.  
v Gen. xl. 3 al. ch. xiv. 3. 10 al.

<sup>d</sup> καθίσει ἐπὶ <sup>e</sup> θρόνον δόξης αὐτοῦ, <sup>32</sup> καὶ <sup>f</sup> συναχθήσεται <sup>ABD</sup>  
ἐμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ <sup>g</sup> ἀφοριεῖ αὐτοὺς ἀπ’  
ἀλλήλων, ὥς περ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν  
<sup>h</sup> ἐρίφων, <sup>33</sup> καὶ στήσει τὰ μὲν πρόβατα ἐκ <sup>i</sup> δεξιῶν αὐτοῦ,  
τὰ δὲ <sup>kk</sup> ἐρίφια ἐξ <sup>i</sup> ἐκωνύμων. <sup>31</sup> τότε ἐρεῖ ὁ βασιλεὺς τοῖς  
ἐκ δεξιῶν αὐτοῦ <sup>kk</sup> Δεῦτε οἱ <sup>l</sup> εὐλόγημένοι τοῦ πατρὸς μου,  
<sup>m</sup> κληρονομήσατε τὴν <sup>n</sup> ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ  
<sup>o</sup> καταβολῆς κόσμου. <sup>34</sup> <sup>p</sup> Ἐπείνασα γὰρ καὶ <sup>q</sup> ἐδώκατέ μοι  
φαγεῖν, ἐδίψησα καὶ <sup>r</sup> ἐποτίσατέ με, ξένος ἤμην καὶ <sup>s</sup> συνη-  
γάγετέ με, <sup>36</sup> γυμνὸς καὶ <sup>t</sup> περιεβάλετέ με, ἡσθένησα καὶ  
<sup>u</sup> ἐπεσκεύασθέ με, ἐν <sup>v</sup> φυλακῇ ἤμην καὶ ἤλθετε πρὸς με.  
<sup>37</sup> τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες Κύριε  
πότε σὲ εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ

abcv Copt. Æth. Arm. Orig. Eus. Ath. Cyr. Cypr. Hil. Aug. Ambr. ins. A. — 32. συν-  
αχθήσονται B D K L al.—ἀφοριεῖ L.—ἐρίφων B.—39. ἀσθενῶντα B D. txt A.—

reason, that which is illustrated by those likenesses is *not itself parabolic*. It will heighten our estimation of the wonderful sublimity of this description, when we recollect that it was spoken by the Lord only three days before His sufferings!—**ἐν τῇ δόξ. αὐτ.**] This expression, repeated again at the end of the verse, is quite distinct from **μετὰ δυνάμ. κ. δόξ. πολλῆς** ch. xxiv. 28: see Rev. xx. 11. This *His glory* is that also of all His saints, with whom He shall be accompanied: see Jude, ver. 14. In this His coming they are with the angels, and as the angels: see Rev. xix. 14 (comp. v. 8). Zech. xiv. 5.—**32.]** The expression **πάντα τὰ ἔθνη** implies *all the nations of the world*, as distinguished from the ἐκλεκτοὶ already gathered to Him, just as the Gentiles were by that name distinguished from His chosen people the Jews. Among these are “the other sheep which He has, not of this fold,” John x. 16.—**ἀφοριεῖ κ.τ.λ.]** see Ezek. xxxiv. 17. The sheep are those referred to in Rom. ii. 7. 10—the goats, in vv. 8, 9, where this same *judgment according to works* is spoken of.—**34.] The King**—here for the first and only time does the Lord give Himself this name: see Rev. xix. 16. Rom. xiv. 9.—**Δεῦτε κ.τ.λ.]** Whatever of good these persons had done, was all *from Him* from whom cometh every good gift—and *the fruit of His Spirit*. And this Spirit is only purchased for man by the work of the Son, in whom the Father is well pleased: and to whom all judgment is committed. And thus *they are the blessed of the Father,*

and those for whom this kingdom is prepared. It is not to the purpose to say that these **εὐλόγημ.** . . must be the elect of God in the *stricter sense* (οἱ ἐκλεκτοί)—and that, because the Kingdom has been prepared for them from the foundation of the world. For evidently this would in the Divine omniscience be true of every single **man** who shall come to salvation, whether belonging to those who shall be found worthy to share the first resurrection or not. The Scripture assures us of *two resurrections*: the *first, of the dead in Christ*, to meet Him and reign with Him, and hold (1 Cor. vi. 2) judgment over His servants; the *second, of all the dead*, to be judged according to their works. And to what purpose would be a judgment, if *all were to be condemned*? And if *any* escape condemnation, to them might the words of this verse be used: so that this objection to the interpretation does not apply.—**Elec-tion to life** is the universal doctrine of Scripture; but not the reprobation of the wicked: see below, on ver. 41. On **ἀπὸ καταβολῆς κόσμου** see John xvii. 24. 1 Pet. i. 20.—**35. συνηγάγετε**—received me with hospitality—‘took me in;’ the idea is, numbered me among your own circle.—**37–40.]** The answer of these **δίκαιοι** appears to me to show plainly (as Olshausen and Stier interpret it) that they are *not* to be understood as being the covenanted servants of Christ. Such an answer it would be impossible for *them* to make; who had done all distinctly *with reference to Christ*, and for His sake, and with His

ἔποτίσαμεν; <sup>38</sup> πότε δέ σε εἶδομεν ξένον καὶ <sup>5</sup> συνηγάγομεν, ἢ γυμνὸν καὶ <sup>1</sup> περιεβάλομεν; <sup>39</sup> πότε δέ σε εἶδομεν \* ἄσθενῇ ἢ ἐν <sup>ν</sup> φυλακῇ καὶ ἤλθομεν πρὸς σε; <sup>40</sup> καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς Ἀμὴν λέγω ὑμῖν, <sup>ω</sup> ἐφ' <sup>w</sup> Rom. xi. 13. ὅσον <sup>x</sup> ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν <sup>x</sup> ch. xx. 32. <sup>y</sup> ἐλαχίστων, ἐμοὶ ἐποιήσατε. <sup>41</sup> τότε ἐρεῖ καὶ τοῖς ἐξ <sup>y</sup> Wisd. vi. 6. ἐωνύμων <sup>z</sup> Πορεύεσθε ἀπ' ἐμοῦ οἱ <sup>a</sup> κατηγορούμενοι εἰς τὸ <sup>z</sup> Gen. viii. 3. πῦρ τὸ αἰώνιον τὸ <sup>b</sup> ἡτοιμασμένον τῷ <sup>c</sup> διαβόλῳ καὶ τοῖς <sup>a</sup> Num. xxiv. 9. ἀγγέλοις αὐτοῦ. <sup>b</sup> ver. 34. <sup>c</sup> ch. iv. 1. <sup>42</sup> ἐπεινάσα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με, <sup>43</sup> ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἄσθενής καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με. <sup>41</sup> τότε ἀποκριθήσονται † καὶ αὐτοὶ λέγοντες Κύριε πότε σέ εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἄσθενῇ ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμεν σοι; <sup>45</sup> τότε ἀποκριθήσεται αὐτοῖς λέγων Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. <sup>46</sup> Καὶ

41. for τὸ ἡτοιμ., ὃ ἡτοίμασεν ὁ πατήρ μου D *abc* Clem. r. Justin. Clem. alex. Tert. (once quotes rec.) Cypr. Ir. Hil. (once quotes rec.) Aug. (once).—42. bef. ἐδίψ. ins. καὶ B.—44. rec. ἀποκ. αὐτῷ, but txt A B D E F G K L S V 27 *abc* Syrr. Copt. Sahid. Æth. Arm. Const. Cyp.

declaration of ch. x. 40—42 before them. Such a supposition would remove all reality, as indeed it has generally done, from the Lord's description. See the remarkable difference in the answer of the faithful servants, vv. 20. 22. The saints are already *in His glory*—judging the world with Him (1 Cor. vi. 2)—accounted as parts of, representatives of, Himself (ver. 40)—in this judgment *they* are not the judged (John v. 24. 1 Cor. xi. 31). But *these* who are the judged, *know not* that all their deeds of love have been done *to and for Christ*—they are overwhelmed with the sight of the grace which has been working in and for them, and the glory which is now their blessed portion. And notice, that it is not the *works, as such*, but the *love* which prompted them—that love which *was their faith*,—which felt its way, though in darkness, to Him who is Love,—which is commended.—τῶν ἀδελφ.] Not necessarily the saints with Him in glory—though primarily those—but also any of the great family of man. Many of those here judged may never have had opportunity of doing these things to the saints of Christ properly so called.—In this is fulfilled the covenant of God to Abraham, ἐνευλογηθήσονται ἐν τῷ σπέρματι σου πάντα τὰ ἔθνη τῆς γῆς. Gen. xxii. 18.—41—43.] It is very important

to observe the distinction between the blessing, ver. 34, and the curse here. 'Blessed—*of my Father*:'—but *not* 'cursed of my Father,' because all man's salvation *is of God*—all his condemnation *from himself*. 'The Kingdom, *prepared for you*;' but fire, prepared for the devil and his angels—not, for *you*! because there is election to life—but no reprobation to death:—a book of Life—but no book of Death; no hell *for man*—because the blood of Jesus hath purchased life for all: but they who *will serve the devil must share with him in the end*.—The repetition of all these particulars shows how exact even for every individual the judgment will be. Stier excellently remarks, that the curse shows the *termination of the High Priesthood of Christ*, in which office He only intercedes and blesses. Henceforth He is King and Lord—His enemies being now for ever put under His feet.—44, 45.] see note on ver. 37.—The sublimity of this description surpasses all imagination—Christ, as the Son of Man, the Shepherd, the King, the Judge—as the centre and end of all human love—bringing out and rewarding His latent grace in those who have lived in love—everlastingly punishing those who have quenched it in an unloving and selfish life—and in the accomplishment of His mediatorial office, causing, even from



d Dan. xii. 2.

4 Mac. xv. 2.

ἀπελεύσονται οὗτοι εἰς κόλασιν <sup>d</sup> αἰώνιον, οἱ δὲ δίκαιοι εἰς A B D  
ζωὴν αἰώνιον.

e 4 Kings xxi. 22.

f Isa. liii. 6, 12.

g ch. xxii. 34.

h Ps. xlv. 9.

i Luke xi. 21.

1 Esd. ix. 1.

i ch. xii. 11.

2 Kings vi. 6.

k = Ps. cxiii.

9 (lxv. 1).

XXVI. <sup>1</sup> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας  
τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ <sup>2</sup> Οἴδατε  
ὅτι μετὰ δύο ἡμέρας τὸ <sup>e</sup> πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ  
ἀνθρώπου <sup>f</sup> παραδίδοται εἰς τὸ σταυρωθῆναι. <sup>3</sup> τότε  
<sup>g</sup> συνήχθησαν οἱ ἀρχιερεῖς <sup>†</sup> καὶ οἱ πρεσβύτεροι τοῦ λαοῦ  
εἰς τὴν <sup>h</sup> αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα,  
<sup>i</sup> καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν <sup>i</sup> κρατήσωσι δόλῳ  
καὶ ἀποκτείνωσιν. <sup>5</sup> ἔλεγον δὲ <sup>k</sup> Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ  
θόρυβος γένηται ἐν τῷ λαῷ.

<sup>6</sup> Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος

CHAP. XXVI. 2. οἴδατε om. D.—3. rec. ἀρχ. καὶ οἱ γρ. txt A B D L abv Copt. Sahid. Aeth.—Καϊάφ D abc.—7. πολυτίμου A D L M Syr. Sahid. txt B.—τῆς κεφαλῆς B D M.

out of the iniquities of a rebellious world, His sovereign mercy to rejoice against judgment.—46.] see John v. 28, 29; and as taking up the prophetic history at this point, Rev. xxi. 1—8. Observe, the same epithet is used for *κόλασις* and *ζωή*—which are here contraries—for the *ζωή* here spoken of is not bare *existence*, which would have *annihilation* for its opposite; but *blessedness* and *reward*, to which *punishment* and *misery* are antagonist terms.

CHAP. XXVI. 1, 2.] (Mark xiv. 1. Luke xxii. 1.) The public office of the Lord as a *Teacher* having been now fulfilled, His *priestly office* begins to be entered upon. He had not completed *all* His discourses, for He delivered after this, those contained in John xiv—xvii. but not in public; only to the inner circle of His disciples. Henceforward commences the narrative of His passion.—μετὰ δύο ἡμ.] This gives no certainty as to the time when the words were said: we do not know whether the current day was included or otherwise. But thus much of importance we learn from them: that the delivery of the Lord to be crucified, and the taking place of the Passover, *strictly coincided*. The solemn mention of them in this connexion is equivalent to a declaration from Himself, if it were needed, of the identity, both of time and meaning, of the two sacrifices; and serves as the fixed point in the difficult chronological arrangement of the history of the Passion.—The latter clause, καὶ ὁ υἱὸς κ.τ.λ. depends on οἴδατε as well as the former. The Lord had doubtless before joined these two events together in His announcements to His disciples. To separate this clause from the former, ‘and then’

&c. seems to me to do violence to the construction. It would require καὶ τότε.

3—5.] This assembling has no connexion with what has just been related, but follows rather on the end of ch. xxiii.—ὁ λεγόμενος K. is in Jos. Antt. xviii. 2, 2, Ἰώσηπος ὁ καὶ Καϊάφας. Valerius Gratus, Procurator of Judæa, had appointed him instead of Simon ben Kamith. He continued through the procuratorship of Pontius Pilate, and was displaced by the proconsul Vitellius, A.D. 36. See note on Luke iii. 2.—τοῦ λεγ. does not mean ‘surnamed,’ but (see ver. 14) implies that *some name* is to follow, which is more than, or different from, the real one of the person.—Μὴ ἐν τ. ἑ.] This expression must be taken as meaning the whole period of the feast—the seven days. On the *feast-day*, i. e. the day on which the Passover was sacrificed (E. V.), they could not lay hold of and slay any one, as it was a day of sabbatical obligation (Exod. xii. 16). See note on ver. 17.

6—13.] (Mark xiv. 3—9. John xii. 1—8. On Luke vii. 36—50, see note there.) This history of the anointing of the Lord is here inserted out of its place. It occurred six days before the Passover, John xii. 1. It perhaps can hardly be said that in its position *here*, it accounts in any degree for the subsequent application of Judas to the Sanhedrim (vers. 14—16) since his name is not even mentioned in it: but I can hardly doubt that it originally was placed where it here stands by those who were aware of its connexion with that application. The paragraphs in the beginning of this chapter come in regular sequence, thus: The Lord announces His approaching Pas-

τοῦ λεπροῦ, <sup>7</sup> προσῆλθεν αὐτῷ γυνὴ <sup>1</sup> ἀλάβαστρον <sup>1</sup> μύρου <sup>1</sup> ἔχουσα \* <sup>m</sup> βαρυτίμου, καὶ <sup>n</sup> κατέχευεν ἐπὶ \* τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. <sup>8</sup> ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ <sup>o</sup> ἡγανάκησαν λέγοντες <sup>p</sup> Εἰς τί ἡ <sup>q</sup> ἀπόλεια αὕτη; <sup>9</sup> ἡδύνατο γὰρ τοῦτο † <sup>r</sup> πρᾶθῆναι πολλοῦ καὶ δοθῆναι \* πτωχοῖς. <sup>10</sup> γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Τί κόπους <sup>s</sup> παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν <sup>t</sup> εἰργάσατο εἰς ἐμέ. <sup>11</sup> <sup>u</sup> πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' <sup>v</sup> ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. <sup>12</sup> <sup>w</sup> βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ <sup>x</sup> ἐνταφιάσαι με ἐποίησεν. <sup>13</sup> ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν <sup>y</sup> κηρυχθῇ τὸ εὐαγγέλιον

<sup>1</sup> || only.  
4 Kings xxi. 13.  
Herodotus iii.  
20.  
<sup>m</sup> here only †.  
<sup>n</sup> Gen. xxxix.  
21.  
<sup>o</sup> ch. xxi. 15.  
<sup>p</sup> ch. xiv. 31.  
<sup>q</sup> || and Levit.  
vi. 3, 4 John  
xvii. 12.  
<sup>r</sup> Deut. xxi. 14.  
<sup>s</sup> Luke xviii. 5.  
<sup>t</sup> Gal. vi. 17.  
<sup>u</sup> Sir. xlix. 4.  
<sup>v</sup> Hab. i. 5.  
<sup>w</sup> Wisd. xix. 18.  
<sup>x</sup> = Gen. xliii. 22.  
John xviii.  
34. Rom. xiii.  
9. Deut. xv.  
11.  
<sup>y</sup> || here only.  
Λοῦτρά τ' ἐπὶ  
χρῶος βάλε,  
Eur. Orest. 297.  
y ch. iii. 1, &c.

x Gen. i. 2. John xix. 40.

txt A.—aft. ἀνακ. ins. αὐτοῦ D abc.—9. rec. τοῦ. τὸ μύρον, but txt ABD L al. adv Syrr. Æth. Arm. Copt. Sahid. Bas. Hil. Ambr.—bef. πτωχ. ins. τοῖς A D E G K S V 15 al. Chrys. txt B.—10. ἐν ἐμοὶ M.—13. aft. ἀμὴν ins. δὲ B.—15. καὶ εἶπεν

sion: the chief priests, &c. meet and plot His capture, but *not during the feast: but when Jesus was in Bethany*, &c. occasion was given for an offer to be made to them, which led to its being effected, after all, during the feast. On the rebuke given to Judas at this time having led to his putting into effect his intention of betraying the Lord, see notes on John xii. The trace of what I believe to have been the original reason of the anointing being inserted in this place, is still further lost in Mark, who instead of τοῦ δὲ Ἰησ. γενομένου . . . has καὶ ὄντος αὐτοῦ . . . just as if the narrative were continued, and at the end instead of *οὐ τότε πορευθεῖς* . . ., has καὶ ὁ Ἰούδας . . . as if there were no connexion between the two. It certainly cannot be said of Matthew (De Wette, Neander, Stier) that he relates the anointing as *taking place two days before the Passover*: of Mark it *may* be said.—It may be observed that Luke relates nothing of the Lord's visits to Bethany.—6. Σίμωνος τοῦ λ.] Not at this time a leper, or he could not be at his house receiving guests. It is at least *possible*, that he may have been healed by the Lord. Who he was, is wholly uncertain. From Martha serving (John xii. 2) it would appear as if she were at home in the house (Luke x. 38 sqq.); and that Lazarus was one τῶν ἀνακειμένων need not necessarily imply that he was a *guest* properly so called. He had been probably (see John xii. 9) absent with the Lord at Ephraim, and on this account and naturally for other reasons would be an object of interest, and one of the ἀνακειμένοι.—7. ἀλάβαστρον] ἄγγος μύρον μὴ ἔχον λαβὰς, λίθινος, ἢ λίθινος μυροθήκη, Suidas. See Herodot.

iii. 20. It was the usual *cruse* or *pot* for ointment, with a long *narrow* neck, and sealed at the top. It was thought (Plin. xiii. 3) that the ointment kept best in these *cruses*. On the nature of the ointment, see note on *νάρδον πιστικῆς*, Mark xiv. 3.—*τὴν κεφ. αὐτ.*] *his feet* according to John xii. 3. See Luke vii. 38, and note there.—8. οἱ μαθ. αὐτοῦ] Judas alone is mentioned John xii. 4. It may have been that some were found ready to *second* his remark, but that John, from his peculiar position at the table, (if as is probable the same as in ch. xiii. 23,) may not have observed it. If so, the independent origin of the two accounts is even more strikingly shown.—ἀπόλεια] Bengel *remarks*, Immo tu, Judas, perditionis es (ὁ υἱὸς τῆς ἀπολείας, John xvii. 12).—9. πολλοῦ] 300 denarii (John), even more than that (Mark). On the singular relation which these three accounts bear to one another, see notes on Mark.—10. ἔργ. γὰρ καλ. εἶργ.] Stier *remarks* that this is a stronger expression than *ἐργ. ἀγαθὸν ἐποίησεν* would have been. See ch. v. 16. It was not only 'a good work,' but a noble act of love, which should be spoken of in all the churches to the end of time. On ver. 11, see notes on Mark, where it is more fully expressed.—12.] I can hardly think that the Lord would have said this, unless there had been in Mary's mind a distinct reference to His burial, in doing the act. All the company surely knew well that His death, and that by crucifixion, was near at hand: can we suppose one who so closely observed His words as Mary, not to have been possessed with the thought of that which was about to happen? The προέλαβε μυρίσαι μου τὸ σῶμα of Mark,





αὐτῷ τριάκοντα ἄργύρια· <sup>16</sup> καὶ <sup>g</sup> ἀπὸ τότε ἐζήτει <sup>f Acts xix. 19.</sup>  
<sup>h</sup> εὐκαιρίαν ἵνα αὐτὸν παραδῷ. <sup>g ch. iv. 17.</sup>  
<sup>17</sup> Τῇ δὲ πρώτῃ τῶν ἁζύμων προσῆλθον οἱ μαθηταὶ τῷ <sup>h 1 only. Ps.</sup>  
 Ἰησοῦ λέγοντες αὐτῷ Ποῦ θέλεις <sup>i Acts vii. 3.</sup> <sup>xx. 6. Lev.</sup> <sup>ii. 4. &c.</sup> <sup>k Gen. xliii. 16.</sup> ἐτοιμάσωμέν σοι

16. aft. παραδ. ins. αὐτοῖς D K bc Copt. Arm. Eus.—17. ἐτοιμάσωμεν D K Orig.—18. 'Ο

ing the eagerness of the traitor to profit by it:—all these may have influenced him to apply to the chief priests as he did. With regard to his motive in general, I cannot think that he had any design but that of *the darkest treachery*. See further on this the note on ch. xxvii. 3.—15.] *ἔστησαν* may be either 'weighed out,' or 'appointed.' That the money was paid to Judas (ch. xxvii. 3) is no decisive argument for the former meaning; for it may have been paid on the delivery of Jesus to the Sanhedrim. The *συνέθεντο* of Luke and *ἐπηγγείλαντο* of Mark would lead us to prefer the other.—*τριάκοντά ἄργύρια*] Thirty shekels, = the price of the life of a *servant*, Exod. xxi. 32. Between three and four pounds of our money. Matthew is the only Evangelist who mentions the sum. De Wette and others have supposed that the mention of thirty pieces of silver with the verb *ἔστησαν*, has arisen from the prophecy of Zecharias, (xi. 12,) which Matthew clearly has in view. The others have simply *ἀργύριον*. It is just possible that the thirty pieces may have been merely *earnest money*: but a difficulty attends the supposition: if so, Judas would have been entitled to the *whole* on the Lord being delivered up to the Sanhedrim (for this was all he undertook to do); whereas we find (ch. xxvii. 3) that after the Lord's condemnation, Judas brought only the thirty pieces back, and nothing more. See note there.

17—19.] Mark xiv. 12. Luke xxii. 7. The whole narrative which follows is extremely difficult to arrange and account for chronologically. Matthew is the least circumstantial, and as well I think appear, the least exact in detail of the three. Mark partially fills up the outline:—but the account of Luke is the most detailed, and I believe the most exact. It is to be noticed that the narrative which Paul gives, 1 Cor. xi. 23, 24, of the institution of the Lord's Supper, and which he states he 'received from the Lord,' coincides almost verbatim with that given by Luke. But while we say this, it must not be forgotten that over all three narratives extends the great difficulty of explaining ἡ πρώτη τῶν ἁζ. (Matt., Mark), or ἡ ἡμ. τ. ἁζ. (Luke), and of reconciling the impression undeniably conveyed by them, that the Lord and His dis-

ciples ate the usual Passover, with the narrative of John, which not only does not sanction, but I believe absolutely excludes, such a supposition. I shall give in as short a compass as I can, the various solutions which have been attempted, and the objections to them; fairly confessing that none of them satisfy me, and that at present I have none of my own. I will (1) state the *grounds of the difficulty itself*. The day alluded to in all four histories as that of the supper, which is unquestionably one and identical, is Thursday the 13th of Nisan. Now the day of the Passover being slain and eaten was the 14th of Nisan (Exod. xii. 6. 18. Lev. xxiii. 5. Numb. ix. 3. xxviii. 16. Ezek. xlv. 21), *between the evenings* (ערב עד בקר), which was interpreted by the generality of the Jews to mean the interval between the first *westering* of the sun (3 p.m.) and his setting,—but by the Karaites and Samaritans that between sunset and darkness:—in either case, however, *the day* was the same. The feast of unleavened bread begun at the *very time of eating the Passover* (Exod. xii. 18), so that *the first day of the feast of unleavened bread was the 15th* (Numb. xxviii. 17). All this agrees with the narrative of John, where (xiii. 1) the last supper takes place, *πρὸ τῆς ἑορ. τοῦ πάσχα*—where the disciples think (ver. 29) that Judas had been directed to buy the things *ὧν χρεῖαν εἶχον εἰς τὴν ἑορτήν*,—where the Jews (xviii. 28) would not enter into the prætorium, lest they should be defiled, *ἀλλ' ἵνα φάγωσι τὸ πάσχα* (see note on John xviii. 28)—where at the exhibition of the Lord by Pilate (on the Friday at noon) it was (xix. 14) *παρασκευὴ τοῦ πάσχα*—and where it could be said (xix. 31), *ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου*,—being as it was a *double Sabbath*,—the coincidence of the first day of unleavened bread, which was sabbatically hallowed (Exod. xii. 16), with an actual sabbath. But as plainly it *does not agree* with the view of the three other Evangelists, who not only relate the meal on the evening of the 13th of Nisan to have been a Passover, but manifestly regard it as the *ordinary legal time* of eating it. *τῇ πρ. ἡμ. τ. ἁζ., ὅτε τὸ πάσχα ἔθουν* (Mark xiv. 12), *ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα* (Luke xxii. 7), and in

1 Ezra vi. 21. *φαγεῖν τὸ*<sup>1</sup> *πάσχα*; <sup>18</sup> *ὁ δὲ εἶπεν* 'Υπάγετε εἰς τὴν πόλιν ABD  
 = φασέκ, 2 Chron. xxx. *πρὸς τὸν*<sup>m</sup> *δεῖνα, καὶ εἶπατε αὐτῷ* 'Ο <sup>u</sup> *διδάσκαλος λέγει*  
 18. N. T. *passim.* m here only. 1 Kings xxi. 2. Aq. Sym. Theod. n ch. ix. 11 al.

διδ. λέγ. om. A. — for ποιῶ, ποιήσω D. — 19. καὶ . . . πάσχα om. G Sahid. — 20. add

our Gospel by implication, in the use of τὸ πάσχα, &c., without any qualifying remark.

The solutions which have been proposed are the following: (1) that the Passover which the Lord and His disciples ate, was not the ordinary, but an *anticipatory* one, seeing that He Himself was about to be sacrificed as the true Passover at the legal time. To this it may be objected that such an anticipation would have been wholly unprecedented and irregular, in a matter most strictly laid down by the law: and that in the three Gospels there is no allusion to it, but rather everything (see above) to render it improbable. (2) That the Lord and His disciples ate the Passover, but at the time observed by a *certain portion of the Jews*, while He Himself was sacrificed at the time *generally* observed. This solution is objectionable, as wanting any historical testimony whereon to ground it, being in fact a pure assumption. Besides, it is clearly inconsistent with Mark xiv. 12. Luke xxii. 7, cited above. A similar objection lies against (3) the notion that *the Lord* ate the Passover at the strictly *legal, the Jews* at an inaccurate and illegal time. (4) The Lord ate only a *πάσχα μνημονευτικόν*, as the Jews now celebrate, and not a *πάσχα θύσιμον* (Grotius). — But this is refuted by the absence of any mention of a π. μνημ. *before the destruction of Jerusalem*; besides its inconsistency with the above-cited passages. (5) The Lord *did not eat the Passover at all*. But this is manifestly not a *solution* of the difficulty, but a setting aside of one of the differing accounts: for the three Gospels manifestly give the impression that He *did* eat it.

I will conclude this note by offering a few hints which, though not pointing to any particular solution, ought I think to enter into the consideration of the question. (a) That, on the evening of the 13th (i. e. the beginning of the 14th) of Nisan, the Lord ate a meal with His disciples, at which the announcement that one of them should betray Him was made; — after which He went into the garden of Gethsemane, and was betrayed (Matt., Mark, Luke, John): — (β) That, *in some sense or other*, this meal was regarded as the *eating of the Passover* (Matt., Mark, Luke). (The same may be inferred even from John; for some of the disciples must have gone into the

prætorium, and have heard the conversation between the Lord and Pilate (xviii. 33–38): and as they were equally bound with the other Jews to eat the passover, would equally with them have been incapacitated from so doing by having incurred defilement, had they not eaten theirs previously. It would appear too, from Joseph of Arimathea going to Pilate during the *παρασκευῇ* (Mark xv. 43), that he also had eaten his passover.) (γ) That it was *not the ordinary passover of the Jews*: for (Exod. xii. 22) when that was eaten, none might go out of the house until morning; whereas not only did Judas go out during the meal (John xiii. 29), but the Lord and the disciples went out when the meal was finished. Also when Judas went out it was understood that he was gone to *buy*, which could not have been the case had it been the night of eating the passover, which in all years was sabbatically hallowed. (δ) John, who omits all mention of the Paschal nature of this meal, also omits all mention of the distribution of the symbolic bread and wine. The latter act was anticipatory: the body was not yet broken, nor the blood shed. Is it possible that the words in Luke xxii. 15, 16 may have been meant by the Lord as an express declaration of the anticipatory nature of that passover meal likewise? May they mean, I have been most anxious to eat this Paschal meal with you to-night (before I suffer), for I shall not eat it to-morrow, — I shall not eat of it any more with you? May a hint to the same effect be intended in ὁ καιρὸς μου ἐγγύς ἐστιν (ver. 18), as accounting for the time of making ready — may the present tense ποιῶ itself have the same reference?

I may remark that the whole of the narrative of John, as compared with the others, satisfies me that he can never have seen their accounts. It is inconceivable, that one writing for the purpose avowed ch. xx. 31 could have found the three accounts as we have them, and have made no more allusion to the discrepancy than the faint (and to all appearance undesignated) ones in ch. xii. 1. xiii. 1. 29. xviii. 28. — τῇ πρ. τ. ἡμέρᾳ.] If this night had been the ordinary time of sacrificing the Passover, the day preceding would not indeed have been strictly the first day of unleavened bread; but there is reason to suppose that it was

Ὁ καιρός μου ἔγγύς ἐστι, πρὸς σέ <sup>p</sup> ποιῶ τὸ πάσχα <sup>o</sup> Lam. iv. 18.  
μετὰ τῶν μαθητῶν μου. <sup>19</sup> καὶ ἐποίησαν οἱ μαθηταὶ ὡς <sup>p</sup> Deut. xvi. 1  
<sup>q</sup> συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα. <sup>q</sup> al. Acts  
<sup>20</sup> ὀψίας δὲ γενομένης <sup>r</sup> ἀνέκειτο μετὰ τῶν δώδεκα. <sup>21</sup> καὶ <sup>r</sup> xviii. 21.  
ἐσθιόντων αὐτῶν εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι <sup>s</sup> εἰς ἑξ ὑμῶν <sup>s</sup> Heb. xi. 28.  
παράδωσει με. <sup>22</sup> καὶ Ἰουδοῦς ὁ υἱὸς Ἰακώβ <sup>t</sup> ch. xxviii. 10  
αὐτῷ \* ἕκαστος αὐτῶν ὁ Μῆτι ἐγὼ εἰμι, κύριε; <sup>23</sup> ὁ δὲ <sup>t</sup> only. Gen.  
ἀποκριθεὶς εἶπεν Ὁ <sup>v</sup> ἐμβάψας μετ' ἐμοῦ ἐν τῷ <sup>v</sup> τρυβλίῳ <sup>v</sup> 70. Polyb.  
<sup>u</sup> ch. vii. 16. <sup>u</sup> 1 Esd. iv. 10.  
<sup>w</sup> Sir. xxxiv. 14. Num. vii. 13, 19. <sup>w</sup> only.

μαθητῶν A L M al. *abcv*. txt B D. — 22. αὐτῷ om. D *abcv* Eus. Copt. — αὐτῶν om. C L Z Sahid. Chrys. — εἰς ἕκαστος B C D L M Z al. *d* Copt. Sahid. txt A. — 23. ἐμ-

accounted so. The putting away leaven from the houses was part of the work of the day, and the eating of the unleavened bread actually commenced in the evening. Thus Josephus, Antt. ii. 15, 1, ἐορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτώ, τὴν τῶν ἀζύμων λεγομένην, — including this day in the feast. — πού θέλεις] The 'making ready' would include the following particulars: the preparation of the guest-chamber itself (which however in this case was already done, see Mark xiv. 15 and note); — the lamb already kept up from the 10th (Exod. xii. 3) had to be slain in the fore court of the temple (2 Chron. xxxv. 5: see also Joseph. B. J. vi. 9, 3); — the unleavened bread, bitter herbs, &c., prepared; — and the room arranged. This report does not represent the whole that passed: it was *the Lord who sent* the two disciples; and *in reply* this inquiry was made (Mark, Luke). — 18.] The person spoken of was unknown even by name, as appears from Mark and Luke, where he is to be found by the *turning in of a man with a pitcher of water*. The Lord spoke not from any previous arrangement, as some have thought, but in virtue of His knowledge, and command of circumstances. Compare the command ch. xxi. 2 sq., and that in ch. xvii. 27. — In the words πρὸς τὸν δαίνα here must be involved the additional circumstance mentioned by Mark and Luke, but probably unknown to our narrator: see note on Luke xxii. 10, where the fullest account is found. — The words ὁ διδάσκ., common to the three accounts, do not imply that the man was *a disciple of the Lord*. It was the common practice during the feast for persons to receive strangers into their houses *gratuitously*, for the purpose of eating the Passover: and in this description of Himself in addressing a stranger, the Lord has a deep meaning, as in ὁ κύριος in ch. xxi. 3. 'Our Master and thine says.' It is His form of 'pressing' for the service of the King of this Earth, the things that

are therein. — ὁ καιρός μου is not 'the time of the feast,' but 'my time,' i. e. for suffering: see John vii. 8 al. freq. — There is no reason for supposing from this expression that ὁ δαίνα was aware of its meaning. The bearers of the message were; and the words, to the receiver of it, bore with them a weighty subjective reason, which, with such a title as ὁ διδάσκαλος prefixed, he was bound to respect. For these words we are indebted to Matthew's report.

20—25.] The Lord and the twelve were a full Paschal company; *ten* persons was the ordinary and minimum number. Here come in (1) the expression of the Lord's desire to eat this Passover before His suffering, Luke xxii. 15, 16; (2) the division of the first cup, vv. 17, 18; (3) the washing of the disciples' feet, John xiii. 1—20 (? see note, John xiii. 22). I mention these, not that I have any desire to reduce the four accounts to a harmonized narrative, for that I believe to be impossible, and the attempt wholly unprofitable; but because they are *additional* circumstances, placed by their narrators at this period of the feast. I shall similarly notice all such additional matter, but *without* any idea of harmonizing the discrepancies of the four (as appears to me) entirely distinct and independent reports. — 21.] This announcement is common to Matt., Mark, and John. In the part of the events of the supper *which relates to Judas*, Luke is deficient, giving no further report of it than vv. 21—23. The whole minute detail is given by John, who bore a considerable part in it. — 22.] In the (I believe) more circumstantial accounts of Luke and John, this inquiry is made πρὸς ἑαυτοὺς or εἰς ἀλλήλους. The real inquiry from the Lord was made by John himself, owing to a sign from Peter. This part of John's narrative stands in the highest position for accuracy of detail, and the facts related in it are evidently the



x. here and only in Greek (?) see John xiv. 28. Gen. xv. 2. 13. Wisd. iv. 2. = οἰχομαι. Xen. Anab. iii. 1, 22 f. 25 z = Mark ix. 12 and 1 Kings xxiv. 7. Luke xii. 49. 2 reduced, ch. xi. 25 al. x. ὑπάγει y. καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ y. εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. 25 z ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδὼς αὐτὸν εἶπε Μήτι ἐγὼ εἰμι, ῥαββί; λέγει αὐτῷ a. Σὺ εἶπας. 26 ἐσιόντων δὲ

ABC DZ

βαπτόμενος D. — 24. aft. μὲν, ins. οὖν D Z. txt A B C. — bef. καλὸν ins. διὰ τοῦτο D; — for εἰ, ἡ A. — 26. τὸν om. B C D L Z al. ins. A. — for εὐλογ., εὐχαριστήσας

ground of the other accounts. — 23.] These first words represent the answer of the Lord to John's question (John xiii. 26). The latter (ver. 24) were not said now, but (Luke, ver. 21, 22) formed part of the previous announcement in our ver. 22. — 25.] I cannot understand these words (which are peculiar to our Gospel) otherwise than as an imperfect report of what really happened, viz. that the Lord dipped the sop, and gave it to Judas, thereby answering the general doubt, in which the traitor had impudently presumed to feign a share. If the question μήτι ἐγὼ εἰμι; before, represented ἐβλεπον εἰς ἀλλήλους ἀπορούμενοι, and was our author's impression of what was in reality not a *spoken* but a *signified* question, — why now also should not this question and answer represent that Judas took part in that ἀπορία, and was, *not by word of mouth, but by a decisive sign*, of which our author was not aware, declared to be the traitor? *Both* cannot have happened; — for (John xiii. 28) *no one knew* (not even John, see note there) *why Judas went out*; whereas if he had been openly (and it is out of the question to suppose a *private* communication between the Lord and him) declared to be the traitor, reason enough would have been furnished for his immediately leaving the chamber. (Still, consult the note on Luke (vv. 24—30) where I have left room for modifying this view.) I am aware that this explanation will give offence to those who believe that every part of each account may be tessellated into one consistent and complete whole. Stier (Reden Jesu, vi. 47—79) handles the above supposition very roughly, and speaks of its upholders in no measured terms. Valuable as are the researches of this commentator into the inner sense of the Lord's words, and ready as I am to acknowledge continual obligation to him, I cannot but think that in his whole interpretation of this part of the Gospel-history, he has fallen into the error of a too minute and letter-serving exposition. Even in his anxiety to retain *every portion of every account* in its strict

literal sense, he is obliged to commit many inconsistencies; e.g. vol. vi. p. 19, "Lucas hat allerdings nur aus der zweiten oder dritten Hand seine Nachrichten über diese letzte Mahl, und hieraus entstehen Unbestimmtheiten, Ungenauigkeiten, mehr noch als in der einfältig kurzen Zusammendrängung des Kernes bei Matthäus und Markus." Compare this with a sentence in p. 53: "es ist klar, wenn man nicht durch unberechtigte Annahme unklarer und ungenauer Berichte die Schrift brechen will, daß" . . . . He is brought continually into difficulties by the assumption that we have in our Gospel the *immediate* testimony of an Apostle and eye-witness: see Prolegomena to Matthew.

26—28.] Mark xiv. 22—24. Luke xxii. 19—21. 1 Cor. xi. 23—25. We may remark on this important part of our narrative, (1) That it was demonstrably the Lord's intention to *found an ordinance* for those who should believe on Him; (2) that this ordinance had some *analogy with that which He and the Apostles were then celebrating*. The first of these assertions depends on the express word of the Apostle Paul; who in giving directions for the due celebration of the rite of the Lord's Supper, states in relation to it that he had *received from the Lord* the account of its institution which he then gives. He who can set this aside, must set aside with it all Apostolic testimony whatever. The second is shown by the fact, that what now took place was *during the celebration of the Passover*: that the very words of its institution were a *part of the Paschal ceremony* (see below): that the same Paul states that *Christ our Passover is sacrificed for us*; thus identifying the body broken, and blood shed, of which the bread and wine here are symbolic, with the Paschal feast. (3) That the key to the right understanding of what took place must be found in the Lord's discourse after the feeding of the five thousand in John vi., since He there, and there only besides this place, speaks of His flesh and blood in the connexion found here. (4)

αὐτῶν λαβὼν ὁ Ἰησοῦς [τὸν] ἄρτον καὶ <sup>b</sup> \* εὐλόγησας <sup>b</sup> ch. xiv. 19.  
 ἔκλασε καὶ \* ἐδίδου τοῖς μαθηταῖς καὶ εἶπε <sup>c</sup> Λάβετε <sup>c</sup> Luke xxiv.  
 φάγετε, τοῦτο <sup>d</sup> ἐστὶ τὸ σῶμά μου. <sup>27</sup> καὶ <sup>e</sup> λαβὼν [τὸ] <sup>c</sup> Cor. xiv. 16.  
<sup>d</sup> = Gen. xii. 20, 27. Ezek. xxxvii. 11. ch. xlii. 37. John xv. 1. Exod. xii. 11. 1 Cor. x. 4. <sup>e</sup> Jer. xxv. 15.  
<sup>c</sup> Gen. iii. 6.

Λ Ε Φ Η Κ Μ Σ V, many mss. Bas. Chrys. txt B C D L Z *abc*.—for ἐδίδου, δούς

It is impossible to assign to this *event* its precise place in the meal. Luke inserts it before the announcement of the treason of Judas; Matt. and Mark, after it. It is doubtful whether the accounts found in the Talmud and elsewhere of the ceremonies in the Paschal feast (see Lightfoot ad loc. De Wette) are to be depended on:—they are exceedingly complicated. Thus much seems clear,—that the Lord blessed and passed round *two cups*, one before, the other after the supper,—and that He distributed the unleavened cake during the meal. More than this is conjecture. The dipping of the hand in the dish, and dipping and giving the sop, may also possibly correspond to parts of the Jewish ceremonial. —26.] *While they were eating*, during the meal,—as distinguished from the distribution of the cup, which was *after* it.—No stress must be laid on the article before ἄρτον, even supposing it to be genuine. The bread would be *unleavened*, as the day was ἡ πρώτη τῶν ἀζύμων (see Exod. xii. 8). —εὐλόγησας and εὐχαριστήσας amount to the same in practice. The looking up to heaven and giving thanks was a virtual ‘*blessing*’ of the meal or the bread. —εὐλογ. must be construed transitively (1 Cor. x. 16). —ἄρτον is governed by all four verbs, λαβὼν, εὐλόγησας, ἔκλασε, ἐδίδου (see also Luke ix. 16, and the reff. to the text here). It was customary in the Paschal meal for the Master, in breaking the bread, to *give thanks* for the fruit of the earth. But the Lord did more than this: “Non pro veteri tantum creatione, sed et pro nova, cujus ergo in hunc orbem venerat, preces fudit, gratiasque Deo egit pro redemptione humani generis quasi jam peracta.” Grotius.—From this *giving of thanks for* and *blessing* the offering, the Holy Communion has been from the earliest times also called *εὐχαριστία*, viz. by Justin Martyr, Cyril of Jerusalem, Origen, Clem. Alex., Chrysostom, &c. The passages may be seen in Suicer’s Thesaurus, under the word. —ἔκλασε] It was a round cake of unleavened bread, which the Lord broke and divided: signifying thereby both the breaking of His Body on the Cross, and the participation in the benefits of His death by all His. Hence the act of communion was known by the name ἡ κλάσις τοῦ ἄρτου, Acts ii. 42. See 1 Cor. x. 16, also Isa. lviii. 7. Lam. iv. 4. —Λάβετε

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φάγετε] Our Gospel alone has both words. φάγετε is *spurious* in Mark: both words, in 1 Cor. xi. 24. Here, they are undoubted: and seem to show us (see note on Luke, ver. 17) that the Lord did not Himself partake of the bread or wine. It is thought by some however that He did: e. g. Chrysostom, Hom. lxxxii., τὸ ἑαυτοῦ αἷμα αὐτὸς ἐπιεν (!). But the analogy of the whole, as well as these words, and *πίετε ἐξ αὐτοῦ πάντες* below, lead us to a different conclusion. The Lord’s non-participation is however no rule for the administrator of the rite in after times. Although in one sense he represents Christ, blessing, breaking, and distributing; in another, he is *one of the disciples*, examining himself, confessing, partaking. Throughout all Church ministrations this double capacity must be borne in mind. Olshausen (ii. 449) maintains the opposite view, and holds that the ministrant cannot unite in himself the two characters. But setting the inner verity of the matter for a moment aside, how, if so, should an unassisted minister *ever* communicate? —τοῦτο ἐστὶ τὸ σῶμά μου] τοῦτο, this, which I now offer to you, this *bread*. The form of expression is important, not being οὗτος ὁ ἄρτος, or οὗτος ὁ οἶνος, but τοῦτο, in both cases, or τοῦτο τὸ ποτήριον, not the bread or wine itself, but the *thing* in each case, *precluding all idea of a substantial change*. —ἐστὶ] On this much controverted word *itself* no stress is to be laid. In the original tongue in which our Lord spoke, *it would not be expressed*: and as it now stands, it is merely the *logical copula* between the subject, *this*, and the predicate, *My Body*. The connexion of these two will require deeper consideration. First we may observe, as above of the subject, so here of the predicate, that it is not ἡ σὰρξ μου, (although that very expression is didactically used in its general sense in John vi. 51, as applying to the bread,) but τὸ σῶμά μου. The *body* is made up of flesh and blood; and although analogically the bread may represent one and the wine the other, the assertion here is not to be analogically taken merely: τοῦτο, *this* which I give you, (is) τὸ σῶμά μου. Under *this* is the mystery of My Body:—the assertion is literal, and to be literally understood;—provided always we have a clear view of the *subject* and *predicate*. And it is the *literal* meaning which gives to the

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† ch. vi. 56 al. ποτήριον [καὶ] ἑὺχαριστήσας ἔδωκεν αὐτοῖς λέγων ἈΒC  
 W. 18. 2. Πίετε ἐξ αὐτοῦ πάντες. 28 τοῦτο γὰρ ἔστι τὸ αἷμά μου DZ  
 Gen. ix. 21.

B D L Z G. txt AC. — 27. τὸ om. B Z al. ins. A C D. — καὶ om. C L Z. ins. A B D.

*symbolic and representative meaning its fitness and fullness. In the literal meaning then, this (is) my Body, we have bread, 'the staff of life,' identified with the Body of the Lord: not that particular ἄρτος with that particular σὰρξ which at that moment constituted the Body before them, nor any particular ἄρτος with the present Body of the Lord in Heaven: but τοῦτο, the food of man, with τὸ σῶμά μου. Now the mystery of the Lord's Body is, that in and by it is all created being upheld: τὰ πάντα ἐν αὐτῷ συνέστηκε, Col. i. 17. ἐν αὐτῷ ζωὴ ἦν, John i. 4. And thus generally, and in the widest sense, is the Body of the Lord the sustenance and upholding of all living. Our very bodies are dependent upon His, and unless by His Body standing pure and accepted before the Father, could not exist nor be nourished. So that to all living things, in this largest sense, τὸ ζῆν χριστός. And all our nourishment and means of upholding are Christ. In this sense His Body is the Life of the world: and τοῦτο, man's daily bread, is τὸ σῶμα αὐτοῦ. And this general and lower sense underlying, as it does, all the spiritual and higher senses in John vi., brings us to the symbolic meaning which the Lord now first and expressly attaches to this sacramental bread.—Rising into the higher region of spiritual things,—in and by the same Body of the Lord, standing before the Father in accepted Righteousness, is all spiritual being upheld, but by the inward and spiritual process of feeding upon Him by faith: of making that Body our own, causing it to pass into and nourish us, even as the substance of the bread passes into and nourishes our bodies. Of this feeding upon Christ in the spirit by faith, is the Sacramental bread the symbol to us. When the faithful in the Lord's Supper press with their teeth that sustenance, which is, even to the animal life of their bodies, the Body of Christ, whereby alone all animated being is upheld,—they feed in their souls on that Body of Righteousness and Acceptance, by partaking of which alone the body and soul are nourished unto everlasting life. And as, in the more general and natural sense, all that nourishes the body is the Body of Christ given for all,—so to them, in the inner spiritual sense, is the Sacramental bread symbolic of that Body given for them,—their standing in which, in the adoption of Sons, is witnessed by the*

sending abroad of the Spirit in their hearts. This last leads us to the important addition in Luke and 1 Cor. (but omitted here and in Mark) τὸ ὑπὲρ ὑμῶν (διδόμενον, Luke, κλώμενον, 1 Cor. but doubtful),—τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. On these words we may remark (1) that both participles are present; and rendered with reference to the time when they were spoken, would be 'which is being given,' 'which is being broken.' The Passion had already begun; in fact the whole life on earth was this giving and breaking, consummated by His death. (2) That the commemorative part of the rite here enjoined strictly depends upon the symbolic meaning, and that as strictly upon the literal meaning. The commemoration is of Him, in so far as He has come down into Time, and enacted the great acts of Redemption on this our world,—and shown Himself to us as living and speaking Man, an object of our personal love and affectionate remembrance:—but the other and higher parts of the Sacrament have regard to the results of those same acts of Redemption, as they are eternalized in the counsels of the Father,—as the Lamb is slain from the foundation of the world (Rev. xiii. 8). —27.] This was after the meal was ended: ὥσαύτως καὶ τὸ ποτήριον μετὰ τὸ δεῖπνῆσαι. (Luke and 1 Cor.) As remarked above, it is quite uncertain whether the Lord followed the Jewish practices, and we cannot therefore say whether the cup was one of wine and water mixed. From the expression of ver. 29, ἐκ τούτου τοῦ γενν. τ. ἀμπ., it was probably of unmixed wine. The word ὥσαύτως contains οὐραβῶν καὶ εὐχαρ. ἔδωκε.—Πίετε ἐξ αὐτοῦ πάντες] Peculiar to Matthew, preserved however in substance by Mark's καὶ ἔπιον ἐξ αὐτοῦ πάντες. The πάντες is remarkable, especially with reference to the practice of the Church of Rome, which forbids the cup to the laity. Calvin remarks: "Cur de pane simpliciter dixit ut ederent; de calice, ut omnes biberent? Ac si Satanæ calliditati ex destinato occurrere voluisset," (cited in Stier, vi. 143.) It is on all accounts probable, and this command confirms the probability, that Judas was present, and partook of both parts of this first communion. The expressions are such throughout as to lead us to suppose that the same persons, οἱ δώδεκα, were present. On the circumstance mentioned John xiii. 30, which has



[τὸ] τῆς [καὶνῆς] <sup>h</sup> διαθήκης τὸ περὶ πολλῶν <sup>i</sup> \* ἕκχυν- <sup>h</sup> Ex. xxiv. 8.  
 νόμενον εἰς <sup>k</sup> ἄφεισιν ἁμαρτιῶν. <sup>29</sup> λέγω δὲ ὑμῖν ὅτι οὐ μὴ <sup>Jer. xxxviii. 31. 2 Cor. iii. 6. Heb. viii. 8.</sup>  
<sup>i</sup> || and ch. xxiii. 35. Gen. ix. 6. <sup>k</sup> Isa. xxii. 14. Ps. xxiv. 18.

—28. bef. τῆς καὶν. om. τὸ B D L Z. ins. A C.—καὶνῆς om. B L Z Sahid. ins. A C D ac.—ἕκχυννόμενον A C D Z v Chrys. Iren. Cyr. txt B.—29. γενήματος

mainly contributed to the other opinion, see note there. —τοῦτο [γάρ] ἐστι τὸ αἷμά μου τὸ τῆς κ. διαθ. ] So Mark also, omitting γάρ. In Luke and 1 Cor. there is an important verbal difference. τοῦτο τὸ ποτήριον ἡ καὶνῇ διαθ. [ἐστίν] ἐν τῷ ἑμῷ αἵματι. But if we consider the matter closely, the *real* difference is but trifling, if any. Let us recur to the Paschal rite. The lamb (χριστὸς τὸ πάσχα ἡμῶν) being killed, the blood (τὸ αἷμ. τῆς διαθήκης, Exod. xxiv. 8) is sprinkled on the doorposts, and is a sign to the destroying angel to spare the house. The *blood of the covenant* is the blood of the lamb. So also in the new covenant. The blood of the Lamb of God, slain for us, being not only sprinkled on, but as in the former case actually *partaken spiritually and assimilated by*, the faithful soul, is the *blood of the new covenant*; and the sacramental cup is, signifies, sets forth, (καταγγέλλει, 1 Cor. xi. 26,) this covenant *in His blood*, i. e. consisting in a participation in His Blood. With this explanation let us recur to the words in our text. First it will be observed that there is not here that absolute assertion which τοῦτό ἐστι τὸ σῶμά μου conveyed. It is not τοῦτό ἐστι τὸ αἷμά μου, absolutely. Wine, *in general*, does not represent by itself the effects (on the creation) of the Blood of Christ; it, like every other nourishment of the body, is nourishment to us *by and in Him*, forasmuch as in Him all things consist: but there is no peculiar propriety whereby it is to us His Blood alone. But it is *made so by a Covenant office* which it holds in His own declaration. Without shedding of blood was no remission of sins under the old covenant: and *blood* was, throughout, the covenant sign of *forgiveness and acceptance*. (see Heb. ix. 19, 20, where the Author, substituting τοῦτο for ἰδὸν in the LXX of Exod. xxiv. 8, seems to be alluding to this very formula.) Now all this blood of sacrifice finds its true reality and fulfilment in the blood of Christ, shed for the remission of sins. This is the very promise of the new covenant, see Heb. viii. 8—13, as distinguished from the old: the ἄφεισις ἁμαρτιῶν, once for all,—whereas the old had *continual* offerings, which could not do this, Heb. x. 3. And of this ἄφεισις, the result

of the outpouring of the blood of Christ, —*first and most generally* in bringing all creation into reconciliation with the Father (see Col. i. 20),—*secondly and individually*, in the application by faith of that blood to the believing soul,—do the faithful in the Lord's supper partake. —τὸ περὶ πολλῶν (Luke, ὑμῶν) ἕκχ. ] On the present participle, see above. The situation of these words in Luke is remarkable; for τὸ ποτήριον is the subject of the sentence, and ἡ κ. διαθήκη the predicate. See note there. —πολλῶν] It may perhaps help us to the real meaning of πολλῶν, to remember that the mystery of the universality of redemption was not revealed as yet (see Acts x.). But much stress need not be laid on this, for we have πολλοὶ unquestionably used for πάντες in Rom. v. 15. 19. 1 Cor. x. 17, nor is this meaning imparted by the article, which in those places is demonstrative (*multi illi de quibus agitur vel dictum est*, Wahl). The Lord uses the word similarly in ch. xx. 28. See also Heb. ix. 28.—εἰς ἄφεισιν ἁμαρτιῶν] Peculiar to Matthew: see above. The connexion is not *πῆρε . . . εἰς ἄφεισιν ἁμ.* In the Sacrament, not the forgiveness of sins itself, but the refreshing and confirming assurance of *that state of forgiveness* is conveyed. The disciples (with one exception) were clean *before the institution*: John xiii. 10, 11. Paul in 1 Cor. xi. 25 repeats the τοῦτο ποιεῖτε (ὁσάκις ἂν πίνητε) εἰς τὴν ἑμὴν ἀνάμνησιν. On the words in brackets, see note there.—In concluding this note I will observe that it is not the office of a commentator to enter the arena of controversy respecting transubstantiation, further than by his exegesis his opinions are made apparent. It will be seen how entirely opposed to such a dogma is the view above given of the Sacrament. Once introduce it, and it utterly destroys both the verity of Christ's Body, and the Sacramental nature of the ordinance. That it has done so is proved (if further need be) by the mutilation of the Sacrament, and disobedience to the Divine command, in the Church of Rome. See further notices of this in notes on 1 Cor. x. 16. 1 John v. 6. 8, and on John vi.—29.] This declaration I believe to be distinct from that in Luke xxii. 18. That was spoken over the first cup—this over one of

1 † and Luke  
xii. 18. Exod.  
xxiii. 10.  
14b. iii. 17.  
τὰ γ. τῶν  
ἀγγέλων,  
Philop. 176.  
see Polyb. i.  
71, 1.  
n Judg. i. 21.  
n 14b. Exod. xxi.  
24 (alex.) †  
o Mark only.  
ch. xiii. 21.  
Mark vi. 3.  
Sir. xxiii. 8.  
p Zech. xiii. 7.  
Acts vii. 24.  
xii. 23. Exod.  
ii. 12. Gen. viii. 21.  
1 Chiton. ii. 21.

πίω ἀπ' ἄρτι ἐκ τούτου τοῦ <sup>1</sup>\* γεννήματος τῆς ἀμπέλου,  
<sup>m</sup> ἕως τῆς <sup>m</sup> ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν ABCD  
καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου. <sup>30</sup> καὶ <sup>n</sup> ὑμνή-  
σαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. <sup>31</sup> τότε λέγει  
αὐτοῖς ὁ Ἰησοῦς Πάντες ὑμεῖς <sup>o</sup> σκανδαλισθήσεσθε ἐν  
ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γὰρ <sup>p</sup> Πατάξω τὸν  
ποιμένα, καὶ <sup>q</sup> διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς.  
μετὰ δὲ τὸ <sup>s</sup> ἐγερθῆναί με <sup>t</sup> προᾶξω ὑμᾶς εἰς τὴν Γαλι-

q Luke i. 51. John xi. 52. Acts v. 37. Zech. xiii. 7 (alex.)  
s ch. xvii. 23. t ch. xiv. 22.

A C D L V. txt B.—for πίνω, πίω D Clem. Ir. Chrys.—33. rec. Εἰ καί, but txt

the following. In addition to what has been said on Luke, we may observe, (1) that the Lord *still* calls the sacramental cup τὸ γέν. τῆς ἀμπ., although by Himself pronounced to be His blood: (2) that these words *carry on the meaning and continuance* of this eucharistic ordinance, even into the new heavens and new earth. As Thiersch excellently says in his Lectures on Catholicism and Protestantism, ii. 276 (cited by Stier, vi. 195), "The Lord's Supper points not only to the past, but to the future also. It has not only a commemorative, but also a prophetic meaning. In it have we not only to show forth the Lord's death *until He come*, but we have also to *think of the time when He shall come* to celebrate His holy Supper with His own, new, in His Kingdom of Glory. Every celebration of the Lord's Supper is a foretaste and prophetic anticipation of the *great Marriage Supper* which is prepared for the Church at the second appearing of Christ. This import of the Sacrament is declared in the words of the Lord, οὐ μὴ πίω ἀπ' ἄρτι κ.τ.λ. These words ought never to be omitted in any liturgical form of administering the Communion."

30—35.] Here, accurately speaking, perhaps from ὑμνήσαντες and ἐξῆλθον, come in the discourses and prayer of the Lord in John xiv. xv., xvi., xvii., spoken (see note on John xiv. 31) without change of place, in the supper-chamber.—The ὕμνος was in all probability the last part of the Hallel, or great Hallel, which consisted of Psalms cxv., cxviii.; the former part (Ps. cxiii. cxiv.) having been sung during the meal. It is unlikely that this took place *after* the solemn prayer in John xvii.—ἐξῆλ.] Luke adds κατὰ τὸ ἔθος—namely, of every evening since his return to Jerusalem.—31. Πάντες ὑμεῖς seems to be used as distinguishing those present from the one, who had gone out.—σκανδ.] see note on ch. xi. 6. The word is here used in a pregnant meaning, including what followed,

—desertion, and, in one case, denial.—γέγραπται γὰρ] This is a very important citation, and has been much misunderstood; *how much*, may appear from Grotius's remark: "Tantum abest ut Zechariae verbis directe Christum putem respici, ut multo magis credam agi mihi de aliquo *non bono* pastore," &c. But, on the contrary, if we examine Zech. xi., xii., xiii., we must I think come to the conclusion that the Shepherd spoken of xi. 7—14, who is *rejected* and *sold*, who is said to have been *pierced* (xii. 10), is also spoken of in ch. xiii. 7. Stier (Reden Jesu, vi. 224 sq.) has gone at length into the meaning of the whole prophecy, and especially that of the word יְהוֹנָדָא, 'my fellow,' and shown that the reference can be to *no other than the Messiah*. The citation is verbatim after the Alexandr. MS. of the LXX, except that πατάξων is changed into πατάξω—God who commands the striking, into God who Himself strikes.—32.] In this announcement the Lord seems to have in mind the remainder of the verse in Zechariah: "and I will turn (יָשׁוּבָא) reducere manum, i.e. impiis sublati curam agere, &c. Schröder) mine hand upon the little ones." As this could not be *cited* in any intelligible connexion with present circumstances, the Lord gives the announcement of its fulfilment, in a promise to *precede* them (προάγ., a pastoral office, see John x. 4) into Galilee, whither they would naturally return after the feast was over: see ch. xxviii. 7. 10. 16.—Schleiermacher thinks it "extremely improbable that Jesus, if He foresaw so exactly the days of His resurrection, and therefore could not but know that He should see His disciples again more than once in Jerusalem, should here have said that He would lead them into Galilee" (English translation, p. 298). I confess that I see no improbability in the case; but the three references to this promise just quoted make it surely

λαίαν. <sup>33</sup> ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Εἰ ὃ πάντες  
 σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθή-  
 σομαι. <sup>31</sup> ἔφη αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι ἐν  
 ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα <sup>u</sup> φωνῆσαι, τρίς <sup>v</sup> ἀπαρνήσῃ <sup>u Jer. xvii. 11.  
 v Isa. xxxii. 7.  
 Luke xii. 9.  
 w Esth. iv. 16.</sup>  
 με. <sup>35</sup> λέγει αὐτῷ ὁ Πέτρος <sup>w</sup> Κὰν δέῃ με σὺν σοί ἀπο-  
 θανεῖν, οὐ μὴ σε ἀπαρνήσομαι. Ὁμοίως καὶ πάντες οἱ  
 μαθηταὶ εἶπον. <sup>36</sup> Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς  
 χωρίον λεγόμενον \* Γεθσημανῇ, καὶ λέγει τοῖς μαθηταῖς  
<sup>x</sup> Καθίσατε <sup>xx</sup> αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ. <sup>x = ch. xiii.  
 48. x xiii.  
 2. Gen. xxii.  
 5.  
 xx = 2 Kings  
 xx. 4.</sup>

A B C D E G H L S V all. *abc* Copt. Sahid.—aft. ἐγὼ, ins. δὲ C<sup>2</sup> G H K M al. Copt.  
 Sahid.—34. ἀπαρνήσει B.—35. ἀπαρνήσωμαι A G K V Chrys.—bef. καὶ, ins. δὲ  
 A E F G H K V 28. Copt. Sahid. Chrys. txt B C D.—36. Γεθσημανεὶ A B C E F G H K S  
 Sahid. Eus. Jer. Γεθσαμανεὶ D *abc*.—αὐτοῦ om. C.—οὗ om. C K M.—for οὗ, ἀν D K L,

in the highest degree improbable that it should have been subsequently foisted in. We do not find such elaborate attempts to preserve the appearance of consistency in our Gospels. The reader who sees in it the reference to prophecy will form a very different opinion. — 33.] Nothing can bear a greater impress of exactitude than this reply. Peter had been before warned (see note on Luke, vv. 31—34); and still remaining in the same spirit of self-confident attachment, now that he is included among the πάντες, not specially addressed,—breaks out into this asseveration, which carries completely with it the testimony that it was not the first. Men do not bring themselves out so strongly (εἰ πάντες, οὐκ ἐγὼ: and not only so, but οὐδέποτε, as opposed to ἐν τῇ νυκτὶ ταύτῃ), unless their fidelity has been previously attained. — 34.] The very words in their order are, I doubt not, reported by Mark—ἀμὴν λ. σοι, ὅτι σήμερον, ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τ. ἀπ. με. The contrast to Peter's boast, and the climax, is in these words the strongest; and the inference also comes out most clearly, that they likewise were not now said for the first time.—The first cock-crowing is at midnight; but inasmuch as few hear it,—when the word is used generally, we mean the second crowing, early in the morning, before dawn. If this view be taken, the ἀλέκτ. φων. and δις ἀλ. φ. amount to the same—only the latter is the more accurate expression. It is most likely that Peter understood this expression merely as a mark of time, and therefore received it, as when it was spoken before, as merely an expression of distrust on the Lord's part: it was this solemn and circumstantial repetition of it which afterwards struck upon his mind when the sign itself was literally fulfilled.—A question has been

raised whether cocks were usually kept or even allowed in Jerusalem. No such bird is mentioned in the O. T., and the Mishna states that the inhabitants of Jerusalem, and the priests everywhere, kept no fowls, because they scratched up unclean worms. But the Talmud is here not consistent with itself: and Lightfoot brings forward a story which proves it. And there might be many kept by the resident Romans, over whom the Jews had no power.—We must not overlook the spiritual parabolic import of this warning. Peter stands here as a representative of all disciples who deny or forget Christ—and the watchful bird that cries in the night is that warning voice which 'speaketh once, yea twice' to call them to repentance: see Rom. xiii. 11, 12. — 35.] This ἀν δέῃ again appears to have the precision of a repeated asseveration. Mark has the stronger expression ἐκ περιεσσοῦ ἔλεγε μᾶλλον, which even more clearly indicates that the συναποθανεῖν was not now first said. The rest said it, but not so earnestly perhaps—at all events, Peter's confidence cast theirs in the shade.

36—46.] Mark xiv. 32—42. Luke xxii. 40—46. John xviii. 1. The account of the Lord's temptation and agony in Gethsemane is peculiar to the three first Gospels. But it does not follow on this account that there is any inconsistency with John's setting forth of the Person of Christ, in their accounts. I shall discuss this matter at length in the prolegomena, and notes on various passages in his Gospel. It may be sufficient at present to say, that, as we find in their accounts frequent manifestations of the Divine nature, and indications of future glory, about, and during this conflict,—so in John's account, which brings out more the Divine side of the Lord's working and speaking, we find frequent allusions to His



<sup>y</sup> ch. xviii. 1. <sup>Num.</sup> xxii. 41. <sup>z</sup> i Mark and Phil. ii. 26 only †. Job xxviii. 21 Aq. <sup>37</sup> καὶ <sup>8</sup> παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς ABCD Ζεβεδαίου, ἡρξάτο λυπεῖσθαι καὶ <sup>2</sup> ἀδμονεῖν. <sup>38</sup> τότε λέγει

*human weakness and distress of spirit.* For examples of the first, see Matt. xxvi. 13. 24. 29. 32. 53, and || in Mark and Luke; and Luke xxii. 30. 32. 37. 43; of the latter, John xii. 27. xiii. 21. 33. xiv. 30. xvi. 32.—The right understanding of the whole important narration must be acquired by bearing in mind the *reality of the manhood of the Lord, in all its abasement and weakness*:—by following out in Him the analogy which pervades the characteristics of human suffering—the strength of the resolved spirit, and calm of the resigned will, continually broken in upon by the inward giving way of human feebleness, and limited power of endurance. But as in us, so in the Lord, these seasons of dread and conflict stir not the ruling *will*, alter not the firm resolve. This is most manifest in His first prayer—*εἰ δυνατόν ἐστι*—if consistent with that work which I have covenanted to do. Here is the reserve of the *will* to suffer—it is never *stirred* (see below). The conflict however of the Lord differs from ours in this,—that in *us*, the ruling *will* itself is *but human*, and may be and is often carried away by the excess of depression and suffering; whereas in *Him* it was the *Divine Personality* in which the *higher Will of the covenant purpose was eternally fixed*,—struggling with the flesh now overwhelmed with an horrible dread, and striving to escape away (see the whole of Ps. lv.). Besides that, *by that* uplifting into a superhuman circle of *Knowledge*, with which the indwelling of the Godhead endowed His humanity, His flesh, with all its capacities and apprehensions, was brought *at once* into immediate and simultaneous contact with every circumstance of horror and pain that awaited Him (John xviii. 4), which is never the case with us. Not only are the objects of dread *gradually* unveiled to our minds, but *hope* (ἐλπὶς κινδύνῳ παραμύθιον οὖσα, Thuc. v. 103) is ever suggesting that things may not be so bad as our fears represent them.—Then we must not forget, that as the *flesh* gave way under dread of suffering, so the *human ψυχὴ* was troubled with all the attendant circumstances of that suffering—betrayal, desertion, shame (see Ps. lv. again, vv. 12—14. 20, 21—Ps. xxxviii. 11, 12. Ps. lxxxviii. al.). Nor again must we pass over the last and deepest mystery of the Passion—the consideration, that upon the holy and innocent Lamb of God rested the burden of *all human sin*—that to Him, death, as

the punishment of *sin*, bore a dark and dreadful meaning, inconceivable by any of us, whose inner will is tainted by the *love* of sin. See on this part of the Redeemer's agony Ps. xl. 12. xxxviii. 1—10 al.—See also as a comment on the whole, Heb. v. 7—10, and notes there.—The three accounts do not differ in any important particulars. Luke merely gives a general summary of the Lord's prayers and His sayings to the disciples, but inserts (see below) two details not found in the others. Mark's account and Matthew's are very nearly related, and have evidently sprung from the same source.—[36.] Mark alone, besides our account, mentions the name of the place—Luke merely calls it ὁ τόπος, in allusion to κατὰ τὸ ἔθος before. John informs us that it was a garden. The name is ἔλαιον πρῆξ or ἔλαιον, 'an oil press.' It was at the foot of the Mount of Olives, in the valley of the Kedron, the other side of the brook from the city (John xviii. 1).—Καθίσ.] not strictly and literally 'sit,' but = μένατε ver. 38, 'stay here.'—προς-εἰσῶμαι] Such is the name which the Lord gives to that which was coming upon Him, in speaking to the Eight who were not to witness it. All conflict of the holy soul is prayer: all its struggles are continued communion with God. In Gen. xxii. 5, when Abraham's faith was to be put to so sore a trial, he says, 'I and the lad will go yonder and worship.' The Lord (almost on the same spot) unites in Himself, as the Priest and Victim, as Stier strikingly remarks, Abraham's Faith and Isaac's Patience.—ἐκεῖ—some spot deeper in the garden's shade probably. At this time the gorge of the Kedron would be partly in the moonlight, partly shaded by the rocks and buildings of the opposite side. It may have been from the moonlight into the shade that the Lord retired to pray.—[37.] These three—Peter, the foremost in attachment, and profession of it—the two sons of Zebedee, who were to drink of the cup that He drank of—He takes with Him—not only nor principally as *witnesses* of His trial—this indeed, in the full sense, they were not—but as a *consolation* to Him in that dreadful hour—to 'watch with Him.' In this too they failed—yet from His returning to them between His times of prayer, it is manifest that, in the abasement of His humanity, He regarded them as some comfort to Him. 'In magnis tentationibus juvat solitudo, sed tamen ut in propinquo

αὐτοῖς <sup>a</sup> Περὶ λυπὸς ἐστὶν ἡ ψυχὴ μου <sup>aa</sup> ὥς θανάτου <sup>a</sup> Ps. xli. 5, 11. <sup>b</sup> μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. <sup>39</sup> καὶ <sup>b</sup> \* προελθὼν <sup>a</sup> Mark vi. 25. Luke xviii. 23, 24. <sup>aa</sup> Jonah iv. 9. <sup>c</sup> μικρὸν <sup>c</sup> ἐπέσεν ἐπὶ πρόσωπον αὐτοῦ <sup>cc</sup> προσευχόμενος καὶ <sup>b</sup> λέγων Πάτερ μου, εἰ δυνατόν ἐστι, <sup>cc</sup> παρελθέτω ἀπ' ἐμοῦ <sup>b</sup> Luke xxi. 51. <sup>b</sup> τὸ <sup>d</sup> ποτήριον τούτου. <sup>c</sup> πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς <sup>c</sup> Chron. vii. 3. Num. xvi. 22. <sup>cc</sup> = || Mark only. <sup>d</sup> = Isa. li. 17. Ezek. xxiii. 33. ch. xx. 22, 23. Rev. xiv. 10 al. <sup>e</sup> = ch. xviii. 7.

οὗ ἂν A.—προεζύομαι D H.—39. προελθὼν A C D E F G H L S V 42 all. txt B *abov*, and very many mss. versions and Fathers.—μον om. L a Orig. (nine times)

sint amici.' Bengel.—ἤρξατο—not merely idiomatic here—He began—as He had never done before.—*λυπεῖσθαι* = *ἐκθαμβεῖσθαι* Mark. 'Dicit incursum objecti horribilis.' Bengel (see below on ver. 38).—*ἀδημονεῖν* = *λίαν λυπεῖσθαι ἀπορεῖν*, Suidas; τὸ βαρυνθῆναι νοεῖται, Euthym.; ἀγωνιᾶν, Hesychius; ἀδήμων, ὁ ἐξ ἄδου, ὅ ἐστι κόρου τινὸς ἢ λύπης, ἀναπεπτωκώς. ἀδημονεῖν, τὸ ἀλύειν καὶ ἀμχανεῖν, Eustathius.—38.] The Lord's whole inmost life must have been one of continued trouble of spirit—He was a Man of sorrows, and acquainted with grief—but there was an *extremity of anguish* now, reaching even to the utmost limit of endurance—so that it seemed that *more* would be death itself. The expression is said to be *proverbial* (see ref.): but we must remember that though with *us men*, who see from below, proverbs are merely bold guesses at Truth,—with *Him*, who sees from above, they are *the Truth itself*, in its very purest form. So that although when used *by a man*, a proverbial expression is not to be pressed to literal exactitude,—when used *by the Lord*, it is, just *because* it is a proverb, to be searched into and dwelt on all the more. The expression ἡ ψυχὴ μου, spoken by the Lord, is only found besides in John xii. 27. It is the *human soul*, the seat of the affections and passions, which is troubled with the anguish of the body; and it is distinguished from the *πνεῦμα*, the *higher spiritual being*. The Lord's soul was crushed down even to death by the weight of that anguish which lay upon Him—and that literally—so that He (as regards His humanity) *would have died*, had not strength (*bodily* strength, upholding His human frame) been ministered from on high by an angel (see note on Luke xxii. 4).—*γρηγορεῖτε μετ' ἐμοῦ*] not *προσεύχεσθε μετ' ἐμοῦ*, for in that work the Mediator must be *alone*; but (see above) *watch with me*—just (if we may compare *our* weakness with His) as we derive comfort in the midst of a terrible storm from knowing that some are awake and with us, even though their presence is no real safeguard.

—39.] *προελθὼν μικρὸν* (Matt., Mark) = *ἀπεσπίασθαι ἀπ' αὐτῶν ὡς εἰ λίθου βολὴν* Luke, who in this description is the more precise.—*ἀπεισπ.* I cannot help thinking implies something more than *mere removal* from them—something of the *reluctance* of parting.—The distance would be very small, not above forty or fifty yards. Hence the disciples might well catch the leading words of the Lord's prayers, before drowsiness overpowered them. Luke has however only *θεῖς τὰ γόνατα*, which is not so full as our account.—*προσευχ.*] Stier *finely* remarks: 'This was in truth a different prayer from that which went before, which John has recorded.' But still in the same spirit, uttered by the same Son of God and Redeemer of men. The *glorifying* (John xvii. 1) begins with suffering, as the previous words, *ἐλήλυθεν ἡ ὥρα*, might lead us to expect. The 'power over all flesh' shows itself first as power of the conflicting and victorious spirit over *His own flesh*, by virtue of which He is 'one of us.'—Mark expresses the *substance* of the prayer, and interprets *ποτήριον* by *ώρα*. Luke's report differs only in verbal expression from Matthew's. In the address, we have here *Πάτερ μου*—in Mark *ἄββᾶ ὁ πατήρ*, and in Luke *πάτερ* only. In all, and in the prayer itself, there is the deepest feeling and apprehension in the Redeemer's soul of *His Sonship and unity with the Father*—the most entire and holy submission to His Will. We must not for a moment think of the Father's *wrath* abiding on Him as the cause of His suffering. Here is no fear of wrath,—but, in the depth of His human anguish, the very tenderness of filial love.—The variation in Mark and Luke in the substance of the prayer, though slight, is worthy of remark.—*εἰ δυνατόν ἐστι* = *πάντα δυνατά σοι*, = *εἰ βούλει*. All these three find their union in one and the same inward feeling. That in the text expresses, 'If, within the limits of Thy holy will, this may be;—that in Mark, 'All things are (absolutely) possible to Thee—Thou *canst* therefore—but not what I will, but what Thou *wilt*;—that in Luke, 'If it be Thy *Will* to remove, &c.

f Mark vii. 18.  
John xviii. 2.  
1 Cor. vi. 5.  
Gal. iii. 3.  
g ch. viii. 28.  
h ch. vi. 13.  
1 Tim. vi. 9.  
Deut. iv. 34.  
Acts x. 15.  
i John iv. 64  
al. Jos. v. 2.

σύ.<sup>40</sup> καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς ABCD  
καθεύδοντας, καὶ λέγει τῷ Πέτρῳ Ὁὕτως οὐκ ἰσχύσατε  
μίαν ὥραν γοηγορῆσαι μετ' ἐμοῦ; ἄ1 γοηγορεῖτε καὶ πρὸς-  
εὐχεσθε ἵνα μὴ εἰέλθῃτε εἰς ἡ πειρασμόν. τὸ μὲν πνεῦμα  
πρόθυμον, ἡ δὲ σὰρξ ἄσθενής.<sup>42</sup> πάλιν ἑκ δευτέρου

Eus. Bas. Chrys. Cyr. Ir. Jer. Aug. — 40. for τῷ II., αὐτοῖς F K M.—ισχύσας A.—

(Thou canst): but not My will, but Thine be done.' The *very words* used by the Lord, the Holy Spirit has not seen fit to give us—showing us, even in this solemn instance, the comparative indifference of the *letter*, when we have the *inner spirit*. That the Lord should have uttered *all three* forms of the prayer, is not for a moment to be thought of; and such a view could only spring out of the most petty and unworthy appreciation of the purpose of Scripture narrative.—παρελθέτω] as we should say of a threatening cloud, 'It has gone over.'—But what is the ποτήριον or ὥρα, of which the Lord here prays that it may pass by? Certainly, not the mere present feebleness and prostration of the bodily frame: not any mere section of His sufferings—but *the whole*—the betrayal, the trial, the mocking, the scourging, the Cross, the grave, and all besides which our thoughts cannot reach. Of this all, His soul, in humble subjection to the higher Will, which was absolutely united and harmonious with the Will of the Father, prays that if possible it may pass over. And this prayer *was heard*—see Heb. v. 7—ἀπὸ τῆς ἐλαβίας—on account of His pious resignation to the Father's will, or, *on the ground of* it, so that it prevailed—He was strengthened from Heaven. He did indeed drink the cup to the dregs—but He was *enabled* to do it, and this ἐνίσχυσις was the answer to His prayer.—πλὴν οὐχ . . . ] The Monothelite heresy, which held *but one will* in the Lord Jesus, is here plainly convicted of error. The distinction is clear, and marked by the Lord Himself. In His *human soul*, He willed to be freed from the dreadful things before Him—but this human will was overruled by the *inner and Divine purpose*—the Will at unity with the Father's will.—40.] Mark agrees, except in relating the beginning of the address in the *singular*—no doubt accurately—for it was Peter (Simon, der hier sein Petrus war. Stier), who had pledged himself to go with Him to prison and death.—Οὕτως] see reff. 'adeo'—it implies their *utter inability*, as shown by their present state of slumber. 'Are ye so entirely unable,' &c.—μίαν ὥραν need not imply that the Lord had been absent *a whole hour*:—if it is to

be taken in any *close* meaning, it would be that the *whole trial* would last about that time. But most likely it is in allusion to the time of the Lord's trial, so often called by that name.—41.] Luke gives this command at the beginning and end of the whole; but his account is manifestly only a compendium, and not to be pressed chronologically. The command has respect to the immediate trial which was about to try them, and (for γρηγ. is a word of *habit*, not merely, as ἐγείρομαι Eph. v. 14, or ἐκνήφω 1 Cor. xv. 34, one of immediate import) also to the general duty of all disciples in all time.—εἰσελθεῖν εἰς π. is not to *come into* temptation merely, to be *tempted*; this lies not in our own power to avoid, and its happening is rather joy than sorrow to us—see James i. 2, where the word is περιπέσῃτε—but it implies an *entering into* temptation with the *will*, an entertaining of the temptation. Grotius compares ἐμπίπτειν εἰς πειρασμόν 1 Tim. vi. 9. 'Plenius Hebraei dicunt, intrare in manum tentationis, hoc est, in ejus potestatem atque dominium, ita ut ab eâ subjugemur atque absorbeamur' (Witsius, Exerc. in Orat. Dom. p. 196, cited by Stier, vi. 292).—τὸ μὲν πν. . . . ] I cannot doubt that this is said by the Lord in its most general meaning, and that *He Himself* is included in it. At that moment He was giving as high and pre-eminent example of its truth, as the disciples were affording a low and ignoble one. He, in the willingness of the Spirit—yielding Himself to the Father's will to suffer and die, but weighed down by the weakness of the flesh: they, having professed, and having a willing spirit to suffer with Him, but, even in the one hour's watching, overcome by the burden of drowsiness. Observe it is here πνεῦμα, not ψυχὴ: and compare ver. 38 and note. To enter further into the depths of this assertion of the Lord would carry us beyond the limits of annotation: but see Stier's remarks, vi. 293—299.—42.] Mark merely says of this second prayer, τὸν αὐτὸν λόγον εἰπὼν. Luke gives it as ἐκτενέστερον προσ-ῆνχετο—and relates in addition, that His sweat was like the fall of drops of blood on the ground: see notes on Luke xxii. 44.



ἀπελθὼν προσηύξατο λέγων Πάτερ μου, εἰ οὐ δύναται  
 τοῦτο [τὸ ποτήριον] παρελθεῖν [ἀπ' ἐμοῦ] ἐὰν μὴ αὐτὸ  
 πῶ, <sup>k</sup> γεννηθήτω τὸ θέλημά σου. <sup>43</sup> καὶ ἔλθων \* εὐρίσκει  
 αὐτοὺς πάλιν καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοί  
<sup>i</sup> βεβαρηνμένοι. <sup>44</sup> καὶ <sup>m</sup> ἀφείς αὐτοὺς ἀπελθὼν πάλιν  
 προσηύξατο [ἐκ τρίτου] τὸν αὐτὸν λόγον εἰπών. <sup>45</sup> τότε  
 ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς  
 Καθεύδετε [τὸ] λοιπὸν καὶ ὁ ἀναπαύεσθε· ἰδοὺ <sup>p</sup> ἡγγικεν  
 ἡ ὥρα, <sup>q</sup> καὶ ὁ υἱὸς τοῦ ἀνθρώπου <sup>r</sup> παραδίδοται εἰς χεῖρας  
 ἀμαρτωλῶν. <sup>46</sup> ἐγείρεσθε <sup>r</sup> ἄγωμεν, ἰδοὺ ἡγγικεν ὁ παρα-

k ch. vi. 10.  
 l Luke ix. 32.  
 2 Cor. i. 8. v.  
 4. 1 Tim. v.  
 161.  
 m = ch. iv. 11.  
 n Eph. vi. 10.  
 Phil. iii. 1 al.  
 1 Cor. vii. 29.  
 o Dan. xii. 13.  
 Deut. xxxiii.  
 20. Mark vi.  
 31.  
 p Lam. iv. 18.  
 q = Jer. xxxi.  
 12.  
 r Ps. cv. 41.  
 Job xvi. 12.  
 rr = Mark i. 38.  
 John xi. 7.  
 15. xiv. 13.

42. λέγων om. B.—τοῦτο om. V.—τὸ ποτ. om. A B C L 6 Sahid. syr. Æth. Chrys. Ambr. ins. D abc Hil.—ἀπ' ἐμοῦ om. B D L abc syr. Æth. Sahid. Orig. (twice) Hil. (once) Ambr. ins. A C.—43. for εὐρίσκει, εὕρεν A C D K L 17 al. abc syr. Æth. Copt. Arm. txt B.—44. ἐκ τρίτου om. A D K ab. ins. B C cv.—aft. εἰπὼν ins. πάλιν B L b Copt.—45. τὸ om. B C L Ath. ins. A D.—aft. ἰδοὺ ins. γὰρ B E Arm. Sahid.—for κ. ὁ υἱ. τ. ἀνθ., τοῦ υἱοῦ τοῦ ἀνθρ., καὶ L.—50. rec. ἰφ' ᾧ, with many const., but txt

At what precise time the angel appeared to Him is uncertain: I should be inclined to think, *after the first prayer*, before He came to His disciples.—The words are not exactly the same: “the Lord knew that the Father always heard Him (John xi. 42); and therefore He understands the continuance of His trial as the answer to His last words, ‘as Thou wilt.’” Stier. Here therefore the prayer is, “If it be not possible . . . Thy will be done.” It is spoken in the fulness of self-resignation. ‘Jam addita *bibendi* mentione, propius ad bibendum se confert.’ Bengel.—43.] Mark adds, and it is a note of accuracy, καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.—44.] τὸν αὐτόν, viz. as the last. This third prayer is merely indicated in Mark, by ἔρχεται τὸ τρίτον, on the Lord’s return.—45.] The clause Καθεύδετε τὸ λ. κ. ἀναπ. has been variously understood. To take it interrogatively, does not improve the sense, and makes an unnatural break in the sentence, which proceeds indicatively afterwards. It seems to me that there can be but two ways of interpreting it—and both with an imperative construction. (1) Either it was said bona fide,—‘Since ye are not able to watch with Me, now ye may sleep on—for My hour is come, and I am about to be taken from you’—which sense however is precluded by the ἐγείρεσθε ἄγωμεν below: or (2) it was said with an understanding of ‘if you can’—as Bengel: ‘si me excitantem non auditis, brevi aderunt alii qui vos excitent. Interea dormite, si vacat.’—46. ἰδοὺ ἡγγ. = ἀπείχει ἤλθεν Mark. The ἀπείχει implies ‘It is enough’—enough of reproof to them for drowsiness—enough of exhortations to watch and pray—that was now

coming which would cut all this short. This first ἰδοὺ is hardly to be taken literally of the appearance of Judas and his band; it merely announces the approach of the hour, of which the Lord had so often spoken: but at the utterance of the second, it seems that they were in sight, and that may be taken literally.—This expression, παραδ. εἰς χεῖρας ἀμαρτωλῶν, should be noticed, as an echo of the Redeemer’s anguish—it was the contact with sin,—and death the wages of sin,—which all through His trial pressed heavily on His soul.

46—56.] Mark xiv. 43—52. Luke xxii. 47—53. John xviii. 2—11. Mark’s account has evidently been derived from the same source originally as Matthew’s, but both have gained some important additions before they were finally committed to writing. Luke’s is, as before, an abridged narrative, but abounding with new circumstances not related by the others. John’s account is very dissimilar from either; see text above cited, and notes there. It may suffice now to say, that all which John vv. 4—9 relates, must have happened on the first approach of the band—and is connected with our ἐγείρεσθε ἄγωμεν. Some particulars also must have happened, which are omitted by all: viz. the rejoining of the eight apostles (not alluded to in Luke ver. 46, as Greswell supposes), and the preparing them for what was about to take place. On the other hand, John gives a hint that something had been passing in the garden, by his word ἐξελθὼν, ver. 4. The compilers of our Gospel and Mark’s were evidently unaware of any such matter as that related by John, for they (Matt. ver. 49. Mark ver. 45) introduce the Kiss

<sup>s</sup> Gen. xxix. 9. <sup>u</sup> Job i. passim. <sup>t</sup> = ch. xxiv. 30. Acts xiii. 17. xxvi. 12. <sup>n</sup> Num. xi. 16. <sup>v</sup> pres. ch. iv. 3 al. 1 Thess. iii. 5.   
<sup>w</sup> τὸ σημεῖον τοῦ πικροῦ. Thucyd. iv. 111. see ch. xii. 38.   
<sup>x</sup> Gen. xxvii. 26, 27. Luke vii. 35, 45. xv. 20. Acts xx. 37. Sir. xxix. 45. Gen. xxxii. 55.   
<sup>y</sup> acc. 1 Cor. vii. 36. Jam. v. 14. Mark xv. 21. Luke xxiii. 28.   
<sup>c</sup> Gen. xxii. 10. <sup>m</sup> Gen. xxii. 12. Luke xx. 19. John vii. 30, 41. <sup>a</sup> ch. xii. 11 al. <sup>b</sup> Luke v. 17. vii. 22.   
<sup>m</sup> 2 Chron. xiii. Ezck. xxvi. 15. 1 Kings xvii. 51. <sup>n</sup> ll. Acts vii. 24. Exod. xxi. 12.

by an *εὐθέως*.—47.] Judas is specified as *εἷς τῶν δώδεκα*, probably because the appellation, as connected with this part of his history, had become the usual one—thus we have in Luke *ὁ λεγόμενος Ἰούδ. εἷς τῶν δώδεκα*—fuller still. To the reader, this specification is not without meaning, though that meaning may not have been intended.—*ὄχλος πολὺς*] consisting of (1) a detachment of the Roman cohort which was quartered in the tower of Antonia during the feast in case of an uproar, called *ἡ σπειρα*, John vv. 3—12. (2) The *ὑπηρέται* of the council, the same as the *στρατιῶται τοῦ ἱεροῦ*, Luke ver. 52. (3) Servants and others deputed from the high priest to assist, see ver. 51. (4) Possibly, if the words are to be taken exactly (Luke ver. 52), some of the chief priests and elders themselves, forward in zeal and enmity. There is nothing improbable in this (as Meyer, Schleiermacher, &c. maintain), seeing that we have these persons mixing among the multitude and stirring them up to demand the crucifixion of Jesus afterwards.—*ξύλων*] not clubs—but staves—or any tumultuary weapons. The intention of the chief priests evidently was to produce an impression to the effect that a seditious plot was to be crushed, and resistance might be expected. John mentions also lanterns and torches—to search perhaps in the dark parts of the garden, most of which would by this time be in the shade.—48.] The common rendering of *ἔδωκεν* as a *plusq. perf.* is unnecessary and unwarranted: the aorist is simply *historical*,—*gave them a sign*;—*when*, is not stated. On Mark's addition, *καὶ ἀπαγάγετε ἀσφαλῶς*, see notes there.—49.] *εὐθέως*—see above on ver. 47. The *purpose* of the Kiss, supposing it to have taken place *after* John vv. 4—8, (and it is surely *out* of the question to suppose it to have taken place

before, contrary to the plain meaning of John ver. 4,) has been doubted. Yet I think on a review of what had happened, it is very intelligible—not perhaps, as some have supposed, to show that Jesus could be approached with safety—but at all events as the *sign agreed on* with the Roman soldiers, who probably did not personally know Him, and who besides would have had their orders from the city, to take Him whom Judas should kiss. Thus the Kiss would be necessary in the course of their military duty, as their authorization,—notwithstanding the previous declaration by Jesus of Himself.—*κατεφ.* is only another word for *ἐφίλ.* and not to be pressed.—50.] In Luke we have *Ἰούδα, φιλήματι τὸν υἱὸν τ. ἀνθ. παραδίδως*,—which sense is involved in the text also: that variation showing perhaps that one of the accounts is not from an eye-witness.—*Ἐταῖρε*—see ch. xxii. 12 and note. *ὁ ἐταῖρος οὐ πάντως φίλος. καὶ ἐταῖροι, οἱ ἐν συνηθείᾳ καὶ ἐν συνεργίᾳ πολλὸν χρόνον γεγονότες*, Ammonius.—*ἐφ' ὃ πάρει* is far more probably a question than an exclamation—a question not for information, but as an appeal to the conscience and heart of Judas, in which sense (see above) it agrees with the words spoken in Luke;—see note there. The fact that at this period the Lord was laid hold of and secured (by hand—not yet *bound*) by the band, is important, as interpreting Luke's account further on.—51.] The *εἷς*, (or *εἷς τις* of Mark and Luke) was Peter;—John, ver. 10. Why he was not mentioned is idle to inquire; one supposition only must be avoided—that there is any *purpose* in the omission. It is absurd to suppose that the mention of his name in a book current only among Christians, many years after the fact, could lead to his apprehension, which did not take place *at the time*, although he was recognized as the

τοῦ ἀρχιερέως, ὁ ἀφείλεν αὐτοῦ τὸ ῥώτιον. <sup>52</sup> τότε λέγει αὐτῷ ὁ Ἰησοῦς ἡ Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν <sup>53</sup> ἐν μάχαιρα ἀπολοῦνται. ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ <sup>54</sup> παραστήσει μοι \* πλείους [ἢ] δώδεκα \* λεγεῶνας ἀγγέλων; <sup>55</sup> πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτω δεῖ γενέσθαι; <sup>55</sup> ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ ληστήν ἐξήλθετε <sup>a</sup> μετὰ μαχαίρων καὶ ξύλων <sup>b</sup> συλλαβεῖν

o 1 Kings xviii. 51. v. 4.  
p only. Deut. xv. 17. 1 Kings v. 15. q ch. xxviii. 3. Exod. xxxii. 4.  
r 2 Chron. v. 7. see Acts i. 25. s Heb. xi. 37. Rev. vi. 8 al. t ch. viii. 5. xviii. 32. u Acts xxiii. 24. 33. 2 Cor. iv. 14 al.  
w Jonah iv. 11. x Mark v. 9, 15. Luke xviii. 30. y 3 Kings ii. 27. z Dan. ii. 28. Rev. i. 1. a ver. 47. b Josh. viii. 23.

A B C D E F G H L S V Chrys. — 52. μάχαιρα A B C<sup>2</sup> L.—for ἀπολ., ἀποθανοῦνται E H K M S V and very many const. mss. Syrr. Æth. Orig. Bas. Cyr. Chrys. (also quotes rec.) Aug. — 53. for δοκεῖς, δοκεῖ σοι C Orig.—ἀρτι is placed aft. μοι in B L v Syrr. Copt. Sahid. Arm. Cyr. Chrys. Jer.—πλείω B D. txt A C.—λεγεῶνων ἀγγέλους K. λεγιῶνων ἀγγέλων A C and L (omg. ἦ). λεγιῶνης D (legiones). txt (but omg. ἦ) B. ἦ also om. C D. — 54. πληρωθῶσιν D abcv.—ἐδεῖ C. — 55. ἦλθατε D.—πρὸς

striker in the palace of the High-priest. (John, ver. 26). The real reason of the non-apprehension was, that the servant was *healed* by the Lord.—This is the first opposition to ‘Thy will be done.’ Luke expresses it, that they *saw what would happen*—and asked, ‘Lord, shall we smite with the sword?’ Then, while the other (for there were but two swords in the company) was waiting for the reply, the rash Peter, in the very spirit of ch. xvi. 22, smote with the sword—the weapon of the flesh:—an outbreak of the natural man no less noticeable than that more noticed one which followed before morning.—All four evangelists agree in this account. Luke and John are most exact—the latter giving the name of the slave,—Malchus.—The aim was a deadly one, and Peter narrowly escaped being one ὅστις ἐν τῇ στάσει φόνον ποιῇκε. From Luke, ver. 51, we learn that the Lord said ἔατε ἕως τούτου, (on the meaning of which see note there,) touched the ear and healed it.—52.] τὴν μάχ. σου, *tuum gladium*: alienissimum a mea causa. Bengel.—τὸν τόπον αὐτῆς = τὴν θήκην John. The sheath is the place for the *Christian’s sword*—gladius extra vaginam non est in loco suo, nisi ubi subservit iræ divinæ, Bengel; see note on Luke xxii. 36. The Lord does not say ‘Cast away thy sword!’ only in His willing self-sacrifice, and in that kingdom which is to be evolved from His work of redemption, is the sword altogether out of place.—πάντες γὰρ . . .] Peculiar to Matthew. There is no allusion, as Grotius and some of the ancients thought, to the Jews perishing by the Roman sword (crudeles istos et sanguinarios, etiam te quiescente,

gravissimas Deo datus poenas suo sanguine, Grot. Euthym.): for the very persons who were now taking Him *were Romans*. The saying is general—and the stress is on λαβόντες—it was this that Peter was doing—‘taking up the sword’—of his own will—taking that vengeance which belongs to God, into his own hand.—ἐν μάχαιρα ἀπολ. is a command; not merely a future, but an *imperative* future; a repetition by the Lord in this solemn moment of Gen. ix. 6. See the parallel in Rev. xiii. 10 δεῖ αὐτὸν ἐν μαχ. ἀποκταθῆναι. This should be thought of by those well-meaning but shallow persons who seek to abolish the punishment of death in Christian states.—John adds the words τὸ πστήμιον ὃ ἐδωκε μοι ὁ πατήρ, ὃ μὴ πῶ αὐτό; on which see notes there.—53.] The Majesty of the Lord and His Patience are both shown here.—δώδεκα—not, perhaps, so much from the number of the apostles, who were now οἱ ἐνδεκα, but from that of the *then* company, viz. the Lord and the eleven.—λεγεῶνας—because they were Roman soldiers who were taking Him. The complement of the legion was about 6000 men. This οὐ δύναμαι shows the entire and continued free self-resignation of the Lord throughout—and carries on the same truth as He expressed John x. 18.—54.] οὖν—not, ‘but;’—‘How then—considering that this is so,—that I voluntarily abstain from invoking such heavenly aid,—shall the Scriptures be fulfilled, that *thus it must be*, if thou in thy rashness usest the help of fleshly weapons?’—53, 54 are peculiar to Matthew.—55.] Mark begins this with an ἀποκριθεῖς—it was an answer to their *actions*, not to their words. Luke, here minutely accurate, in-



c. D. i. 5.  
 Num. iv. 16.  
 Luke ix. 23.  
 xvi. 19.  
 d = John i. 1.  
 ch. xii. 36.  
 e ver. 50.  
 f ch. xxv. 34.  
 al. Ps. ii. 2.  
 g. D. xxviii. 7.  
 12. Mark v.  
 6. Luke xvi.  
 23. Rev.  
 xviii. 10. al.  
 h ch. xi. 23.  
 1. Mace. xiv.  
 10.  
 i ver. 3.  
 k ch. v. 22.  
 John xi. 47  
 54.  
 l ch. x. 19.  
 only f.  
 με; καὶ ἡμέραν<sup>d</sup> πρὸς ὑμᾶς ἐκαθεζόμεν διδάσκων ἐν ABCD  
 τῷ ἱερῷ καὶ οὐκ<sup>e</sup> ἐκρατήσατέ με. <sup>56</sup> τοῦτο δὲ ὅλον γέγονεν  
 ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. τότε οἱ  
 μαθηταὶ πάντες ἀρέντες αὐτὸν ἔφυγον. <sup>57</sup> οἱ δὲ κρατή-  
 σαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα,  
 ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι<sup>f</sup> συνήχθησαν.  
<sup>58</sup> ὁ δὲ Πέτρος ἠκολούθει αὐτῷ<sup>g</sup> ἀπὸ μακρόθεν<sup>h</sup> ἕως τῆς  
 αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ  
 τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. <sup>59</sup> οἱ δὲ ἀρχιερεῖς [καὶ οἱ  
 πρεσβύτεροι] καὶ τὸ<sup>k</sup> συνέδριον ὅλον ἐζήτουν<sup>l</sup> ψευδομαρ-

ὑμᾶς om. B L Copt. Sahid. Cyr.—ἐκαθήμην D.—58. ἀπὸ om. C F L al.—59. καὶ οἱ  
 πρ. om. B D L aben Copt. Sahid. Arm. Orig. (twice) Cyr. Aug. ins. A C.—60. καὶ

forms us that it was to the chief priests and στρατηγοὺς τοῦ ἱεροῦ and elders, that the Lord said this. It is strange that the exact agreement of this classification with μεθ' ὑμῶν ἐν τῷ ἱερῷ did not prevent Schleiermacher from casting a doubt on the truth of the circumstance (English Translation, p. 302).—In His submission to be reckoned among the transgressors, the Lord yet protests against any suspicion that He could act as such.—καθ' ἡμέραν—during the week past, and perhaps at other similar times.—ἐκαθεζόμεν (Matt. only) to indicate complete quiet and freedom from attack.—ἐκαθεζόμεν διδάσκων is the greatest possible contrast to ληστής.—56.] It is doubted whether these words are a continuation of the Lord's speech or a remark inserted by Matthew. The use of τοῦτο δὲ ὅλον γέγονεν in this Gospel would lead us to the latter conclusion: but when we reflect that thus the Lord's speech would lose all its completeness, and that Mark gives in different words the speech going on to this same purport, we must I think decide for the other view. Besides, if the remark were Matthew's, we should expect some particular citation, as is elsewhere his practice: see ch. i. 22, xxi. 4. Mark gives it elliptically, ἄλλ' ἵνα πληρωθῶσιν αἱ γραφαί. The Passion and death of Christ were especially ἡ τῶν γραφῶν πληρῶσις. In this they all found their central point. Compare the dying words of the Lord on the Cross,—τετέλεσται,—with this His assertion. On the addition in Luke, see note there.—There is an admirable sermon of Schleiermacher (vol. ii. of the Berlin ed. of 1843, p. 104) on vv. 55, 56.—τότε οἱ μαθ.] Some of them did not flee far. Peter and John went after Him to the palace of the High-priest; John, ver. 15. On the additional circumstance in Mark, ver. 51, see note there.

57—68.] Mark xiv. 53—65. Luke xxii. 54, 63—65. John xviii. 24. Previous to this took place a hearing before Annas, the real High-priest (see note on Luke iii. 2), to whom the Jews took Jesus first;—who inquired of Him about His disciples and His teaching, (John, vv. 19—23,) and then (ver. 24) sent Him bound to Caiaphas. Only John, who followed, relates this first hearing. See notes on John vv. 12—24, where this view is maintained. It may be sufficient here just to indicate the essential differences between that hearing and this. On that occasion no witnesses were required, for it was merely a private unofficial audience. Then the High-priest questioned and the Lord replied: whereas now, under false witness and reproach, He (as before Herod) is silent.—Καϊάφαν τὸν ἀρχ.] He was ἀρχιερεὺς τοῦ ἱναυτοῦ ἐκείνου, Annas having been deposed, and since then the High-priests having been frequently changed by the Roman governors.—ὅπου οἱ γρ.] Probably they had assembled by a preconcerted design, expecting their prisoner. This was a meeting of the Sanhedrim, but not the regular assembly, which condemned Him and handed Him over to Pilate. That took place in the morning, Luke xxii. 66—71 (where see note).—58.] Our witness is not aware of the more complete detail of John xviii. 15—19. The αὐλή is one and the same great building, in which both Annas and Caiaphas lived. This is evident from a comparison of the narratives of Peter's denial: see below. The circumstance of a fire being lighted and the servants sitting round it, mentioned by the other three Evangelists, is here omitted.—59.] ψευδομ.—ὡς μὲν ἐκείνοις ἐδόκει, μαρτυρίαν, ὡς δὲ τῇ ἀληθείᾳ, ψευδομαρτυρίαν, Euthym. But is this quite implied? Is it not the intention of the Evangelist to repre-

τυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν <sup>m</sup> θανατώσωσι, <sup>60</sup> καὶ <sup>m</sup> ch. x. 21.  
 οὐχ <sup>n</sup> εὐρον, \* καὶ πολλῶν <sup>o</sup> ψευδομαρτύρων προσελθόντων <sup>16</sup> Luke xxi. 16.  
 οὐχ εὐρον \*. ὕστερον δὲ προσελθόντες δύο ψευδομαρ- <sup>p</sup> 2 Cor. vi. 9.  
 τυρες <sup>61</sup> εἶπον Οὗτος ἔφη Δύναμαι <sup>1</sup> καταλῦσαι τὸν ναὸν <sup>17</sup> n ch. xii. 13.  
 τοῦ θεοῦ καὶ <sup>q</sup> διὰ τριῶν ἡμερῶν οἰκοδομησαι αὐτόν. <sup>18</sup> o 1 Cor. xv. 15  
 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ Οὐδὲν ἀποκρίνη <sup>r</sup> 1 Cor. v. 12  
 ἥ τί οὗτοί σου καταμαρτυροῦσιν; <sup>63</sup> ὁ δὲ Ἰησοῦς ἐσίωπα. <sup>19</sup> JOHN ii. 19.  
 καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ <sup>s</sup> Ἐξορκίζω σε ἵνα <sup>20</sup> Deut. xv. 1.  
 τοῦ θεοῦ τοῦ <sup>u</sup> ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστὸς <sup>21</sup> Acts xxi. 17.  
 ὁ υἱὸς τοῦ θεοῦ. <sup>64</sup> λέγει αὐτῷ ὁ Ἰησοῦς <sup>v</sup> Σὺ εἶπας. <sup>22</sup> see ch. xxvii. 40.  
<sup>w</sup> πλὴν λέγω ὑμῖν, <sup>x</sup> ἀπ' ἄρτι ὅψεσθε τὸν υἱὸν τοῦ ἀνθρώπου <sup>23</sup> r see Acts xi.  
<sup>y</sup> καθήμενον ἐκ δεξιῶν τῆς <sup>z</sup> δυνάμεως καὶ <sup>a</sup> ἐρχόμενον ἐπὶ <sup>24</sup> 17, and Luke  
 τῶν νεφελῶν τοῦ οὐρανοῦ. <sup>65</sup> τότε ὁ ἀρχιερεὺς <sup>b</sup> διέρρηξε <sup>25</sup> xix. 15.  
 τὰ ἱμάτια αὐτοῦ λέγων ὅτι <sup>c</sup> ἐβλασφήμησε· τί ἐτι <sup>d</sup> χρεῖαν <sup>26</sup> s here only.  
 ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν <sup>e</sup> βλασφημίαν <sup>27</sup> Gen. xxiv. 3.  
 e Ezek. xxxv. 12. = ch. xii. 31.

οὐχ εὐρον πολλῶν ψ. προσελθόντων (omg. 2nd οὐχ εὐρ.) B C L v Copt. Arm. Orig. (twice)  
 Cyr. καὶ οὐχ εὐρον τὸ ἐξῆς· καὶ πολλοὶ προσῆλθον ψ. καὶ οὐχ εὐρον τὸ ἐξῆς D.  
 rei sequentia d. exitum rei a. in eo quicquam c. txt A abc. — ψ. om. B L Syr.  
 Copt. Sahid. Æth. Orig.—προσῆλ. δ. ψ. καὶ εἶπον· τοῦτον ἠκούσαμεν λέγοντα D abcd.  
 — 61. αὐτὸν om. B Arm. Orig. — 63. ὀρκίζω D L Cyr.—aft. θ. (2nd) ins. τοῦ ζῶντος C  
 Copt. Sahid. Æth. Syr. — 65. αὐτοῦ (2nd) om. B D L Z ac. Copt. Sahid. ins. A C. —

sent that they sought false witness, not that they would not take true if they could get it, but that they knew it was not to be had?—This hearing is altogether omitted in Luke, and only the indignities following related, vv. 63—65. — 60.] οὐχ εὐρον, i. e. sufficient for the purpose, or perhaps, consistent with itself. See note on ἴσα, Mark ver. 56. — 61.] See ch. xxvii. 40: the ψευδομαρ. consisted in giving that sense to His words which it appears by ch. xxvii. 63 they knew they did not bear. There is perhaps a trace, in the different reports of Matt. and Mark, of the discrepancy between the witnesses. There is considerable difference between τὸν ναὸν τοῦ θ. . . . αὐτόν, and τὸν ν. τοῦτον τὸν χ. . . . . ἄλλον, ἀχειροποιήτον. The instance likewise of His zeal for the honour of the temple which had so lately occurred, might tend to perplex the evidence produced to the contrary.—62.] ‘Dost thou not answer what it is which these testify against Thee?’ i. e. wilt Thou give no explanation of the words alleged to have been used by Thee? The Lord was silent; for in answering He must have opened to them the meaning of these His words, which was not the work of this His hour, nor fitting for that audience.—63.] See Levit. v. 1. The junction of ὁ υἱὸς τ. θ. with χριστὸς must not be pressed beyond the meaning which Caiaphas probably assigned to it—viz. the title given to the Messiah from the purport of the

prophecies respecting Him. It is however a very different thing when the Lord by His answer affirms this, and invests the words with their fullest meaning and dignity.—64.] By Σὺ εἶπας, more is implied than by Mark’s ἐγὼ εἶμι: that is a simple assertion; this refers to the convictions and admissions of Caiaphas (see John xi. 49). The expression is, I think, never used, unless some reason is latent in, or to be gathered from, the words of the questioner.—πλὴν—‘but’—i. e. ‘there shall be a sign of the truth of what I say, over and above this confession of Mine.’—ἀπ’ ἄρτι—the glorification of Christ is by Himself said to begin with His betrayal, see John xiii. 31: ‘from this time’—from the accomplishment of this trial now proceeding.—In what follows, the whole process of the triumph of the Lord Jesus even till its end is contained. The ὅψεσθε is to the council, the representatives of the chosen people, so soon to be judged by Him to whom all judgment is committed—the τῆς δυνάμεως in contrast to His present weakness—καθήμενον—even as they now sat to judge Him; and the ἐρχ. ἐπὶ τ. ν. τ. οὐρ. looks onward to the awful time of the end, when every eye shall see Him.—65.] In Levit. xxi. 10 (see also Levit. x. 6) the High-priest is ordered not to rend his clothes: but that appears to apply only to mourning for the dead. In 1 Macc. xi. 71, and in Josephus, B. J. ii. 15, 4, we have instances of High-

[αὐτοῦ]. <sup>66</sup> τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπον <sup>ABCD</sup> Ενοχος θανάτου ἐστί. <sup>67</sup> τότε <sup>ε</sup> ἐνέπτυσαν εἰς τὸ πρός-  
<sup>f</sup> Gen. xxv. 11, (but with dat.) Mark iii. 29.  
<sup>g</sup> ch. xxvii. 30, Mark x. 34, Num. xii. 14, Dent. xxv. 9.  
<sup>h</sup> 1 Pet. iii. 20, 1 Cor. iv. 11, 2 Cor. xii. 7 f.  
<sup>i</sup> ch. v. 39, Hos. xi. 4. k = I only (Lake) †.

66. ἀπεκρίθησαν πάντες κ. εἶπον D abc.—67. ἄλλοι δὲ D Sahid.—ἐράπισαν A C D L Z.

priests rending their clothes. On rending the clothes at hearing blasphemy, see 2 Kings xviii. 37.—66.] This was not a formal condemnation, but only a previous vote or expression of opinion. That took place in the morning, see ch. xxvii. 1, and especially Luke xxii. 66—71.—67.] Luke gives these indignities, and in the same place as here, adding, what indeed might have been suspected, that it was not the members of the Sanhedrim, but the men who held Jesus in custody, who inflicted them on Him.—*κολαφίζω* is to strike with the fist.—*ἐραπίζω*, generally, to strike a flat blow with

the back of the hand—but also, and probably here, since another set of persons are described as doing it, striking with a staff.

69—75.] Mark xiv. 66—72. Luke xxii. 56—62. John xviii. 17, 18. 25—27. This narrative furnishes one of the clearest instances of the entire independency of the four Gospels of one another. In it, they all differ, and, supposing the denial to have taken place thrice, and only thrice, cannot satisfactorily be reconciled. The following table may serve to show what the agreements are, and what the differences:—

	MATTHEW.	MARK.	LUKE.	JOHN.
1st denial.	Sitting in the hall without, is charged by a maid servant with having been with Jesus the Galilean. 'I know not what thou sayest.'	Warming himself in the hall below, —&c. as Matt.— goes out into the vestibule — cock crows. 'I know not, neither understand what thou sayest.'	Sitting <i>πρὸς τὸ φῶς</i> is recognized by the maid and charged — replies, 'Woman, I know Him not.'	Is recognized by the portress on being introduced by the other disciple. 'Art not thou also one of this man's disciples?' He saith, 'I am not.'
2nd denial.	He has gone out into the porch— another maid sees him. This man also was with Jesus of Naz. He denies with an oath, 'I do not know the man.'	The same maid sees him again, and says, 'This man is of them.' He denies again.	Another (but a male servant) says: 'Thou also art of them.' Peter said, 'Man, I am not.'	Is standing and warming himself. They said to him, 'Art not thou also of His disciples?' He denied, and said, 'I am not.'
3rd denial.	After a little while, the standers-by say, 'Surely thou art of them; for thy dialect betrayeth thee.' He began to curse and to swear: 'I know not the man.'	As Matth. 'Thou art a Galilean, and thy dialect agrees.'	After about an hour, another persisted saying, 'Truly this man was with Him, for he is a Galilean.' Peter said, 'Man, I know not what thou sayest.'	One of the slaves of the High-priest, his kinsman whose ear Peter cut off, says, 'Did I not see thee in the garden with Him?' Peter then denied again.
	Immediately the cock crew, and Peter remembered, &c.— and going out he wept bitterly.	A second time the cock crew, and Peter remembered, &c.— and <i>ἐπιβαλὼν</i> he wept.	Immediately while he was yet speaking the cock crew, and the Lord turned and looked on Peter, and Peter remembered, &c.— and going out he wept bitterly.	Immediately the cock crew.



προεῆλθεν αὐτῷ <sup>1</sup>μία παιδίσκη λέγουσα Καὶ σὺ <sup>m</sup>ἦσθα <sup>1</sup> ch. viii. 19.  
μετὰ Ἰησοῦ τοῦ Γαλιλαίου. <sup>70</sup> ὁ δὲ <sup>n</sup>ἠρνήσατο <sup>o</sup>ἐμπροσθεν <sup>2</sup> Mark xii. 42.  
\* πάντων λέγων Οὐκ <sup>p</sup>οἶδα τί λέγεις. <sup>71</sup> ἐξελθόντα δὲ <sup>m</sup> John vi. 9.  
αὐτὸν εἰς τὸν <sup>a</sup>πυλῶνα εἶδεν [αὐτὸν] ἄλλη, καὶ λέγει <sup>n</sup> Gen. xxii. 13.  
τοῖς ἐκεῖ [Καὶ] οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. <sup>q</sup> Dan. viii. 3.  
<sup>72</sup> καὶ πάλιν ἠρνήσατο <sup>r</sup>μεθ' ὅρκου <sup>s</sup>ὅτι οὐκ οἶδα τὸν <sup>m</sup> Gen. xl. 13.  
ἄνθρωπον. <sup>73</sup> μετὰ <sup>u</sup>μικρὸν δὲ προσελθόντες οἱ ἐστῶτες <sup>al.</sup>  
εἶπον τῷ Πέτρῳ <sup>v</sup>Ἀληθῶς καὶ <sup>v</sup>σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ <sup>n</sup> Gen. xviii. 15.  
<sup>al.</sup> Heb. x. 37. <sup>u</sup> Jer. xxxv. 6. <sup>v</sup> Obad. 11. Acts xxi. 8. John i. 24. 2 Tim. iii. 6.

txt B. ins. αὐτὸν D Sahid.—for Γαλ., Ναζωραίου C Syr.—70. bef. πάντ. ins. αὐτῶν  
A C F H K M S V X 41 al. txt B D abcv Sahid. πάντων om. K.—aft. λέγεις, ins.  
οὐδὲ ἐπίσταμαι D ab neque novi te, Cypr.—71. ἐξελθόντος δὲ αὐτοῦ D cv Sahid.—αὐτὸν  
om. B L Z al. ins. A C.—aft. ἄλλη, ins. παιδίσκη D abcv.—for τοῖς ἐκεῖ, καί,  
αὐτοῖς; ἐκεῖ καὶ A C E F L V X Z, many mss. txt (omg. καί) B D Sahid.—73. καὶ  
σὺ om. D.—aft. γὰρ, ins. Γαλιλαῖος εἰ καὶ C.—for δὴλ. σ. π., ὑμιάζει D abc.—74. [rec.

On this table I would make the following remarks:—(1) It is possible to harmonize the accounts of the first denial, supposing us bound to harmonize: but even for this purpose we must employ a little dishonesty, for οὐκ οἶδα τί λέγεις, οὐκ οἶδα αὐτὸν, and οὐκ εἰμί, are not the same answer;—and if they are differing reports of an answer distinct from all three, or from some two of them, why should not the reports of the fact itself be viewed in the same light? (2) The ἄλλη of Matt., ἡ παιδίσκη πάλιν of Mark, ἕτερος of Luke, are absolutely irreconcilable on any principle of common honesty, supposing the event related to be one and the same, and the accounts of it to be strictly accurate. The ἐξῆλθ. εἰς τὸ προαύλιον or εἰς τὸν πυλῶνα of Matt. and Mark, considering that he was θερμαινόμενος before, are irreconcilable with the present ἐστῶς κ. θερμαινόμενος of John. As regards the words spoken, see above. (3) The occasion of the third denial in John is wholly different from that in the other three. In them it is a recognition on account of Galilean dialect: in John, on account of previous observation in the garden.

Now it is not my present concern to discuss the principles on which these accounts are to be understood with reference to the actual facts which happened: the remarks made in the general prolegomena on this subject apply directly to their consideration. I will only remark,—that John's account, standing as it does in the highest position of the four, while it distinctly asserts the occasions of the first and third denial, leaves that of the second entirely indefinite—εἶπον οὖν αὐτῷ—thereby it seems to me implying that the narrator had not such accurate means of knowing what was said, or why

it was said, as on the two other occasions;—and thereby also, leaving room for the occasion of the third denial in the others to have actually happened. I should also take the discrepancies in this second denial in the three others, as leaving room to suppose that in neither of them is it accurately reported, but that it really arose out of the occasion which comes third in John.

But it seems to me that the main point to be here insisted on is, the absolute impossibility of either of these Evangelists having had before him the narratives of the others. Let any unbiassed mind compare the four, and imagine either of them writing his own account with the others before him, and at the same time receiving them as authentic. If we can imagine this, then no difficulty of any other kind need perplex us; for we have mastered one greater than all the rest. —69.] “An oriental house is usually built round a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a small wicket for single persons, kept by a porter. In the text, the interior court, often paved or flagged, and open to the sky, is the αὐλή, where the attendants made a fire; and the passage beneath the front of the house from the street to this court, is the προαύλιον or πυλῶν. The place where Jesus stood before the High-priest may have been an open room or place of audience on the ground-floor, in the rear or on one side of the court: such rooms, open in front, being customary.” Robinson, Notes to Harmony, p. 225.—73.] ἡ λαλιὰ—Wetstein (ad loc.) gives many examples of various provincial dialects of Hebrew. The Galileans could not pronounce properly the gutturals, con-

w J Mark.

Cant. iv. 3.

Job xxxiii. 1.

x here only †.

y ver. 24.

z Gen. i. 1.

1 J. 8. 58. 1.

a J. 1. 19. 1.

xxi. 18. 1.

xxi. 4 only.

1 Sam. iii. 3.

2 Kings

xxiii. 4.

b ch. xii. 14.

xxii. 15.

xxviii. 12.

c Matt. only.

d Acts xxiii. 24.

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ἡ <sup>w</sup> λαλιά σου δῆλόν σε ποιεῖ. <sup>74</sup> τότε ἤρξατο <sup>x</sup> καταθε- ABCD

ματίζειν καὶ ὁμνῦνεν ὅτι οὐκ οἶδα τὸν ἄνθρωπον. καὶ

εὐθὺς ἀλέκτωρ <sup>y</sup> ἐφώνησε. <sup>75</sup> καὶ ἐμνήσθη ὁ Πέτρος τοῦ

ρήματος † Ἰησοῦ εἰρηκότος [αὐτῷ] ὅτι πρὶν ἀλέκτορα

<sup>y</sup> φωνῆσαι τρίς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω <sup>z</sup> ἔκλαυσε

πικρῶς. XXVII. <sup>1</sup> Ἡρώδης δὲ γενομένης συζητοῦντων

<sup>b</sup> ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ

κατὰ τοῦ Ἰησοῦ, ὥστε <sup>c</sup> θανατώσαι αὐτόν, <sup>2</sup> καὶ δέσαντες ABC

αὐτόν ἀπήγαγον καὶ παρέδωκαν [αὐτόν] Ποντίῳ Πιλάτῳ

τῷ <sup>d</sup> ἡγεμόνι.

<sup>3</sup> Τότε ἰδὼν Ἰούδας ὁ <sup>e</sup> παραδιδὼν αὐτόν ὅτι <sup>f</sup> κατε-

κρίθη, <sup>g</sup> μεταμεληθεὶς <sup>h</sup> ἀπέστρεψε τὰ τριάκοντα ἀργύρια

τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις <sup>i</sup> λέγων Ἠμάρτον

παραδὼν <sup>j</sup> αἷμα <sup>k</sup> ἀθῶν. οἱ δὲ εἶπον Τί πρὸς ἡμᾶς;

σὺ <sup>l</sup> † ὅψῃ. <sup>5</sup> καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ <sup>m</sup> ἀνεχώρησε

καὶ ἀπελθὼν <sup>n</sup> ἀπήγατο. <sup>6</sup> οἱ δὲ ἀρχιερεῖς λαβόντες τὰ

ῥαβδία <sup>o</sup> ἐκέντησαν τὸν Ἰησοῦν. καὶ ἔκλειον τὸν ἥνυχον

καὶ ἔκλειον τὸν ἥνυχον καὶ ἔκλειον τὸν ἥνυχον καὶ ἔκλειον

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καταθεματίζειν, with many mss., but txt A B C D E F G H K L M S V X 35 all. Chrys. — 75. bef. Ἰησ. rec. ins. τοῦ. txt A B C D F X al.—αὐτῷ om. B D L *ce* Sahid. Arm. ins. A C b.

CHAP. XXVII. 1. for ἔλαβον, ἐποίησαν D *ac*.—ἵνα θανατώσωσιν D. — 2. αὐτόν (2nd) om. B C K L *aber* Orig. ins. A.—Ποντίῳ om. B L Syr. Copt. Sahid. Orig. — 3. παραδὼν B L *r* Sahid.—ἔστρεψε B L Orig. — 4. for ἀθῶν, ἔκατον B<sup>2</sup> L *aber* Syr. Sahid. Arm. Orig. (four times, once rec.) (Cyp. Lac. Ambr.—rec. ὅψει, with many mss., but txt A B C T G H K L M S V X al. Orig. — 5. ἐν τῷ ναῷ B L Sahid. Orig. Eus.

founding α, ς, and π; and they used π for ψ. — 74.] καταθεματ. is a corrupted form, belonging probably to the class of vulgarisms. — καταθέμα occurs Rev. xxii. 3. — 75.] ἔξω—viz. from the πλῶν where the second and third denial had taken place.

[CHAP. XXVII. 1, 2.] Mark xiv. 1. Luke xxii. 66 (who probably mixes with this morning meeting of the Sanhedrim what took place at their earlier assembly), xxiii. 1. John xviii. 28. The object of this taking counsel, was ὥστε θ. αὐ.—to devise the best means of putting Him to death, on which step they had already determined. — Ποντ. Πιλ. τ. ἡγ., see note on Luke iii. 1;—and on the reason of their taking Him to Pilate, on John xviii. 31. Pilate ordinarily resided at Caesarea, but during the feast, in Jerusalem. — 3—10.] Peculiar to Matthew. This incident does not throw much light on the motives of Judas. One thing we learn for certain—that the Lord's being condemned, which he inferred from His being handed over to the Roman Governor, worked in him remorse, and that suicide was the consequence. Whether this condemnation was *expected* by him or not,

does not here appear; nor have we any means of ascertaining, except from the former sayings of our Lord respecting him. I cannot (see note on ch. xxvi. 14) believe that his intent was other than the darkest treachery. To suppose that the condemnation took him by surprise, seems to me to be inconsistent with the spirit of his own confession, ver. 4. There παραδὼν αἷμα ἀθῶν expresses his *act*—his *accomplished purpose*. The bitter feeling in him now is expressed by ἡμάρτον, of which he is vividly and dreadfully conscious, now that the result has been attained.—Observe it was τὰ τρ. ἀργ. which he brought back—clearly, in the view of the Evangelist, the *price* of the Lord's betrayal,—not earnest-money merely;—for by this time, nay when he delivered his Prisoner at the house of Annas, he would have in that case received the rest.—ἐν τῷ ναῷ—in the *holy place*, where the priests only might enter. We must conceive him as speaking to them without, and throwing the money into the ναός.—ἀπήγατο] ‘hanged, or strangled himself.’ A different account is given Acts i. 18: see note there. A third account of

ἀργύρια εἶπον Οὐκ ἔξεστι <sup>w</sup> βαλεῖν αὐτὰ εἰς τὸν <sup>x</sup> κορ-  
 βανᾶν, ἐπεὶ <sup>y</sup> τιμὴ αἵματός ἐστι. <sup>7</sup> συμβούλιον δὲ λαβόντες  
 ἡγόρασαν <sup>c</sup> ἐξ αὐτῶν τὸν ἀγρὸν τοῦ <sup>d</sup> κεραμέως, <sup>e</sup> εἰς  
<sup>f</sup> ταφὴν τοῖς ξένοις. <sup>8</sup> διὸ <sup>g</sup> ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς  
 αἵματος <sup>h</sup> ἕως τῆς σήμερον. <sup>9</sup> τότε <sup>i</sup> ἐπληρώθη τὸ ῥηθὲν  
 διὰ Ἰερεμίου τοῦ προφήτου λέγοντος <sup>k</sup> Καὶ ἔλαβον τὰ  
 τριάκοντα ἀργύρια, τὴν <sup>l</sup> τιμὴν τοῦ <sup>m</sup> τετιμημένου ὄν  
 ἐτιμήσαντο <sup>n</sup> ἀπὸ υἱῶν Ἰσραὴλ, <sup>10</sup> καὶ <sup>o</sup> ἔδωκαν αὐτὰ <sup>p</sup> εἰς  
 τὸν ἀγρὸν τοῦ κεραμέως, <sup>q</sup> καθὰ συντάξέ μοι κύριος.

A B

A B D

<sup>11</sup> Ὁ δὲ Ἰησοῦς <sup>\*</sup> ἔστη <sup>r</sup> ἔμπροσθεν τοῦ <sup>s</sup> ἡγεμόνος· καὶ  
 ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν  
 Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη αὐτῷ <sup>t</sup> Σὺ λέγεις. <sup>12</sup> καὶ ἐν  
 τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν  
 πρεσβυτέρων οὐδὲν ἀπεκρίνατο. <sup>13</sup> τότε λέγει αὐτῷ ὁ  
 Πιλάτος Οὐκ ἀκούεις πόσα σοῦ <sup>u</sup> καταμαρτυροῦσι; <sup>14</sup> καὶ  
 οὐκ ἀπεκρίθη αὐτῷ πρὸς <sup>v</sup> οὐδὲ ἐν ῥῆμα, <sup>w</sup> ὥστε θαυμάζειν  
 τὸν ἡγεμόνα λίαν. <sup>15</sup> <sup>w</sup> κατὰ δὲ ἑορτὴν εἴθιμι ὁ ἡγεμὼν

q here only. Exod. xii. 35. Gen. vii. 9. r ch. xxvi. 70. s ver. 2. t ch. xxvi. 25 al. Luke xxii. 70.  
 ft ch. xxvi. 62. || Mark. Job xv. 6. n 2 Kings xiii. 30. v 2 Macc. i. 22. w || Luke ii. 41. 2 Macc. xii. 15.

—6. κορβᾶν B. κορβονᾶν E K M Chrys. txt A C v and B<sup>2</sup>. —9. Ἰερεμίου om. *ab* Syr. Pers. and some MSS. mentioned by Aug. *Zachariou* one ms. (22), which reading Or. and Eus. conjecture is the right one. But all our MSS. and versions have rec., and Orig. Eus. Aug. Jer. found it in their MSS. —11. ἐστάθη B C L Orig. txt A. —14. πρὸς οὐδὲ om. D *abc* Arm. Sahid. —16. bef. λεγ. ins. τὸν D. —17. bef. Bar. ins.

the end of Judas was current, which see cited there.—6.] They said this probably by analogy from Deut. xxiii. 19.—τιμ. αἵμ., the price given for shedding of blood, the wages of a murderer.—7.] τὸν ἀγρ. τ. κερ., the field of some well-known potter—purchased at so small a price probably from having been rendered useless for tillage by excavations for clay.—τοῖς ξ. ] not for Gentiles, but for *stranger Jews* who came up to the feasts.—8.] ἀγρ. αἵμ.,—נַחֲלֵי חַיִּי. See Acts i. 8.—ἕως τῆς σήμερ. This expression shows that a considerable time had elapsed since the event, before Matthew's Gospel was published.—9.] The citation is not from Jeremiah (see marg.), and is probably quoted from memory and inaccurately; we have similar mistakes in two places in the apology of Stephen, Acts vii. 4. 16,—and in Mark ii. 26. Various means of evading this have been resorted to, *which are not worth recounting*. Jer. xviii. 1, 2, or perhaps Jer. xxxii. 6—12, may have given rise to the mistake. The quotation here is very different from the LXX, which see,—and not much more like the Hebrew.

11—14.] Mark xv. 1—5. Luke xxiii. 1—5. John xviii. 28—38. Our account of

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the hearing before Pilate is the least circumstantial of the four—having however two remarkable additional particulars, vv. 19 and 24. John is the fullest in giving the words of the Lord. Compare the notes there.—11.] Before this, Pilate had come out and demanded the cause of His being delivered up; the Jews not entering the Prætorium.—The primary accusation against Him seems to have been that He *ἔλεγεν αὐτὸν χριστὸν βασιλεῖα εἶναι*. This is presupposed in the inquiry of this verse.—Σὺ λέγεις is not to be rendered as a *doubtful answer*—much less with Theophylact, as meaning ‘*Thou sayest it, not I:*’ but as a *strong affirmative*—see above on ch. xxvi. 64.—12—14.] This part of the narrative occurs only in Mark besides, but is explained by Luke, ver. 5. The charges were, of *exciting the people from Galilee to Jerusalem*. On the mention of Galilee, Pilate sent Him to Herod, Luke, vv. 6—12.

15—26.] Mark xv. 6—15. Luke xxiii. 17—25. John xviii. 39, 40. In the substance of this account the four are in remarkable agreement. John gives merely a compendium, uniting in one these three

P



x ch. xviii. 27. <sup>α</sup> ἀπολύνει ἕνα τῷ ὄχλῳ <sup>ς</sup> δέσμιον ὃν ᾔθελον. <sup>16</sup> εἶχον δὲ ABD  
 al. Acts iii. 13. τότε δέσμιον <sup>7</sup> ἐπίσημον λεγόμενον Βαραββᾶν. <sup>17</sup> συνη-  
 γ Acts xvi. 25. γμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος Τίνα θέλετε  
 27. Eph. iii. 1. 2 Tim. i. 8. ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον  
 Eccles. iv. 14. χριστόν; <sup>18</sup> ἥδει γὰρ ὅτι διὰ φθόνον παρέδωκεν αὐτόν.  
 z 3 Macc. vi. 1. ἐπίσημος ἦν <sup>19</sup> καθημένου δὲ αὐτοῦ ἐπὶ τοῦ <sup>α</sup> βήματος ἀπέστειλε πρὸς  
 ἡ φιλολογία. Polyb. xviii. 38, 1. οἱ δὲ αὐ-  
 πλινθίου. Jos. Antt. v. 7. 1. αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα Μηδὲν <sup>β</sup> σοὶ καὶ τῷ δικαίῳ  
 a 2 Macc. xiii. 26. ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον <sup>γ</sup> κατ' ὄναρ εἰς αὐτόν.  
 Acts xviii. 12, 16. <sup>0</sup> οἱ δὲ ἀρχιερεῖς καὶ οἱ περιεβύστεροι ἔπεισαν τοὺς ὄχλους  
 xxv. 6, Rom. xiv. 10. 2. <sup>δ</sup> αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν <sup>ε</sup> ἀπο-  
 Cor. v. 10. λίσωσιν. <sup>21</sup> ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς Τίνα  
 b ch. viii. 29. Josh. xxiii. 24. 2 Kings xvi. 10. θέλετε <sup>ε</sup> ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπον  
 c ch. i. 20. ii. 12, 22, &c. Βαραββᾶν. <sup>22</sup> Λέγει αὐτοῖς ὁ Πιλάτος Τί οὖν <sup>α</sup> ποιήσω  
 d ver. 58. ch. xiv. 7. Ἰησοῦν τὸν λεγόμενον χριστόν; λέγουσι πάντες <sup>β</sup> Σταυ-  
 e = ch. ii. 13. ρωθήτω. <sup>23</sup> ὁ δὲ ἡγεμὼν ἔφη Τί γὰρ <sup>ι</sup> κακὸν ἐποίησεν; οἱ  
 f ver. 9. g = f (Mark) only. h ch. xxvi. 2. i Gen. xxvi. 29

τὸν B, and in ver. 21. with L.—22. ποιήσωμεν D abc, but not d.—rec. λέγ. αὐτῷ, but txt A B D K abcv Syrr. Copt. Sahid. Arm. Aug.—23. ἡγεμὼν om. B Arm. Sahid. ins.

attempts of Pilate to liberate Jesus, and omitting the statement of the fact of Barabbas being liberated, and Jesus delivered to them. Our narrative contains two remarkable particulars, vv. 19 and 24, peculiar to itself.—15.] We have no historic mention of this practice. Livy (v. 13) says of the feast of the Lectisternium, 'vinctis quoque dempta in eos dies vincula.'—16.] The name Barabbas, בָּרַבְבָּאִס, 'son of his father,' was not an uncommon one.—Before Βαραββᾶν some few MSS. of third class authority, and some ancient ones mentioned by Origen, also the Arm. Version, read Ἰησοῦν, and the reading has found some advocates lately in Germany. Fritzsche and Tischendorf have inserted it in the text, and Meyer (ed. 2) defends it. But however probable the omission of Ἰησοῦν may have been, *from respect to the name*, the testimony is far too feeble to authorize the insertion of the word into the text. All the plays on this name Barabbas (e.g. τὸν υἱὸν τοῦ πατρὸς αὐτῶν, τοῦ διαβόλου, ἐξηγήσαντο. . . . Theophylact, see also Olshausen in loc. vol. ii. p. 507) are utterly unworthy of serious exegesis. It does not appear why this man was ἐπίσημος. The murderers in the insurrection in which he was involved were many (Mark, ver. 7).—17.] In John's narrative, the suggestion of liberating Barabbas seems to come from the Jews themselves; but not necessarily so: he may only be giving, as before, a general report of what passed. The συνηγμ. οὖν

αὐτ. seems to imply that a great crowd had collected outside the Prætorium while the trial was going on.—18.] The whole narrative presupposes what this verse and the next distinctly assert, that *Pilate was before acquainted with the acts and character of Jesus.*—19.] The βῆμα was in a place called in Hebrew Gabbatha, the Pavement—John xix. 13—where, however, Pilate does not go thither, till after the scourging and mocking of the soldiers. He may however have sat there when he came out in some of his previous interviews with the Jews.—ἡ γυνὴ αὐτ.] It was the custom in Augustus's time and since, for the governors of Provinces to take their wives with them abroad;—in Tacitus iii. 33 ff. Cæcina attempted to pass a law forbidding it, he was vehemently opposed (by Drusus among others) and put down. We know nothing more of this woman than is here related.—ὁ δίκαιος ἐκεῖνος is a term which shows that she knew the character for purity and sanctity which Jesus had.—20.] So Mark also. Luke and John merely give, that they all cried out, &c. The exciting of the crowd seems to have taken place while Pilate was receiving the message from his wife.—21.] ἀποκρ. not necessarily to the incitements of the Sanhedrists which he overheard (Meyer); the word is often redundant.—22.] They choose crucifixion as the ordinary Roman punishment for sedition, and because of their hate to Jesus.—23.] γὰρ implies a sort of concession—a placing one's

δὲ <sup>k</sup> περισσῶς ἔκραζον λέγοντες Σταυρωθήτω. <sup>21</sup> ἰδὼν δὲ <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> 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<sup>kh</sup> <sup>ki</sup> <sup>kj</sup> <sup>kl</sup> <sup>km</sup> <sup>kn</sup> <sup>ko</sup> <sup>kp</sup> <sup>kq</sup> <sup>kr</sup> <sup>ks</sup> <sup>kt</sup> <sup>ku</sup> <sup>kv</sup> <sup>kw</sup> <sup>kx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>jy</sup> <sup>jz</sup> <sup>ka</sup> <sup>kb</sup> <sup>kc</sup> <sup>kd</sup> <sup>ke</sup> <sup>kf</sup> <sup>kg</sup> <sup>kh</sup> <sup>ki</sup> <sup>kj</sup> <sup>kl</sup> <sup>km</sup> <sup>kn</sup> <sup>ko</sup> <sup>kp</sup> <sup>kq</sup> <sup>kr</sup> <sup>ks</sup> <sup>kt</sup> <sup>ku</sup> <sup>kv</sup> <sup>kw</sup> <sup>kx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>jy</sup> <sup>jz</sup> <sup>ka</sup> <sup>kb</sup> <sup>kc</sup> <sup>kd</sup> <sup>ke</sup> <sup>kf</sup> <sup>kg</sup> <sup>kh</sup> <sup>ki</sup> <sup>kj</sup> <sup>kl</sup> <sup>km</sup> <sup>kn</sup> <sup>ko</sup> <sup>kp</sup> <sup>kq</sup> <sup>kr</sup> <sup>ks</sup> <sup>kt</sup> <sup>ku</sup> <sup>kv</sup> <sup>kw</sup> <sup>kx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup>

ἐλάβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. ABD

h ver. 28.

<sup>31</sup> καὶ ὅτε ἐνέπαιξαν αὐτῷ, <sup>h</sup> ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ <sup>i</sup> ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ <sup>j</sup> ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. <sup>32</sup> Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον

i Luke xv. 22.

Jer. x. 9.

j = ch. xxvi.

57. abs. Acts

xii. 19.

k || Mark and

ch. v. 41

only +.

l ch. xvi. 24.

Num. xi. 12.

Lam. iii. 27.

m Psa. lxxviii.

n 21

and Luke

S. 17. Acts

ii. 15.

Psa. xxi. 18.

Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον <sup>k</sup> ἠγγάρευσαν ἵνα

<sup>l</sup> ἄρῃ τὸν σταυρὸν αὐτοῦ.

<sup>33</sup> Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθὰ, <sup>†</sup> ὃ

ἔστι λεγόμενος Κρανίου τόπος, <sup>m</sup> <sup>4</sup> ἔδωκαν αὐτῷ πιεῖν

\* ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ

\* ἤθελε πιεῖν. <sup>35</sup> Σταυρώσαντες δὲ αὐτὸν, <sup>n</sup> διμερίσαντο

—33. aft. Γολγ. rec. ὅς, with many mss., but txt A B D G H K L 26 al. *abov* Ath.—  
λεγόμενος om. D *abc*. τόπος λεγ. B L Ath.—34. for ὄξος, οἶνον B D K L *abv* Copt.  
Sahid. Æth. Arm. Ath. Hil. txt A c.—ἠθέλησε B D L Chrys. txt A.—35. βαλόντες

with many small and sharp spines; soft, round, and pliant branches; leaves much resembling ivy, of a very deep green, as if in designed mockery of a victor's wreath.' Travels, 288. 1766. (cited by F. M.)—**κάλ.**—for a *sceptre*.—**ὁ βασ.**, nominative with art. for vocative, a Hebraism, see *reli.*—Here follows the *exhibition of Jesus* by Pilate, and his last attempt to release Him, John xix. 4—16.

**31—34.]** Mark xv. 20—23. Luke xxiii. 26—33. John xix. 16, 17. The four accounts are still essentially and remarkably distinct. Matthew's and Mark's are *from the same source*, but varied in expression, and in detail; Luke's and John's stand *each alone*; Luke's being the fullest, and giving us the deeply interesting address to the daughters of Jerusalem.—**31.]** Peculiar to Matt. and Mark.—**ἀπήγ.**—**ἐξάγουσιν** Mark. Executions usually took place *without* the camp, see Num. xv. 35, or city, 1 Kings xxi. 13. Acts vii. 58. Heb. xiii. 11—13. Grotius brings examples to show that the same was the custom of the Romans.—**32.]** Previously Jesus had borne His own cross: John, ver. 17. So Plutarch, de sera numinis vindicta, *ἐκαστος τῶν κακούργων ἐκφέρει τὸν αὐτοῦ σταυρὸν*, c. ix.—We have no data to ascertain any further particulars about this Simon of Cyrene. The only assumption which we are perhaps justified in making, is that he was afterwards known in the Church as a convert; see note on Mark, ver. 21. He was coming from the country, Luke, ver. 26. On **ἀγγαρεύω** see note at v. 41.—**33.]** Γολ. in Chaldee *ܩܠܬܐ*, in Hebrew *קלטה*, a skull:—the name is by Jerome, and generally, explained from its being the usual place of executions and abounding with skulls—not however *unburied*, which was

not allowed. This last consideration raises an objection to the explanation,—and as the name does not import *κρανίων τόπος*, but *κρανίου τ.* or simply *κρανίον* (Luke), many, among whom are Cyril of Jerusalem, Reland, Paulus, Lücke, De Wette, Meyer, &c., understand it as applying to the *shape* of the hill or rock. But neither does this seem satisfactory, as we have no analogy to guide us (Meyer's justification of the name from *κρανιον*, or *κρανίον*, a wood near Corinth, does not apply: for that is so called from *κράνον*, the *cornel tree*—De Wette), and no such hill or rock is known to have existed.—As regards the *situation*, I cannot help thinking that Williams ('The Holy City,' Lond. 1845), in the midst of much that is objectionable in the spirit of his book, has made a very strong case for the *commonly-received site* of Calvary and the sepulchre.—**34.]** It was customary to give a stupefying drink to criminals on their way to execution: of which the Lord would not partake, having by tasting it ascertained its purpose.—In Mark's account it is *ἐστυρνισμένος οἶνος*—and though *οἶνος* and *ὄξος* might mean the same, *ἐστυρνισμένος* and *μετὰ χολ.* cannot. We may observe here, (and if the remark be applied with caution and reverence, it is a most useful one,) how Matt. often adopts in his narrative the *very words of prophecy*, where one or more of the other Evangelists give the matter of fact detail; see above on ch. xxvi. 15, and compare with this verse Ps. lxi. 21.

**35—38.]** Mark xv. 24—28. Luke xxiii. 32—34. 33. John xix. 18—24. The four accounts are distinct from one another, and independent of any one source in common.—**35.]** *σταυρώσαντες*. The cross was an upright pale or beam, intersected



τὰ ἱμάτια αὐτοῦ, \*<sup>ο</sup> βάλλοντες κλῆρον †. <sup>36</sup> καὶ καθή-  
μενοι <sup>η</sup> ἐτήρουν αὐτὸν ἐκεῖ. <sup>37</sup> καὶ ἐπέθηκαν ἐπάνω τῆς  
κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην Οὗτός  
ἐστὶν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>38</sup> Τότε σταυ-  
ροῦνται σὺν αὐτῷ δύο λησταί, <sup>ς</sup> εἰς ἐκ δεξιῶν καὶ εἰς ἐξ  
ἐκωνόμων. <sup>39</sup> οἱ δὲ <sup>ε</sup> παραπορευόμενοι <sup>υ</sup> ἐβλασφήμουν  
αὐτὸν <sup>ν</sup> κινοῦντες τὰς κεφαλὰς αὐτῶν <sup>40</sup> καὶ λέγοντες Ὁ  
<sup>ω</sup> καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν,  
σῶσον σεαυτὸν, εἰ υἱὸς εἶ τοῦ θεοῦ, \* κατὰβηθι ἀπὸ τοῦ  
σταυροῦ. <sup>41</sup> ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς <sup>χ</sup> ἐμπαίζοντες μετὰ  
τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον <sup>42</sup> Ἄλλους ἔσω-  
σεν, ἑαυτὸν οὐ δύναται σῶσαι. [εἰ] βασιλεὺς Ἰσραὴλ

A D. txt B.—aft. κλῆρ. rec. ins. ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον, with *abc*, but om. A B D E F G H K L M S U V all. Syr. (in some MSS.) Copt. Sahid. Æth. Chrys. Hil. Aug.—40. bef. Ὁ κατ., ins. οὐδὰ D M *abc* Copt. Arm. Syr. Eus. Ambr. Jer.—εἰ υἱὸς θ. εἰ B.—bef. κατὰβ. ins. καὶ A D *abc* Syr. Cyr. txt B v.—41. δὲ καὶ om. A L a. δὲ om. K *uv* Syr. Copt. txt B D.—aft. πρεσβ. ins. καὶ Φαρι-  
σαίων E F K M S V 33 Syrr.—for πρεσβ., Φαρισαίων D *abc*.—42. εἰ om. B D L

by a transverse one at right angles, generally in the shape of a T. In this case, from the 'title' being placed *over the Head*, the upright beam probably projected above the horizontal one, as usually represented †. To this cross the criminal, being stripped of his clothes, was fixed by nails driven through the hands and (not always, nor perhaps generally, though certainly not seldom—see note at Luke xxiv. 40) through the feet, separate or united. The body was not *supported* by the nails, but by a piece of wood which passed between the legs—ἐφ' ᾧ ἐποχοῦνται οἱ σταυρούμενοι, Justin Mart. c. Tryph. p. 318. On the rest of the verse see notes on John.—The words omitted in the text are clearly interpolated from John, ver. 24, with just the phrase τὸ ῥηθὲν ὑπὸ (or ἀπὸ) τοῦ προφήτου assimilated to Matthew's usual form of citation.—36.] ἐτήρουν—this was usual, to prevent the friends taking crucified persons down. There were *four* soldiers, John, ver. 23; a centurion and three others.—37.] ἐπέθ.—is not to be taken as a plusq. perf.—Matthew finishes relating what the soldiers did, and then goes back to the course of the narrative. 'The soldiers' need not even be the nominative case to ἐπέθ. The 'title' appears to have been written by Pilate (see below) and sent to be affixed on the cross. It is not known whether the affixing of this title was customary. In Dio Cassius (cited incorrectly by Meyer) we read of such a

title being hung round the neck of a criminal on his way to execution. On the difference in the words of the inscription itself it is hardly worth while to comment, except to remark, that the advocates for the verbal and literal exactness of each gospel may here find an *undoubted* example of the absurdity of their view, which may serve to guide them in less plain and obvious cases. *A title was written, containing certain words; not four titles, all different, but one, differing probably from all of these four, but certainly from three of them.* Let us bear this in mind when the narratives of words spoken, or events, differ in a similar manner. Respecting the title, see further on John, vv. 20—22.—38.] These thieves were led out with Jesus, and crucified by the same soldiers—not, as Meyer says, by another band.

39—44.] Mark xv. 29—32. Luke xxiii. 35—37. 39—43. John xix. 25—27. Our narrative and that of Mark are from a common source. Luke's is wholly distinct. The whole of these indignities are omitted by John.—39.] οἱ παραπ. These words say nothing as to its being a *working-day*, or as to the situation of the spot. A matter of so much public interest would be sure to attract a crowd, among whom we find, ver. 41, the chief priests, scribes, and elders. These passers-by were the multitude going in and out of the city, some coming to see, others returning.—κιν. τ.

γ Ps. cxxiv. 1. 1 Pet. i. 13. 2 Pet. ii. 7. Rom. xi. 26. Ps. cxxxix. 1. Psa. xxi. 8. a Heb. x. 5. b 1 Mark and John. Gal. ii. 20. Rom. vi. 6. c 2 Kings xxiv. 15. d 1 Mark. Luke ix. 38. John. vi. 16. Isa. xxxvii. 18. Ezek. xi. 13. e Psa. xxi. 1. f ch. ix. 4. g || Mark. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. xiii. 5. Wisd. x. 13.

ἐστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ἈΒΔ  
αὐτῷ. <sup>43</sup> ὑπέποιθεν ἐπὶ τὸν θεόν. <sup>2</sup> ῥυσάσθω νῦν αὐτὸν,  
εἰ <sup>a</sup> θέλει αὐτόν. εἶπε γὰρ ὅτι θεοῦ εἰμι υἱός. <sup>44</sup> τὸ δ'  
αὐτὸ καὶ οἱ λησταὶ οἱ <sup>b</sup> συσταυρωθέντες \* αὐτῷ ὠνείδιζον  
† αὐτόν. <sup>45</sup> ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν  
τὴν γῆν <sup>c</sup> ἕως ὥρας ἐννάτης. <sup>46</sup> περὶ δὲ τὴν ἐννάτην  
ὥραν <sup>d</sup> ἀνέβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων Ἰηλὶ  
ἡλὶ λαμὰ σαβαχθανὶ; τοῦτ' ἐστι Ὁ ἐξ ἐμοῦ θεὸς μου ἰνατί  
με <sup>e</sup> ἐγκατέλιπες; <sup>47</sup> τινὲς δὲ τῶν ἐκεῖ \* ἐστώτων ἀκού- ABCD  
σάβαχθανι Α Β. ζαφθανι Δ. σαφθανι Δ<sup>2</sup>. ἐγκατέλιπες Κ Μ. — 47. ἐστηκότων

κεφ.: see Ps. xxii. 8. The first reproach refers to ch. xxvi. 61; the second to the same, ver. 64.—42.] Luke gives, more exactly, the second reproach in this verse as *proceeding from the soldiers*. — 43.] See Ps. xxii. 7, 8. This is not according to the LXX, which has ἡλπισεν ἐπὶ κύριον ῥυσάσθω αὐτόν, σωσάτω αὐτόν, ὅτι θέλει αὐτόν. This is omitted by Mark and Luke. — 44.] Neither Matt. nor Mark are aware of the more particular account given by Luke, vv. 39—44, where see notes. For the other incident which happened at this time, see John, vv. 25—27 and notes.

45—50.] Mark xv. 33—37. Luke xxiii. 44—46. John xix. 23—30. The three accounts are here and there very closely allied; Matthew and Mark almost verbally. Luke only, however, contains the *words which the Lord uttered* before He expired, — omits the incident which takes up our vv. 46—49, and inserts *here* the rending of the veil. John is *entirely distinct*. — 45.] According to Mark, ver. 25, it was the *third hour* when they crucified Him. If so, He had been on the cross three hours, which *in April* would answer to about the same space of time in our day—i.e. from 9—12 A.M. On the difficulty presented by John's declaration ch. xix. 14, see notes there.—σκότος—this was *no eclipse of the sun*, for it was *full moon* at the time—nor any partial obscuration of the sun such as sometimes takes place before an earthquake—for it is clear that *no earthquake in the ordinary sense of the word* is there intended. Those whose belief leads them to reflect WHO it was then suffering, will have no difficulty in accounting for these signs of sympathy in Nature, nor in seeing

their applicability. The consent, in the same words, of all three Evangelists, must silence all question as to the universal belief of this darkness as a *fact*; and the early Fathers (Tertull. Apol. c. 21. Origen c. Cels. 2. 33. Euseb. in Chironicon) appeal to profane testimony for its truth. The omission of it in John's Gospel is of no more weight than the numerous other instances of such omission. See Amos viii. 9, 10.—ἐπὶ πᾶσαν τὴν γῆν—whether these words are to be taken in all their strictness is doubtful. Of course, the *whole globe* cannot be meant—as it would be night *naturally* over *half* of it. The question is, are we to understand *that part of it over which there was day*? I believe we are; but see no strong objection to any limitation, provided *the fact itself*, as happening at Jerusalem, is *distinctly recognized*. This last is *matter of testimony*, and the three Evv. are *pledged to its truth*: the *present words* cannot stand on the same ground, not being *matter of testimony* properly so called.—46.] See Ps. xxii. 1. The words are Chaldee, and not Hebrew. The Lord spoke them in the ordinary dialect, although He was well acquainted with the sacred text itself. The weightiest question is, *In what sense did He use them*? His inner consciousness of union with God must have been complete and indestructible—but, like His higher and holy will, liable to be obscured by human weakness and pain, which at this time was at its very highest. We must however take care not to ascribe *all* His suffering to *bodily pain*, however cruel: His *soul* was in *immediate contact with and prospect of death*—the wages of *sin*, which He had *taken on Him*, but

σαντες ἔλεγον ὅτι Ἡλίαν <sup>h</sup> φωνεῖ οὗτος. <sup>48</sup> καὶ εὐθέως <sup>h ch. xx. 32.</sup>  
 δραμῶν <sup>i</sup> εἰς ἕξ αὐτῶν καὶ λαβῶν <sup>j</sup> σπόγγον πλήσας <sup>k</sup> τε <sup>j</sup> <sup>i Gen. iii. 22.</sup>  
<sup>l</sup> ὄξους καὶ <sup>m</sup> περιθίεις <sup>n</sup> καλὰ μίμ <sup>o</sup> ἐπότιζεν αὐτόν. <sup>49</sup> οἱ δὲ <sup>k ch. xxviii. 12</sup>  
 λοιποὶ ἔλεγον Ἄφες ἰδωμεν εἰ ἔρχεται Ἰλίας σώσων <sup>only in Matt.</sup>  
 αὐτόν\*. <sup>50</sup> ὁ δὲ Ἰησοῦς πάλιν <sup>p</sup> κραάzas φωνῇ μεγάλῃ <sup>1 ver. 34 and 1</sup>  
<sup>q</sup> ἀφῆκε τὸ πνεῦμα. <sup>51</sup> καὶ ἰδοὺ τὸ <sup>r</sup> καταπέτασμα τοῦ <sup>only. Num.</sup>  
 ναοῦ <sup>s</sup> ἐσχίσθη εἰς δύο <sup>t</sup> ἀπὸ ἄνωθεν ἕως κάτω, καὶ ἡ γῆ <sup>vi. 3.</sup>

q Gen. xxxv. 18. see Gen. xlv. 2.  
 s Isa. xlviii. 21. Zech. xiv. 4.

r || Mark and Luke, Heb. vi. 19 al. Ex. xxvi. 35, &c.  
 t Ezek. i. 27.

B C L. txt A D. — 49. aft. Ἡλ., καὶ σώσει D abc.—aft. αὐτὸν ins. ἄλλος δὲ λαβῶν  
 λόγχην, ἐνύξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα B C L Æth. Chrys.,  
 but om. all other MSS. vers. and Fathers (see John xix. 34). — 50. πάλιν om. F L Orig.  
 Cyr. Chrys. — 51. aft. δύο ins. μέρη D.—for ναοῦ, ἱεροῦ K. — 54. γινόμενα D abc.

never committed—and the conflict at Gethsemane was renewed. 'He Himself,' as the Berleberg *Bible remarks* (Stier, vi. 548) 'becomes the Expositor of the darkness, and shows what it imports.' In the words however, 'My God'—there speaks the same union with the Divine Will, and abiding in the Everlasting Covenant purpose, as in those, 'Not my will, but Thine.'—These are the only words on the Cross related by Matt. and Mark—and they are related by none besides.—The form θεὲ is very seldom used,—only in Judg. xvi. 23. Ezr. ix. 6. The LXX here has the usual vocative ὁ θεός; as also Mark.—47.] This was not said by the *Roman soldiers*, who could know nothing of Elias; nor was it a *misunderstanding* of the Jewish spectators, who must have well understood the import of ἡλί: nor again was it said in any apprehension, from the supernatural darkness, that Elias *might really come* (Olsh.); but it was replied in *intended mockery*, as οὗτος clearly indicates.—This is one of the cases where, in advocating of a Hebrew Gospel of Matthew, we are obliged to suppose that the Greek translator has *retained the original words*, in order to make the reason of the reply clear.—48.] This was on account of the words 'I thirst' uttered by the Lord; see John, ver. 28. Mark's account is somewhat different; there the same person gives the vinegar and utters the scoff which follows. This is quite intelligible—contempt mingled with pity would doubtless find a type among the by-standers. There is no need for assuming that the *soldiers offering vinegar* in Luke, ver. 37, is the same incident as this. Since then the bodily state of the Redeemer had greatly changed; and what was then offered in mockery might well be now asked for in the agony of death, and received when presented, as in our text. I would not however absolutely deny that

Luke may be giving a less accurate detail; and may represent this incident by his ver. 37. The ὄξος is the *posca*, sour wine, or vinegar and water, the ordinary drink of the Roman soldiers. On the other particulars, see notes on John.—49.] If we take our account as the accurate one, the rest—in mockery—call upon this person to desist, and wait for Elias to come to save Him: if that of Mark, the giver of the drink calls upon the rest (also in mockery) to let this suffice, and wait, &c. The former seems more probable.—I cannot so confidently pronounce the addition found here in B C L, &c., to be an interpolation from John, as De Wette and others have done. For if so, a considerable difficulty would be created,—as we should here have the piercing with the spear occurring *before*, and indeed *occasioning*, the death of Jesus. This is certainly very improbable; but we can hardly imagine an interpolator committing such a blunder, if it be one. The history of the addition must remain obscure, in our entire ignorance of the early history of the text.—50.] It has been doubted whether the τετέλεσται of John (ver. 30) and πάτερ, εἰς χ. σου παραθήσομαι τ. πν. μου of Luke (ver. 46) are to be *identified with this crying out*, or to be taken as *distinct from it*. But a nearer examination of the case will set the doubt at rest. The παρέδωκε of John *implies the speech in Luke*; which accordingly was that uttered in this φωνῇ μεγάλῃ. The τετέλεσται was said before; see notes on John.

51.—56.] Mark xv. 33—41. Luke xxiii. 47—49. The three narratives are essentially distinct. That of Luke is more general—giving only the *sense* of the centurion's words—twice using the indefinite πάντες—and not specifying the women. The whole is omitted by John.—51.] This was the *inner veil*, screening off the Holy of



u Joel iii. 16.

v Isa. xxvi. 19.

ch. viii. 28.

w Acts vii. 60.

xiii. 36.

1 Cor. vii. 39.

xi. 30 al. Isa.

xiv. 8.

x here only.

Ps cxxxviii. 1.

γ Isa. lii. 1. ch. iv. 5.

ἡ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν, <sup>52</sup> καὶ τὰ ἑμνημεῖα ABCD ἀνέρχθησαν, καὶ πολλὰ σώματα τῶν <sup>w</sup> κεκοιμημένων ἁγίων ἠγέρθη <sup>53</sup> καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν <sup>x</sup> ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν <sup>y</sup> ἁγίαν πόλιν καὶ

Holies from the holy place, Exod. xxvi. 33. Heb. ix. 2, 3. This circumstance has given rise to much incredulous comment, and that *even* from men like Schleiermacher. A *right* and deep view of the O. T. symbolism is required to furnish the key to it; and for this we look in vain among those who *set aside that symbolism entirely*.—That was now accomplished, which was the One and Great Antitype of all those sacrifices offered in the holy place *to gain*, as on the great day of atonement (for that day may be taken as the representation of their intent), *entrance into the holiest place*,—the *typical presence of God*. What those sacrifices (ceremonially) procured for the Jews (the type of God's universal Church) through their High-priest, was now (really) procured for all men by the sacrifice of Him, who was at once the victim and the High-priest. When Schleiermacher and De Wette assert that no use is made of this event in the Epistle to the Hebrews, they surely cannot have remembered, or not have deeply considered Heb. x. 19—21. Besides, suppose it *had* been referred to plainly and by name—what would then have been said? Clearly, that *this mention was a later insertion, to justify that reference*. And almost this latter, Strauss, *recognizing the allusion in Heb.*, actually does. Schleiermacher also asks, *how could the event be known*, seeing none but priests could have witnessed it, and they would not be likely to betray it? To say nothing of the *almost certain spread of the rumour*, has he forgotten that (Acts vi. 7) “*a great company of the priests were obedient unto the faith*?” Neander, who gives this last consideration its weight (but only as a possibility, that *some* priests may have become converts, and apparently without reference to the above fact), has an unworthy and shuffling note (L. J. p. 757), ending by quoting two testimonies, one apocryphal, the other rabbinical, from which he concludes that “*some matter of fact lies at the foundation of this* (according to him) *mythical adjunct*!”—*ἡ γῆ ἐσεισθη*—not an ordinary earthquake, but connected with the two next clauses, and finding in them its explanation and justification.—*αἱ πέτραι ἐσχίσθησαν*. It would not be right altogether to reject the testimonies of travellers to the fact of extraordinary rents and fissures in the rocks near the spot. Of

course those who know no other proof of the historical truth of the event, will not be likely to take this as one; but to us, who are firmly convinced of it, every such trace, provided it be soberly and honestly ascertained, is full of interest.—52. *καὶ τὰ μν. . . .* to end of ver. 53.] The first clause, as following on an earthquake which splits the rocks, is by the modern commentators received as genuine, and thrown into the same probability as the earthquake itself: but the following ones meet with no mercy at their hands. ‘*Ἐν μυθισθι ἀποφρυσίσθη ἡ ἡσας*’ is Meyer’s description of them—and as he cannot find any *critical ground* for this, the *Greek Editor of Matthew* has the blame of *having added them*!! I believe on the contrary that these latter clauses contain *the occasion of the former ones*. The whole transaction was *supernatural and symbolic*: no other interpretation of it will satisfy even ordinary common sense. Was the earthquake a *mere coincidence*? This not even those assert, who deny all symbolism in the matter. Was it a *mere sign of Divine wrath* at what was done—a *mere prodigy*, like those at the death of Cæsar? Surely no Christian believer can think this. Then *what was it*? What, but the *opening of the tombs*—the symbolic declaration ‘*mors janua vite*,’—that the *Death* which had happened had broken the bands of death for ever? These following clauses (which have no mythical nor apocryphal character—*ἐνεφανίσθησαν πολλοῖς*, and no more, is not the way of any but authentic history: see the Gospel of Nicodemus, ch. xvii. ff. in Jones’s Canon of the N. T., vol. ii. p. 255) require only this explanation to be fully understood. The graves were opened *at the moment of the death* of the Lord; but inasmuch as He is the first-fruits from the dead—the Resurrection and the Life—the bodies of the Saints in them *did not arise till He rose*, and having appeared to many after His resurrection,—possibly during the forty days,—went up with Him into His glory. Moses and Elias, who were before in glory, were not *from the dead*, properly speaking: see note on ch. xvii. 1.—The explanation (Fritzsche) of *τὴν ἔγερσιν αὐτοῦ* as ‘*after He had raised them*,’ is simply ridiculous. The words belong to the *whole sentence*, not merely to *εἰσῆλθον*.—*ἠγέρθη*

<sup>z</sup> ἐνεφανίσθησαν πολλοῖς. <sup>51</sup> ὁ δὲ ἐκατόνταρχος καὶ οἱ <sup>z</sup> John xiv. 21,  
μετ' αὐτοῦ <sup>a</sup> τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν <sup>22. Heb. ix.</sup>  
καὶ τὰ γενόμενα, <sup>b</sup> ἐφοβήθησαν σφόδρα, λέγοντες Ἀληθῶς <sup>xxxiii. 13.</sup>  
θεοῦ <sup>c</sup> υἱὸς ἦν οὗτος. <sup>55</sup> Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ <sup>a ver. 36.</sup>  
<sup>d</sup> ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ <sup>b ch. x vii. 6.</sup>  
<sup>e</sup> ἀπὸ τῆς Γαλιλαίας, <sup>f</sup> διακονοῦσαι αὐτῷ. <sup>56</sup> ἐν αἷς ἦν <sup>c = ch. xiv. 33.</sup>  
Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ  
Ἰωσὴ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου. <sup>57</sup> <sup>f</sup> ὀφίας <sup>f Judith xiii. 1.</sup>  
δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας <sup>g trans. ch.</sup>  
τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς <sup>g</sup> ἐμαθήτευσεν τῷ Ἰησοῦ. <sup>xxviii. 19.</sup>  
<sup>58</sup> οὗτος προσελθὼν τῷ Πιλάτῳ <sup>h</sup> ῥήτισατο τὸ σῶμα τοῦ <sup>ch. xlii. 52.</sup>  
<sup>Acts xiv. 21†.</sup>  
<sup>h ver. 20.</sup>

txt B C A. — υἱὸς θ. B D b Syr. Aug. txt A C. — 55. ἐκεῖ om. D.—bef. γυν. ins. καὶ  
D F K L.—ἀπὸ (1st) om. A K. — 56. Ἰωσήφ D\* L bedv Copt. Æth. — 57. ἐμαθήτευσεν  
C D Syr. txt A B. — 58. τὸ σῶμα (2nd) om. B L al. ins. A C D abev. — 59. παρτα-

is the *result*—not the *immediate accompaniment*, of the opening of the tombs. It is to prevent this being supposed, that the qualification μετ. τ. ξ. αὐ. is added. — 54.] τὸν σεισμόν καὶ τὰ γεν. = ὅτι οὕτω κράζας ἐξέπνευσεν Mark. Does the latter of these look as if compiled from the former? The circumstances of our vv. 51—53, except the rending of the veil, are *unknown* to Mark, of the minute accuracy of whose account I have no doubt. *His* report is that of *one man*—and that man, more than probably, a *convert*. Matthew's is of *many*, and represents their general impression. Luke's is also *general*.—τὸ γενόμενον points to the crying out, as in Mark:—but see notes there. — θεοῦ υἱὸς ἦν—which the Centurion had heard that *He gave Himself out for*, John xix. 7. It cannot be doubtful, I think, that he used these words in the *Jewish sense*—and with some idea of that which they implied. When Meyer says that he must have used them in a heathen sense, meaning a *hero* or *demigod*, we must first be shown that θεοῦ υἱὸς was *ever so used*. I believe Luke's to be a different report: see notes there. — 55, 56.] ἡκολ., the historic aorist in a relative clause,—not *for the pluperfect*;—see Acts i. 2. John xi. 30 al. fr.: and Winer, § 41, 5, end. — ἡ Μαγδ., from Magdala: see ch. xv. 39. She is not to be confounded with Mary who anointed the Lord, John xii. 1, nor with the woman who did the same, Luke vii. 36: see Luke viii. 2. — Μαρ. ἡ τ. Ἰακ.] the wife of Alphæus or Clopas, John xix. 25: see note on ch. xiii. 55. — Ἰακ., Mark adds τοῦ μικροῦ, to distinguish him from the son of Zebedee. — μήτ. τ. υἱ. Ζ.] = Σαλώμη, Mark. Both omit Mary the mother of Jesus:—but we must remember, that if we are to take the group as described at

this moment, *she was not present*, having been, as I believe (see note on John, ver. 26), led away by the beloved Apostle immediately on the speaking of the words, 'Behold thy mother.' And if this view be objected to, yet she could not be named here, nor in Mark, except separately from these three—for she could not have been one of the διακονοῦσαι αὐτῷ.—There must have been also *another group*, of His disciples, within sight;—e.g. Thomas, who said, 'Except I see in His hands the print of the nails,' &c.—and generally those to whom He afterwards showed His hands and feet as a proof of His identity.

57—61.] Mark xv. 43—47. Luke xxiii. 50—56. John xix. 38—42. The four accounts, agreeing in substance, are remarkably distinct and independent, as will appear by a close comparison of them.—57.] *Before sunset*, at which time the sabbath, and that an high day, *begun*: see Deut. xxi. 23. The *Roman custom* was for the bodies to remain on the crosses till devoured by birds of prey. 'Non pascas in cruce corvos.' Hor. Epist. i. 16, 48. On the other hand Josephus, B. J. iv. 5, 2, says, Ἰουδαῖον περὶ τὰς ταφὰς πρόνοιαν ποιουμένων ὥστε καὶ τοὺς ἐκ καταδίκης . . . ἀνασταυρωμένους πρὸ δύντος ἡλίου κατελεῖν καὶ θάπτειν.—ἦλθεν] probably *to the Prætorium*. Meyer supposes, *to the place of execution*; which is also possible, and seems supported by the ἦλθεν οὖν καὶ ἦρε John, ver. 38, and ἦλθε δὲ καὶ . . . ver. 39, which certainly was *to Golgotha*.—πλούσιος—he was also a *counsellor*, i.e. one of the Sanhedrim: see Mark, ver. 43. Luke, ver. 51.—Ἀριμαθαίας] Opinions are divided as to whether this was Rama in Benjamin (see ch. ii. 18), or Rama (Ramathaim) in Ephraim, the birth-place of

i [ Luke and John xx. 7 only t. ]  
 i Prov. xxxi. 24.  
 k ver. 52.  
 l Isa. xxii. 16, li. 1. [ Mark only.  
 m [ Mark only. ]  
 n ver. 24. = ch. xxi. 2. Gen. xxiii. 19.  
 m Gen. xxi. 34. o = [ only t. ]  
 p ch. xxii. 24.  
 q 2 Cor. vi. 8.  
 1 Tim. iv. 1.  
 2 John 7.  
 Jers. xlii. 32.  
 r pres. John xxi. 23.  
 Gal. iii. 8.  
 2 Pet. iii. 11.  
 s ver. 65, 66.  
 Acts xvi. 24 only t. Isa. xli. 10.  
 Wisd. xiii. 15.  
 t ver. 45.  
 u Sir. xlii. 9, 10, 11.  
 v Tobit i. 18, 19.

Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα. ABCD  
 59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἱνετέθλιξεν αὐτὸ ἰσινδόνι  
 καθαρῶ <sup>60</sup> καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ <sup>k</sup> μνημείῳ  
 ὃ <sup>1</sup> ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ <sup>m</sup> προσκυλίσας λίθον  
 μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν. <sup>61</sup> ἦν δὲ ἐκεῖ Μαρία  
 ἡ Μαгдаληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἡ ἀπέναντι  
 τοῦ τάφου. <sup>62</sup> Τῇ δὲ <sup>nn</sup> ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν  
 ὁ παρασκευὴν, <sup>p</sup> συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι  
 πρὸς Πιλάτον <sup>63</sup> λέγοντες Κύριε ἱμνήσθημεν ὅτι ἐκῆνος  
 ὁ <sup>q</sup> πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας ἔγειρομαι.  
 64 κέλευσον οὖν <sup>s</sup> ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης  
 ἡμέρας, ἡ μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ <sup>t</sup> κλέψωσιν  
 αὐτὸν καὶ εἰπωσι τῷ λαῷ Ἡγέροθη ἀπὸ τῶν νεκρῶν, καὶ

λαβὼν D.—bef. σινδ. ins. ἐν D abc.—ἐπὶ τῇ θύρᾳ A. —61. ἡ bef. ἄλλη om. A D\*.—  
 κατέναντι D.—64. τῆς bef. τρίτ. om. D L al.—rec. bef. κλέψ. ins. νεκτὸς, but txt

Samuel. The form of the name is more like the latter: see note on Luke.—58.] The repetition of τὸ σῶμα is remarkable, and indicates a common origin, in this verse, with Mark, who repeats it on account of the expression of Pilate's surprise, and the change of subject between.—59.] John (ver. 39) mentions the arrival of Nicodemus with an hundred pound weight of myrrh and aloes, in which also the Body was wrapped. The three know nothing of this—nor Matthew and John of the subsequent design of the women to embalm It. What wonder if, at such a time, one party of disciples should not have been aware of the doings of another? It is possible that the women, who certainly *knew what had been done* with the Body (see ver. 61), may have intended to bestow on It more elaborate care, as whatever was done this night was *hurried*,—see John, vv. 41, 42.—60.] Matt. alone relates that it was Joseph's *own* tomb. John, that it was *in a garden*, and *in the place where He was crucified*. All except Mark notice the *newness* of the tomb. John does not mention, and apparently is not aware, that it belonged to Joseph—yet the expression ἐν ᾧ οὐδέπω οὐδεὶς ἐτίθη looks as if he knew more than he has thought it necessary to state. His reason for the Body being laid there is, that *it was near*, and the Preparation rendered haste necessary. But then we may well ask, How should the body of an executed person be laid in a new tomb, without the consent of the owner being first obtained? And who so likely to provide a tomb, as he whose pious care for the Body was so eminent?—All that we can determine respect-

ing the sepulchre from the data here furnished is, (1) That it was not a *natural* cave, but an *artificial excavation* in the rock. (2) That it was not cut *downwards* after the manner of a grave with us, but *horizontally, or nearly so*, into the face of the rock—this I conceive to be implied in προσκυλίσας λίθ. τῇ θύρᾳ τοῦ μν. (3) That it was *in the spot* where the crucifixion took place.—61.] Luke mentions more generally the *women who came with Him from Galilee*; and specifies that they prepared spices and ointments, and rested the sabbath-day, according to the commandment.

62—66.] Peculiar to Matthew.—62. τῇ ἑπ.] not on that night, but on the next day.—A difficulty has been found in its being called the day μετὰ τὴν παρασκευὴν, considering that it was *itself the sabbath*, and the *greatest sabbath in the year*. But I believe the expression to be carefully and purposely used. The chief-priests, &c. did not go to Pilate on the sabbath,—but in the evening, after the termination of the sabbath. Had the Evangelist said ἥτις ἐστὶ τὸ σάββατον, the incongruity would at once appear of such an application being made on the sabbath—and he therefore designates the day as the first after that, which, as the day of the Lord's death, the παρασκευή, was uppermost in his mind. The only really strange circumstance is, that he has not so called it before, but now for the first time.—The narrative following has been much impugned, and its historical accuracy very generally given up by even the best of the German commentators (Olshausen, Meyer; also De Wette, Hase, and others).



ἔσται ἡ ἐσχάτη <sup>w</sup> πλάνη <sup>x</sup> χειρὼν τῆς πρώτης. <sup>65</sup> ἔφη [δὲ]  
 αὐτοῖς ὁ Πιλάτος Ἐχετε <sup>y</sup> κουστωδῖαν· ὑπάγετε ἀσφαλί-  
 σασθε ὡς οἴδατε. <sup>66</sup> οἱ δὲ πορευθέντες ἡσφαλίσαντο τὸν  
 τάφον <sup>z</sup> σφραγίσαντες τὸν λίθον <sup>zz</sup> μετὰ τῆς κουστωδίας.

XXVIII. <sup>1</sup> Ὁψὲ δὲ <sup>a</sup> σαββάτων, τῇ <sup>b</sup> ἐπιφωσκούσῃ  
 εἰς <sup>c</sup> μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ  
 ἀρ. Luke iv. 16. Acts xiii. 14. xvi. 13. ch. xii. 1, &c. Ex. xxxi. 14, &c. b Luke xxiii. 54 only†.  
 δαφωσκ. Herod. iii. 86. c Ezek. xxxii. 1. Ezr. iii. 6. Gen. i. 5. Acts xx. 7. 1 Cor. xvi. 2. <sup>zz</sup> = Luke xvii.  
 15. Acts v.  
 26. xiii. 17. <sup>z</sup> Rev. xx. 3.  
 2 Cor. i. 22.  
 2 Kings xxii.  
 4.  
 only†.

A B C D E H K L V 18 *abcv* Copt. Syr. Chrys. — 65. δὲ om. B F H K L 17 all. *abcv*  
 Syr. Copt. Arm. ins. A C D.—for *κουστωδῖαν*, φύλακας D *abcd*. txt A B C. — 66. for  
 τῆς κουστ., τῶν φυλάκων D *abcd* Aug.

The chief difficulties found in it seem to be: (1) How should the chief-priests, &c. *know of His having said*, 'in three days I will rise again,' when the saying was hid even from His own disciples? The answer to this is easy. The meaning of the saying may have been, and was, hid from the disciples; but the fact of its having been said could be no secret. Not to lay any stress on John ii. 19, we have the direct prophecy of Matt. xii. 40—and besides this, there would be a rumour current, through the intercourse of the Apostles with others, that He had been in the habit of so saying. As to the *understanding* of the words, we must remember that *hatred is keener sighted than love*;—that the raising of *Lazarus* would show, *what sort of a thing rising from the dead was to be*;—and that the fulfilment of the Lord's announcement of His crucifixion would naturally lead them to look further, to what He had more announced. (2) How should the women, who were solicitous about the removal of the stone, not have been still more so about its being sealed, and a guard set? The answer to this has been given above—they were not aware of the circumstance, because the guard was not set till the evening before. There would be no need of the application before the approach of the third day—it is only made for a watch ἕως τῆς τρίτης ἡμέρας, ver. 64—and it is not probable that the circumstance would transpire that night—certainly it seems not to have done so. (3) That Gamaliel was of the council, and if such a thing as this, and its sequel ch. xviii. 11—15, had really happened, he need not have expressed himself doubtfully, Acts v. 39, but would have been certain that this was from God.—But, first, it does not necessarily follow that every member of the Sanhedrim was present and applied to Pilate, or even had they done so, that all bore a part in the act of ch. xxviii. 12. One who, like Joseph, had not consented to their deed before,—and we may safely say that there were others such,—would

naturally withdraw himself from further proceedings against the person of Jesus. Besides, I am not by any means sure that Gamaliel *does express himself doubtfully* in Acts v. 39. I can well suppose him convinced by what had happened, and implying, but in cautious words, this strong conviction. (4) Had this been so, the three other Evangelists would not have passed over so important a testimony to the Resurrection. But surely we cannot argue in this way—for thus every important fact narrated by one Evangelist alone must be rejected—e.g. (which stands in much the same relation) the satisfaction of Thomas—and other such narrations. *Till we know much more about the circumstances under which, and the scope with which, each Gospel was compiled, all à priori arguments of this kind are good for nothing.*—65.] Ἐχετε—more naturally, indicative, 'Ye have.' But then the question arises, *What guard* had they? and if they had, why go to Pilate? Perhaps we must understand some detachment placed at their disposal during the feast—but there does not seem to be any record of such a practice. That the guards were under the Sanhedrim is plain from ch. xxviii. 11, where they make their report (ut mos militiae, factum esse quod imperasset, Tacitus, Ann. i. 6), not to Pilate, but to the chief-priests. To take ἔχετε as imperative (De Wette, Meyer) is very harsh; it should rather be λάβετε.—ὡς οἴδατε—'as you know how?' 'in the best manner you can.' There is no irony in the words, as has been supposed.—μετὰ belongs to ἡσφαλ., and implies the means whereby, as in reff.—The sealing was by means of a cord or string passing across the stone at the mouth of the sepulchre, and fastened at either end to the rock by scaling-clay.

—[CHAP. XXVIII. 1—10.] Mark xvi. 1—8. Luke xxiv. 1—12. John xx. 1—10. The independence and distinctness of the four narratives in this part has never been questioned, and indeed herein lie its prin-

d Job xlii. 1. <sup>e</sup> Ezek. <sup>f</sup> Mk. & Luke. <sup>g</sup> Gen. xxix. 10. <sup>h</sup> ch. xxi. 7 al. <sup>i</sup> here only. <sup>j</sup> Gen. v. 3. <sup>k</sup> Dan. i. 13. <sup>l</sup> Dan. x. 6. <sup>m</sup> ch. xxiv. 27. <sup>n</sup> ch. iii. 4 al. <sup>o</sup> Job xxviii. 5. <sup>p</sup> ch. xlii. 43. <sup>q</sup> Ezek. xxxi. 10. <sup>r</sup> ch. xxvii. 51. <sup>s</sup> Ps. cxlii. 3. <sup>t</sup> p = ch. xi. 25.

ἄλλη Μαρία <sup>d</sup> θεωρῆσαι τὸν τάφον. <sup>2</sup> καὶ ἰδοὺ <sup>e</sup> σεισμός ABCD  
 ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ  
 \* προσελθὼν <sup>i</sup> ἀπεκύλισε τὸν λίθον [ἀπὸ τῆς θύρας] καὶ  
 ἐκάθητο <sup>g</sup> ἐπάνω αὐτοῦ. <sup>h</sup> ἦν δὲ ἡ <sup>l</sup> ἰδέα αὐτοῦ ὡς ἰαστραπὴ  
 καὶ τὸ <sup>k</sup> ἔνδυμα αὐτοῦ λευκὸν <sup>l</sup> ὡσεὶ χιών. <sup>4 m</sup> ἀπὸ δὲ τοῦ  
 φόβου αὐτοῦ <sup>n</sup> ἐσείσθησαν οἱ <sup>o</sup> τηροῦντες καὶ ἐγένοντο  
 ὡσεὶ <sup>o</sup> νεκροί. <sup>5 p</sup> ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς  
 γυναῖξιν· Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν

CHAP. XXVIII. 2. bef. προσελθ. ins. καὶ B C L aben Syr. Orig. Chrys. txt A D.—  
 ἀπὸ τῆς θ. om. B D aben Æth. ins. A C.—add τοῦ μνημείου E L al. Copt. Syr. Eus.  
 Chrys.—3. εἶδε A B C D E.—4. for ἐγένοντο, ἐγενήθησαν B C D. txt A.—6. ὁ

cipal difficulties. With regard to them, I refer to what I have said in the Prolegomena (I. 7. 5), that supposing us to be acquainted with every thing said and done, in its order and exactness, we should doubtless be able to reconcile or account for, the present forms of the narratives: but not having this key to the harmonizing of them, all attempts to do so in minute particulars must be full of arbitrary assumptions, and carry no certainty with them. And I may remark, that of all harmonies, those of the incidents of these chapters are to me the most unsatisfactory. Giving their compilers all credit for the best intentions, I confess they seem to me to *weaken* instead of strengthening the evidence, which now rests (speaking merely *objectively*) on the unexceptionable testimony of three independent compilers, and one, who besides was an eye-witness of much that happened. If we are to compare the four, and ask which is to be taken as most nearly reporting the *exact* words and incidents, on this there can I think be no doubt. On internal as well as external ground, that of John takes the *highest place*: but not, of course, to the exclusion of those parts of the narrative which he does not touch.—The *improbability* that the Evangelists had seen one another's accounts, becomes, in *this part* of their Gospels, an *impossibility*. Here and there we discern traces of a common narration as the ground of their reports, as e. g. Matt. vv. 5—8. Mark vv. 5—8, but even these are very few.—As I have abandoned all idea of harmonizing throughout, I will beg the student to compare carefully the notes on the other Gospels.—1.] ὥσπερ δὲ σαβ., not, 'at the end of the week.' The words σαββάτων and μίαν σαββ. are opposed, both being *days*. 'At the end of the Sabbath.' There is some little difficulty here, because the end of the sabbath (and of the week) was at *sunset the night before*. It is hardly to be supposed that

Matthew means the *evening* of the sabbath, though ἐπέφωσκε is used of the day beginning at sunset (Luke xxiii. 54, and note). It is best to interpret a doubtful expression in unison with the other testimonies, and to suppose that here both the *day* and the *breaking of the day* are taken in their *natural*, not their *Jewish* sense.—μίαν σαβ. is a Hebraism; the Rabbinical writings use שבת, יום, שבת, &c., affixing שבת to each, for Sunday, Monday, Tuesday, &c.—Map. ἡ Μ. κ. ἡ ἀλ. M.] In Mark, Salome also. John speaks of Mary Magdalene alone. See note there.—θεωρ. τ. τ.] It was to anoint the Body, for which purposes they had that morning bought ointments and spices, Mark.—In Mark it is *after the rising of the sun*; in John, *while yet dark*; in Luke, *at dim dawn*: the two last agree with our text.—2.] This must not be taken as pluperfect, which would be altogether inconsistent with the text.—καὶ ἰδοὺ—ἐγένετο must mean that the women were *witnesses of the earthquake*, and *that which happened*.—σεισμός was not *properly* an earthquake, but was the sudden opening of the tomb by the descending Angel, as the γὰρ shows. The rolling away was not done naturally, but by a shock, which = σεισμός.—It must not be supposed that the Resurrection of the Lord took place *at this time*, as sometimes imagined, and represented in paintings. It *had taken place before*.—ἡγέρθη, are the words of the Angel. It was not *for Him*, to whom (see John xx. 19. 26) the stone was *no hindrance*, but for the women and His disciples, that it was rolled away.—3.] ἡ ἰδέα, not his *form*, but his appearance; not in *shape*, (as some would explain it away), but in *brightness*.—4.] αὐτοῦ, objective, 'of him;' as John vii. 13. Heb. ii. 15.—5.] In Mark, a young man in a white robe was sitting in the tomb on the right hand: in Luke two men in shining garments (see Acts i. 10) appeared (ἐπέ-

ἑσταυρωμένον ζητεῖτε. <sup>6</sup> οὐκ ἔστιν ὧδε· ἡγέρθη γὰρ  
καθὼς εἶπε. <sup>7</sup> δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ <sup>qq</sup> κύριος. <sup>q</sup> ch. xi. 28 al.  
<sup>1</sup> καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι <sup>1d</sup>  
ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ <sup>1</sup> προάγει ὑμᾶς εἰς τὴν <sup>qq</sup> <sup>u</sup> 3 Kings ii. 34  
Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ εἶπον ὑμῖν. <sup>8</sup> καὶ <sup>in Matt.</sup>  
\* ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου <sup>s</sup> μετὰ φόβου καὶ <sup>s</sup> 1 Chron.  
χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. <sup>xxxix. 22.</sup>  
<sup>9</sup> [ὥς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ,]  
<sup>t</sup> καὶ ἰδοὺ ὁ Ἰησοῦς \* <sup>u</sup> ἀπήντησεν αὐταῖς λέγων Χαίρετε. <sup>t</sup> Gen. xxiv. 15.  
αἱ δὲ προσελθοῦσαι <sup>v</sup> ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ <sup>u</sup> 3 Kings ii. 34  
<sup>w</sup> προσεκύνησαν αὐτῷ. <sup>10</sup> τότε λέγει αὐταῖς ὁ Ἰησοῦς Μὴ <sup>w</sup> dat. ch. ii. 2,  
φοβεῖσθε· ὑπάγετε ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου ἵνα <sup>8 al.</sup>

κύριος om. B Copt. Æth. Arm. Chrys. — 7. ἀπὸ τῶν νεκ. om. D abv Arm. Aug. —  
ἰδοὺ om. D abc. — 8. ἀπελθοῦσαι B C L. txt A D. — 9. ὥς . . . αὐτοῦ om. B D abcv  
Syr. Copt. Arm. Orig. Chrys. Jer. Aug. ins. A C. — ὑπὸντησεν B C Orig. Cyr. txt A D.

στησαν) to them. John relates, that Mary Magdalene looked into the tomb and saw (but this must have been afterwards) two angels in white sitting one at the head, the other at the feet where the Body had lain. All attempts to *deny* the angelic appearances or *ascribe them to later tradition*, are dishonest and absurd. That related in John is as definite as either of the others, and he certainly had it from Mary Magdalene herself. — ὑμῖς is emphatic, addressed to the women. — 6.] καθὼς εἶπε is further expanded in Luke, vv. 6, 7. See ch. xvi. 21. xvii. 23. — ὁ κύριος (see *refl.*) is emphatic; — 'gloriosa appellatio,' Bengel. — 7.] This appearance in Galilee had been foretold before His death, see ch. xxvi. 32. It is to be observed that Matthew records *only this one* appearance to the Apostles, and in Galilee. It is hardly possible that this can be the *entire testimony* of Matthew himself: for it is not likely that he would have omitted those important appearances in Jerusalem when the apostles were assembled, John xx. 19, 26, or that one which was closed by the Ascension. Our account is evidently fragmentary, consisting perhaps of the actual testimony of Matthew *as far as it goes*, — but not to be for a moment taken as *complete* (see below on ver. 20). — The προάγει here is not to be understood as implying the *journeying* on the part of the Lord Himself. It is cited from His own words, ch. xxvi. 32, and there, as here, merely implies that He would be there when they arrived. It has a reference to the collecting of the flock which had been scattered by the smiting of the Shepherd; see John x. 4. — ἐκεῖ αὐτὸν ὄψεσθε is determined, by *ἐκεῖ με ὄψονται* below, to be

*part of the message to the disciples*; not spoken to the women directly, but certainly indirectly including them. The idea of their being *merely* messengers to the Apostles without bearing any share in the promise, is against the spirit of the context: see further in note on ver. 17. — ἰδοὺ εἶπον ὑμῖν is to give solemnity to the command. These words are peculiar to Matthew, and are a mark of accuracy. — 8.] μετὰ φόβου, ἐφ' οἷς εἶδον παραδόξοις· μετὰ χαρᾶς δὲ, ἐφ' οἷς ἤκουσαν εὐαγγελίους, Euthym. — 9.] Neither Mark nor Luke recount, or seem to have been aware of, this appearance. Mark even says οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ. But (see above) it does not therefore follow that the narratives are inconsistent. Mark's account (see note there) is evidently broken off suddenly; and Luke's (see also note there) appears to have been derived from one of those who went to Emmaus, who had evidently but an imperfect knowledge of what happened before they left the city. We must at the same time remember that the genuineness of the words ὥς δὲ ἐπ. ἀπ. τ. μ. αὐτ. is by no means certain, and ὥς is never used of *time* by Matthew. All this being taken into account, we may fairly require that the judgment should be suspended in lack of further means of solving the difficulty. — ἐκρ. τ. π. partly in fear and as suppliants, for the Lord says μὴ φοβεῖσθε, — but showing also the χαρὰ with which that fear was mixed (ver. 8), — joy at having recovered Him whom they loved. — προσεκ. αὐτ. 'Jesum ante passionem alii potius alieniores adorant quam discipuli.' Bengel. — 10. τοῖς ἀδελφ. so also to Mary Magdalene, John xx. 17. — The repetition of this injunction



ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται. <sup>11</sup> Πο- ABCD

x ch. xxvii. 65,  
66 only f.  
y ch. xxiii. 34.  
yy ch. xxvii.  
48 only in  
Matt.

z ch. x xvii. 1.  
a = Hab. ii. 13.  
1 Macc. xiii.  
49. Mark x.  
49. Luke vii.  
12 al.

b ch. xxvii. 64.  
c Acts xxvi. 2.  
xxv. 9. xxiv.  
19. 1 Tim. ii.  
19.

d 1 Cor. vii. 32.  
Wisd. vi. 15.  
vii. 23 f.  
e ch. ix. 31.  
Mark i. 14 f.  
only.

f ch. xxvii. 8.

ρευομένων δὲ αὐτῶν, ἰδοὺ τινὲς τῆς <sup>x</sup>κουστωδαίας ἐλθόντες  
εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ  
γενόμενα. <sup>12</sup> καὶ <sup>y</sup> συναχθέντες μετὰ τῶν πρεσβυτέρων

συμβουλίον <sup>yy</sup> τε <sup>z</sup> λαβόντες, ἀργύρια <sup>a</sup> ἱκανὰ ἔδωκαν τοῖς  
στρατιώταις <sup>13</sup> λέγοντες Ἐΐπατε ὅτι οἱ μαθηταὶ αὐτοῦ

νεκτὸς ἐλθόντες <sup>b</sup> ἐκέλευσαν αὐτὸν ἡμῶν κοιτωμένων. <sup>14</sup> καὶ  
ἐὰν ἀκουσθῇ τοῦτο \* <sup>c</sup> ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πέισομεν

αὐτὸν καὶ ὑμᾶς <sup>d</sup> ἡμεζόμενοι ποιήσομεν. <sup>15</sup> οἱ δὲ λαβόντες ABD  
τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ <sup>e</sup> διεφημίσθη ὁ

λόγος οὗτος παρὰ Ἰουδαίοις μέχρι <sup>f</sup> τῆς σήμερον \*.

<sup>16</sup> Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν,

10. ὄψεσθε D. — 12. ἀργύριον ἱκανὸν D *abc* Syr. — 14. ὑπὸ τ. ἡγ. B D *abc*. txt A C  
Orig.—αὐτὸν om. B Orig. — 15. αἱ. σήμε. add ἡμέρας B D L *abc* Syr. om. A. —

by the Lord has been thought to indicate that this is a portion of another narrative inwoven here, and may possibly belong to the same incident as that in ver. 7. But all probability is against this: the passages are distinctly consecutive, and moreover both are in the well-known style of Matthew (e. g. καὶ ἰδοὺ in both). There is perhaps more probability that this may be the same appearance as that in John xx. 11—13, on account of μὴ μου ἄπτου there and τοὺς ἀδελφ. μου,—but in our present imperfect state of information, this must remain a mere probability.

11—15.] Peculiar to Matthew.—11. πορ. 8. αὐ.] While they were going.—12. συναχθέντες, i. e. οἱ ἀρχιερεῖς, a change of the subject of the sentence, as in Luke xix. 4 al. This was a meeting of the Sanhedrim, but surely hardly an *official* and *open* one; does not the form of the narrative rather imply that it was a secret compact between those (the majority) who were bitterly hostile to Jesus? The circumstance that Joseph had taken no part in their counsel before, leads us to think that others may have withdrawn themselves from the meeting, e. g. Gamaliel, who could hardly have consented to such a measure as this.—14.] not only 'come to the ears of the governor,' but 'be borne witness of before the governor,' come before him officially: i. e. if a stir be made, and you be in trouble about it: see reff. — 15.] Justin Martyr, Dial. c. Tryph. p. 335, says, καὶ οὐ μόνον οὐ μετενοήσατε μαθόντες αὐτὸν ἀναστάντα ἐκ νεκρῶν, ἀλλὰ αὐτῶν χριστοποίησαντες ἐκ νεκρῶν, εἰς πᾶσαν τὴν οἰκουμένην ἐπέμψατε, κηρύττοντες ὅτι αἰρεσίς τις ἄθεος καὶ ἀνομος ἐγγίγεται ἀπὸ Ἰησοῦ τίνος Γαλιλαίου πλάνου (see ch. xxvii. 63) ὃν σταυρωσάν-

των ὑμῶν, οἱ μαθηταὶ αὐτοῦ κλέψαντες κ.τ.λ.—ὁ λόγος οὗτος—this account of the matter. Eisenmenger (Entdecktes Judenthum, cited by Meyer and De Wette) gives an expansion of this lie of the Jews from the book called Toldoth Jeschu.

16—20.] This journey into Galilee was *after the termination of the feast*, allowing two first days of the week, on which the Lord appeared to the assembled apostles (John xx. 19. 26), to elapse. It illustrates the imperfect and fragmentary nature of the materials out of which our narrative is built, that the appointment of this mountain as a place of assembly for the eleven has not been mentioned, although τὸ ὄρος οὐ seems to imply that it has. Stier well remarks (Reden Jesu, vi. 376) that in this verse Matthew gives a hint of some interviews having taken place previously to this in Galilee. And it is important to bear this in mind, as suggesting, if not the solution, at least the *ground* of solution, of the difficulties of this passage. Ver. 17 seems to present an instance of this imperfect and fragmentary narrative. The impression given by it is that the majority of the eleven worshipped Him, but some doubted, (not, *whether they should worship Him*; which is absurd and not implied in the word,) (see ch. xxvi. 27, 28. ᾗχοντο εἰς Δεκέλειαν, οἱ δ' ἐς Μάγαρα, Xen. Hell. i. 2, 14 cited by Meyer.) This however would be impossible, *after the two appearances at Jerusalem* in John xx. We are therefore obliged to conclude that *others were present*. Whether these others were the '500 brethren at once' of whom Paul speaks 1 Cor. xv. 6, or some other disciples, does not appear. Olshausen and Stier suppose, from the previous announce-

εἰς τὸ ὄρος <sup>g</sup> οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. <sup>17</sup> καὶ ἰδόντες <sup>g</sup> 2 Kings xxx. 6.  
 αὐτὸν <sup>h</sup> προσεκύνησαν [αὐτῷ], οἱ δὲ <sup>i</sup> ἐδίστασαν. <sup>18</sup> καὶ <sup>i</sup> ch. xiv. 31  
 προσελθὼν ὁ Ἰησοῦς <sup>k</sup> ἐλάλησεν αὐτοῖς λέγων <sup>1</sup> Ἐδόθη <sup>l</sup> only τ. ἀσ-  
 μοι <sup>l</sup> πάντα <sup>l</sup> ἐξουσία <sup>m</sup> ἐν οὐρανῷ καὶ <sup>m</sup> ἐπὶ \* γῆς. <sup>19</sup> πορευ- <sup>l</sup> ταῖς, οὐκ οὐ  
 θέντες [οὖν] <sup>a</sup> μαθητεύσατε πάντα <sup>o</sup> τὰ ἔθνη, \* βαπτίζοντες <sup>k</sup> Gen. xvii. 3.  
 αὐτοὺς <sup>p</sup> εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ <sup>l</sup> Dan. vii. 6, 14.  
 in tr. ch. xxvii. 57. o Num. xiv. 15. p 1 Cor. i. 13. Acts viii. 16. xix. 5. Rom. vi. 3. Gal. iii. 27. 1 Cor. x. 2.

17. αὐτῷ om. B D *abcv* Chrys. Aug. ins. A.—bef. γῆς ins. τῆς B D. om. A.—19. οὖν om. A E F H K M S V mss. Orig. Ath. Bas. Chrys. Cyr. Aug.—πορεύεσθε νῦν D *abd*. txt B Cyp. —19. βαπτίσαντες B D. txt A *abc*.—bef. vi. om. τοῦ D.—20. rec. ins.

ment of this meeting, and the repetition of that announcement by the angel, and by the Lord, that it probably included *all the disciples* of Jesus; at least, all who would from the nature of the case be brought together.—18.] *προσελθ.* They appear to have first seen Him at a distance, probably on the top of the mountain. This whole introduction, *προσελθ. ἐλάλ. αὐτ. λέγ.*, forbids us to suppose that the following words are a mere compendium of what was said on various occasions. Like the opening of ch. v., it carries with it a direct assertion that what follows, was spoken then, and there.—*ἐδόθη μοι . . .* The words are a reference to Dan. vii. 14 LXX, which compare. *Given*,—by the Father, in the fulfilment of the Eternal Covenant, in the Unity of the Holy Spirit. *Now first* is this covenant, in its fulness, proclaimed upon earth. The Resurrection was its last seal—the Ascension was the *taking possession* of the Inheritance.—But the Inheritance is already won; and the Heir is only remaining on earth for a temporary purpose—the assuring His joint-heirs of the verity of His possession. ‘All power in heaven and earth;’ see Eph. i. 20—23. Col. ii. 10. Heb. i. 6. Rom. xiv. 9. Phil. ii. 9—11. 1 Pet. iii. 22.—19.] *οὖν* is probably a gloss, but an excellent one. It is the glorification of the Son by the Father through the Spirit which is the foundation of the Church of Christ in all the world. And when we baptize into the Name (i. e. into the fulness of the consequence of the objective covenant, and the subjective confession) of Father, Son, and Holy Ghost, it is *this* which forms the ground and cause of our power to do so—that this flesh of man, of which God hath made *πάντα τὰ ἔθνη*, is *glorified in the Person of our Redeemer*, through Whom we all have access by one Spirit to the Father.—*πορ. μαθ.*] Demonstrably, this was not understood as spoken to the Apostles *only*, but to all the bre-

thren. *πάντες διεσπάρησαν . . . πλὴν τῶν ἀποστόλων* (Acts viii. 2). οἱ μὲν οὖν *διασπαρέντες διήλθον, εὐαγγελιζόμενοι τὸν λόγον* (ibid. ver. 4).—There is peculiar meaning in *μαθητεύσατε*. All *power* is given Me—go therefore and . . . subdue? Not so: the purpose of the Lord is to bring men to the *knowledge of the truth*—to work on and in their hearts, and lift them up to be partakers of the Divine Nature. And therefore it is not ‘subdue,’ but ‘make disciples of;’ (see below.) *πάντα τὰ ἔθνη* again is closely connected with *πάντα ἐξουσία ἐπὶ γῆς*.—*πάντα τὰ ἔθνη*] ‘all nations,’ including the Jews. It is absurd to imagine that in these words of the Lord there is implied a *rejection of the Jews*, in direct variance with His commands elsewhere, and also with the world-wide signification of *ἐπὶ γῆς* above. Besides, the (temporary) rejection of the Jews consists in this, that they are *numbered among πάντα τὰ ἔθνη*, and not a peculiar people any longer; and are become, in the providence of God, the subjects of that preaching, of which by original title they ought to have been the promulgators. We find the first preachers of the gospel, so far from excepting the Jews, uniformly bearing their testimony to them *first*.—With regard to the difficulty which has been raised on these words,—that if they had been thus spoken by the Lord, the Apostles would never have had any doubt about the admission of the Gentiles into the Church,—I would answer, with Ebrard, Stier, De Wette, Meyer, and others, ‘that the Apostles never had any doubt whatever about *admitting* Gentiles,—only whether they should not be *circumcised* first.’ In this command the prohibition of ch. x. 5 is for ever removed.—*βαπτίζοντες*] The *μαθητεῖν* consists of two parts—the initiatory, admissory rite, and the subsequent teaching. It is much to be regretted that the rendering of *μαθ.* ‘teach,’ has in our Bibles clouded the meaning of

q ch. xix. 17.  
ch. i. 23, John  
iii. 2, Deut.  
i. 12 ad.  
s ch. xxviii. 15.  
t ch. xiii. 39.  
Dan. ix. 27.  
xii. 12.

ἀγίου πνεύματος, <sup>20</sup> διδάσκοντες αὐτοὺς ἡ τηρεῖν πάντα A B D  
ὅσα ἐντεταλὰμην ὑμῖν· καὶ ἰδοὺ ἐγὼ ἔμεθ' ὑμῶν ἐν πάσας  
τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

at end ἀμὴν with A<sup>2</sup> *abc*, but om. A B D v Copt. Arm. Chrys. Cyr.

these important words. It will be observed that in the Lord's words, as in the Church, the process of ordinary discipleship is *from baptism to instruction*—i. e. is, admission in infancy to the covenant, and growing up into τηρεῖν πάντα κ. τ. λ.—the *exception* being, what circumstances rendered so frequent in the early Church, instruction before baptism, in the case of adults. On this we may also remark that baptism as known to the Jews included, just as it does in the Acts (ch. xvi. 15. 33) *whole households,—wives and children*.—As regards the command itself, no unprejudiced reader can doubt that it regards the outward rite of *baptism*, so well known in this gospel as having been practised by John, and received by the Lord Himself. And thus it was immediately, and has been ever since, understood by the Church. As regards all attempts to explain away this sense, we may say,—even setting aside the testimony furnished by the Acts of the Apostles,—that it is in the highest degree improbable that the Lord should have given, at a time when He was summing up the duties of His Church in such weighty words, a command couched in figurative or ambiguous language—one which He must have known would be interpreted by His disciples, now long accustomed to the rite and its name, otherwise than He intended it.—εἰς τ. ὄν. . . .] Reference is apparently made to the Baptism of the Lord Himself, where the whole Three Persons of the Godhead were in-manifestation.—Not τὰ ὀνόματα—but τὸ ὄνομα—setting forth the Unity of the Godhead.—It is unfortunate again here that our English Bibles do not give us the force of this εἰς. It should have been '*into*,' (as in Gal. iii. 27 al.) both here and in 1 Cor. x. 2, and wherever the expression is used. It imports, not only a *subjective recognition* hereafter by the child of the truth implied in τὸ ὄνομα κ. τ. λ. but an *objective admission* into the covenant of Redemption—a *putting on of Christ*. Baptism is the *contract of espousal* (Eph. v. 26) between Christ and His Church. Our word '*in*' being retained both here and in our formula of Baptism, it should always be remembered that the Sacramental declaration is contained in this word; that it answers (as Stier has well observed, vi. 902) to the τοῦτό ἐστι in the

other Sacrament. On the difference between the baptism of John, and Christian baptism,—see notes on Acts xix. 1—5, and the inferences and references there regarding infant baptism.—20.] Even in the case of the adult, this teaching must, in greater part, follow his baptism; though as we have seen, (on ver. 19,) in *his* exceptional case, some of it must go before. For this teaching is nothing less than the building up of the whole man into the obedience of Christ. In these words, inasmuch as the then living disciples *could not teach all nations*, does the Lord found the office of Preachers in His Church,—with all that belongs to it,—the duties of the minister, the school teacher, the scripture reader. This '*teaching*' is not merely the κήρυγμα of the gospel—not mere proclamation of the good news—but the whole catechetical office of the Church upon and in the baptized.—καὶ ἰδοὺ . . .] These words imply and set forth the *Ascension*, the manner of which is not related by our Evangelist.—ἐγὼ—I, in the fullest sense. Not the Divine Presence, as distinguished from the Humanity, of Christ. His Humanity is with us likewise. The vine lives in the branches. Stier remarks (vi. 954) the contrast between this '*I am with you*,' and the view of Nicodemus (John iii. 2) '*no man can do these miracles—except God be with him*.'—μεθ' ὑμ.] mainly, *by the Promise of the Father which He has poured out on His Church*. But the Presence of the Spirit is the effect of the Presence of Christ—and the Presence of Christ is part of the ἐδόθη above—the effect of the well-pleasing of the Father. So that the mystery of His name ἐμμανουήλ is fulfilled—God is *with us*. And πάσας τὰς ἡμέρας—all the appointed days—for they are numbered by the Father, though by none but Him—ἕως τῆς συντ. τ. αἰ.—that time of which they had heard in so many parables, and about which they had asked, ch. xxiv.—the completion of the *state of time*. After that He will be no more properly speaking with us, but we with Him (John xvii. 24) where He is.—To understand μεθ' ὑμῶν only of the Apostles and their(?) successors, is to destroy the whole force of these most weighty words. Descending even into literal exactness, we may see that διδά-



σκοπτεῖς αὐτοὺς τηρεῖν πάντα ὅσα ἐνετεί-  
 λamen ὑμῖν, makes αὐτοὺς into ὑμεῖς, as  
 soon as they are μεμαθητευμένοι. The  
 command is to the *Universal Church*—to  
 be performed in the nature of things by  
 her *ministers* and *teachers*, the manner of  
 appointing which is not here prescribed,  
 but to be learnt in the unfoldings of Pro-  
 vidence recorded in the Acts of the Apo-  
 stles, who by His special ordinance were  
 the Founders and first builders of that  
 Church—but whose office on that very  
 account precluded the idea of succession  
 or renewal.—That Matthew does not re-  
 cord the fact or manner of the *Ascension*,  
 is not to be used as a ground for any pre-

sumptions regarding the authenticity of  
 the records of it which we possess. The  
 narrative here is *suddenly broken off*: that  
 in John terminates with an express decla-  
 ration of its incompleteness. What reasons  
 there may have been for the omission,  
 either subjective, in the mind of the author  
 of the Gospel, or objective, in the frag-  
 mentary character of the apostolic reports  
 which are here put together, is wholly out  
 of our power, in this age of the world, to  
 determine. As before remarked, the fact  
 itself is here and elsewhere in this Gospel  
 (see ch. xxv. 14, 31. xxii. 44. xxiv. 30.  
 xxvi. 64) clearly implied.

# ΕΥΑΓΓΕΛΙΟΝ

## ΚΑΤΑ ΜΑΡΚΟΝ.

<sup>a</sup> Hos. i. 2.  
<sup>b</sup> Phil. iv. 15.  
<sup>c</sup> MAL. iii. 1.  
<sup>d</sup> 2 Chron. xxxii. 32.  
<sup>e</sup> Wisd. vii. 27.  
<sup>f</sup> Jer. xxxiii. 20.  
<sup>g</sup> Exod. xxxii. 5.  
<sup>h</sup> Matt. vi. 12.  
<sup>i</sup> Deut. xv. 3.  
<sup>j</sup> Dan. vi. 10.  
<sup>k</sup> Acts xix. 18.  
<sup>l</sup> Jam. v. 17.  
<sup>m</sup> ver. 4.

I. <sup>1 a</sup> Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ, υἱοῦ [τοῦ] A B D P  
 θεοῦ. <sup>2 b</sup> ὡς <sup>c</sup> γέγραπται ἐν \* τοῖς προφήταις \* Ἰδοὺ  
 [ἐγὼ] ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,  
 ὃς <sup>d</sup> κατασκευάσει τὴν ὁδόν σου [ἐμπροσθέν σου]. <sup>3 e</sup> φωνὴ  
 βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν κυρίου,  
 εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. <sup>4 f</sup> ἐγένετο Ἰωάννης  
 βαπτίζων ἐν τῇ ἐρήμῳ καὶ <sup>g</sup> κηρύσσων βάπτισμα μετανοίας  
 εἰς <sup>h</sup> ἄφεσιν ἁμαρτιῶν. <sup>5</sup> καὶ ἐξεπορεύετο πρὸς αὐτὸν  
 πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται, \* καὶ ἐβαπ-  
 τίζοντο πάντες \* ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ  
 ἱ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. <sup>6 k</sup> ἦν δὲ Ἰωάννης

CHAP. I. 1. bef. θ. om. τοῦ B D. ins. A.—2. καθὼς B K L Orig. txt A D P.—for  
 ἐν τοῖς προφ., Ἠσαΐα τῷ προφήτῃ (τῷ Ἡ. B L) B D L. *abed* Ir. Orig. Euseb. Epiph.  
 Aug. txt A P Iren.—ἐγὼ om. B D *abc* Iren. ins. A P Orig.—ἐμπροσθέν σου om.  
 B D K L P *abc* Syr. Copt. Æth. Orig. (thrice, once as rec.) Jer. Aug. ins. A Orig.—  
 3. for αὐτοῦ, τοῦ θεοῦ ἡμῶν D *abcd*.—4. bef. βαπτίζων ins. ὁ B, omitting καί.—  
 5. ἐξεπορεύοντο E F H L S V al. *b*.—bef. Ἱεροσ. om. οἱ D.—πάντες, καὶ ἐβαπτ.  
 B D L *abv* Syr. Arm. Copt. Orig. Euseb. txt A P.—ποταμῷ om. D *abd*.—6. καὶ ἦν

N.B. Throughout Mark, the parallel  
 places in Matthew are to be consulted.  
 Where the agreement is verbal, or nearly  
 so, no notes are here appended, except  
 grammatical and philological ones.

CHAP. I. 1—8.] Matt. iii. 1—12. Luke iii.  
 1—18. The object of Mark being to relate  
 the *official life and ministry* of the Lord, he  
 begins with His *baptism*; and as a neces-  
 sary introduction to it, with the preaching of  
 John the Baptist. His account of John's  
 baptism has many phrases in common with  
 both Matt. and Luke; but from the addi-  
 tional prophecy quoted in ver. 2, is cer-

tainly *independent and distinct* (see pro-  
 legomena to the Gospels, ch. I. § 2).—Ἀρχὴ  
 κ.τ.λ.] This is probably a title to what  
 follows, and not connected with ver. 4, nor  
 with ver. 2.—Ἰησοῦ χρ.] *of*, as its Author,  
 and its Subject.—2, 3.] This again stands  
 independently, not Ἰωάν. ἐγέν. βαπτ. . ὡς  
 γέγραπται.—The reading ἐν τῷ Ἠσ. τ.  
 προ. seems to have been inserted from  
 Matt. iii. 3, and Luke iii. 4.—The citation  
 here is from two prophets, Isaiah and  
 Malachi; see *refl.* See notes on Matt. xi.  
 10. iii. 3.—4.] See on Matt. iii. 1.—  
 βάπτ. μετ., the baptism *symbolic of repent-*

ἐνδεδυμένος τρίχας καμήλου καὶ ἰζώνην δεσματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκριδας καὶ μέλι ἄγριον. καὶ ἐκίρυσσε λέγων Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἰκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα ὡσεὶ περιστεράν καταβαῖνον ἐπ' αὐτόν. καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητὸς ἐν ᾧ εὐδόκησα. καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. καὶ ἦν [ἐκεῖ] ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

Ἰω. B.—for τρίχ., δέῃρην D a.—καὶ . . . αὐτοῦ om. D ab.—7. aft. ὀπίσω ins. μου B. —κύψας om. D abc Ambr.—8. bef. ὕδ. om. ἐν B v Orig. Aug. (both times).—aft. ἁγίῳ ins. καὶ πυρὶ P.—10. εὐθέως om. D ab.—for ἀπὸ, ἐκ B D L abed. txt A P.—for σχιζ., ἡννυμένους D.—bef. περιστ., ὡς A D E F H K L S V 39. ὡς περ B. txt P.—for ἐπ', εἰς B D. txt A P.—11. ἐγένετο om. D.—for ᾧ, σοι B D L bc al. Syrr. Æth. Arm. Copt. txt A.—12. aft. πν. ins. τὸ ἄγιον D.—13. rec. ἦν ἐκεῖ, but txt A B D L G

ance and forgiveness—of the death unto sin, and new birth unto righteousness. The former of these only comes properly into the notion of John's baptism, which did not confer the Holy Spirit, ver. 8. See on ver. 10.—7.] κύψας λῦσαι . . . the expression is common to Mark, Luke, and John. It amounts to the same as *bearing the shoes*—for he who did the last would necessarily be also employed in loosing and taking off the sandal. But the variety is itself indicative of the independence of Matt. and Mark of one another. John used the two expressions at different times, and our witnesses have reported both. κύψας is added by Mark, who, as we shall find, is more minute in circumstantial detail than the other Evangelists.—8.] Matt. and Luke add καὶ πυρὶ.

9—11.] Matt. iii. 13—17. Luke iii. 21—23.—ἀπὸ Ναζαρ. is contained here only. The words with which this account is introduced, express indefiniteness as to time. It was (Luke iii. 21) after all the people were baptized; see note there.—This commencement has no marks of an eye-witness: it is the *compendium of generally current accounts*.—10.] εὐθέως or εὐθὺς is a favourite connecting word with Mark.—Either Mark has here taken the oral ac-

count verbatim and applied it to Jesus, 'He saw' &c.—and αὐτὸν must mean *Himself*,—or we must understand ὁ Ἰωάν. before εἶδε, and take ἀναβ. as *absolute*, which is very improbable.—The construction of the sentence is a remarkable testimony of the independence of Mark and Matt. even when parts of the narrative agree verbatim; see note on Matt. iii. 6.—σχιζ. Peculiar to Mark; and more descriptive than ἀνέψχθησαν, Matt. Luke.—11.] σὺ εἶ, Mark and Luke; οὗτός ἐσ., Matt.—ἐν ᾧ εὐδ., Matt. and Mark; ἐν σοὶ εὐδ., Luke. I mention these things to show how extremely improbable it is that Mark had either Matthew or Luke before him. Such arbitrary alteration of the documents before him could never have been the practice of any one seriously intent on an important work.

12, 13.] Matt. iv. 1—11. Luke iv. 1—13.—12, 13.] ἐκβάλλω = ἀνάγω Matt., = ἄγω Luke.—σατανᾶ = διαβ. Matt. Luke; see note, Matt. iv. 1.—It seems to have been permitted to the evil one to tempt the Lord during the whole of the 40 days, and of this we have here, as in Luke, an implied assertion. The additional intensity of temptation at the end of that period, is expressed in Matt. by the tempter coming



b Ps. cxviii.  
121. Isa. liii.  
12. constr.  
Ezek. xlv.  
20.  
c Lam. iv. 18.  
d Ezek. vii. 7,  
12.  
e Isa. xlii. 8, 2.  
Jer. xiii. 6.  
ce π. ἐν, here  
only. Ps.  
lxxvii. 22.  
Jer. xlii. 6.  
f here only.  
Hab. i. 17.  
g 1 Matt. only.  
Ps. cxlii. 10.  
h 4 Kings vi.  
19.  
i = Matt. iv. 11.  
k 1 Matt. Gal.  
vi. 1. Ezz.  
iv. 12, 13, 16.  
l John x. 12, 13.  
μυσθιος.  
Luke xv. 17,  
18.

14 Μετὰ δὲ τὸ <sup>1</sup> παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ ABD  
Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσειν τὸ εὐαγγέλιον τῆς βα-  
σιλείας τοῦ θεοῦ <sup>15</sup> [καὶ] λέγων ὅτι <sup>c</sup> πεπλήρωται ὁ καιρὸς,  
καὶ <sup>d</sup> ἤγγικεν ἡ βασιλεία τοῦ θεοῦ. <sup>e</sup> μετανοεῖτε καὶ <sup>ee</sup> πισ-  
τεύετε ἐν τῷ εὐαγγελίῳ. <sup>16</sup> \* περιπατῶν δὲ \* παρὰ τὴν  
θάλασσαν τῆς Γαλιλαίας εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν  
ἀδελφὸν \* αὐτοῦ † ἀμφιβάλλοντας \* <sup>e</sup> ἀμφίβληστρον ἐν  
τῇ θαλάσῃ, ἦσαν γὰρ ἀλιεῖς. <sup>17</sup> καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς  
<sup>h</sup> Δεῦτε ὀπίσω μου καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ABCD  
ἀνθρώπων. <sup>18</sup> καὶ εὐθέως <sup>i</sup> ἀφέντες τὰ δίκτυα αὐτῶν  
ἠκολούθησαν αὐτῷ. <sup>19</sup> καὶ προβάς [ἐκεῖθεν] ὀλίγον εἶδεν  
Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν  
αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ <sup>k</sup> καταρτίζοντας τὰ δίκτυα.  
<sup>20</sup> καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα  
αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν <sup>l</sup> μισθωτῶν

αὐτῶν Copt. Orig.—οἱ om. A.—14. τῆς βασ. om. B L bc Copt. Arm. Syr. Orig. txt A D a.  
—15. βεφ. λέγων, om. καὶ A D E F H S V 15 al. ins. B ab.—πεπλήρωται οἱ καιροὶ  
D abc.—16. καὶ παράγων παρὰ BD L 8 Æth. txt A.—for αὐτοῦ, Σίμωνος or τοῦ Σ.  
A B L M 14 b Copt. Arm. αὐτοῦ τοῦ Σ. E F H K S V 54 all. Syr. txt D bc.—rec.  
βάλλοντας, but txt A B D F G H K L S V 21 al.—ἀμφίβλ. om. B L 1. τὰ δίκτυα D.  
txt A.—18. aft. ἀφέντες, for τ. δ. αὐ., πάντα D abc.—19. ἐκεῖθεν om. B D L ab Syr.

to Him—becoming visible and audible. Perhaps the *being with the beasts* may point to one form of temptation, viz. that of *terror*, which was practised on Him:—but of the *inward trials*, who may speak? —οἱ ἄγγ., as τῶν θηρ. generic.—There is nothing here to *contradict* the fast spoken of in Matt. and Luke, as De Wette maintains. Our Evangelist is perhaps not aware of it; or perhaps implies it in the last words of ver. 13. It is remarkable that those Commentators who are fondest of maintaining that Mark constructed his narrative out of those of Matt. and Luke (De Wette, Meyer) are also most keen in pointing out what they call irreconcilable differences between him and them!

14.—20.] Matt. iv. 12—22. Luke iv. 14, 15.—14, 15.] παραδοθ. seems to have been the usual and well-known term for the imprisonment of John. See notes on Matt. iv. 12.—τὸ εὐαγ. τ. β. τ. θ.] A combination peculiar to Mark. τὸ εὐ. τ. β. occurs Matt. iv. 23:—‘the good news of the arrival of the kingdom of God spoken of in the prophets;’ see Dan. ii. 44.—πεπλ. ὁ καιρ.] see Gal. iv. 4. ‘The end of the old covenant is at hand;’ ‘The Son is born, grown up, anointed (in his baptism), tempted, gone forth, the testimony of His witness is given, and now He witnesses Himself; now begins that last speaking of

God, by His Son (Heb. i. 2), which henceforth shall be proclaimed in all the world till the end comes.” (Stier, Reden Jesu, i. 64).—καὶ πιστ.] These words are in Mark only. They furnish us an interesting characteristic of the difference between the preaching of John, which was that of repentance—and of our Lord, which was repentance and faith. It is not in *Himself as the Saviour* that this faith is yet preached: this He did not proclaim till much later in His ministry: but in *the fulfilment of the time and approach of the Kingdom of God*.—ἐν is not *instrumental* (as Fritz.), ‘by means of the Gospel:’ but ‘in the Gospel,’ which, in its completion, sets forth Jesus Christ as the object of faith.

16.—20.] Almost verbatim, as Matthew. The variations are curious: after Σίμωνα, Mark omits τὸν λεγόμενον Πέτρον:—although the name was prophetically given by the Lord before this, in John i. 43, it perhaps was not *actually* given, till the twelve became a distinct body, see ch. iii. 16.—Matthew has εἰς τὴν θ., for our ἐν τ. θ., an inconceivable variation, if one copied the other.—Our ἀμφιβάλλ. is no doubt the right reading, and suits the *minute depicting* of Mark.—γενέσθαι is here inserted before ἀλιεῖς for more accuracy.—ἄλλους δύο αὐ. (Matt.) is here omitted as unnecessary.—

<sup>m</sup> ἀπῆλθον ὀπίσω αὐτοῦ. <sup>21</sup> Καὶ εἰσπορεύονται εἰς Καπερ- <sup>m</sup> John xii. 19.  
 ναοῦμ. καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς συναγωγὴν <sup>2</sup> Chron.  
 ἐδίδασκε. <sup>22</sup> καὶ <sup>n</sup> ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, <sup>n</sup> Wisd. xiii. 4.  
 ἦν γὰρ διδάσκων αὐτοὺς ὡς <sup>o</sup> ἐξουσίαν ἔχων καὶ οὐχ ὡς <sup>o</sup> constr. Ex.  
 οἱ γραμματεῖς. <sup>23</sup> καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος <sup>o</sup> Matt. vii. 28  
<sup>oo</sup> ἐν πνεύματι ἀκαθάρτῳ, καὶ <sup>p</sup> ἀνέκραξε <sup>24</sup> λέγων [ <sup>q</sup> Ἐα ] <sup>oo</sup> Luke i. 17.  
<sup>r</sup> τί ἡμῖν καὶ σοὶ Ἰησοῦ Ναζαρηνέ ; ἦλθες ἀπολῆσαι ἡμᾶς ; <sup>q</sup> Job xix. 5.  
 οἷδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. <sup>25</sup> καὶ <sup>s</sup> ἐπετίμησεν αὐτῷ <sup>r</sup> 2 Kings xvi.  
 ὁ Ἰησοῦς λέγων <sup>t</sup> Φιμώθητι καὶ ἐξελθε ἐξ αὐτοῦ. <sup>26</sup> καὶ <sup>s</sup> Matt. xvi. 22.  
<sup>tt</sup> σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ κράζαν <sup>t</sup> Zech. iii. 3.  
<sup>u</sup> φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ. <sup>27</sup> καὶ <sup>v</sup> ἐθαμβήθησαν <sup>t</sup> Prov. xvii. 28.  
 πάντες, ὥστε <sup>w</sup> συζητεῖν πρὸς αὐτοὺς λέγοντας Τί ἐστι <sup>tt</sup> Matt. xxii. 12.  
 τοῦτο ; <sup>x</sup> τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι <sup>x</sup> κατ' ἐξουσίαν <sup>tt</sup> 2 Kings xxii.  
 καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις <sup>y</sup> ἐπιτάσσει, καὶ ὑπ- <sup>u</sup> Jer. iv. 19.  
 ακοοῦσιν αὐτῷ ; <sup>z</sup> ἐξῆλθε δὲ ἡ <sup>z</sup> ἀκοὴ αὐτοῦ εὐθὺς <sup>x</sup> εἰς <sup>n</sup> Ezek. xi. 13.  
 ὅλην τὴν <sup>a</sup> περιχώρον τῆς Γαλιλαίας. <sup>29</sup> Καὶ εὐθὺς ἐκ <sup>v</sup> 1 Mac. vi. 8.  
 τῆς συναγωγῆς <sup>\*</sup> ἐξελθόντες <sup>\*</sup> ἦλθον εἰς τὴν οἰκίαν <sup>w</sup> ch. ix. 15.  
<sup>23</sup> f. <sup>x</sup> = Rom. vii.  
 13. Acts xix.  
 20. Eph. iv.  
 10.  
 y Luke, || & viii.  
 25. Gen.  
 xlix. 33.  
 z 3 Kings ii. 18.  
 a Deut. iii. 13.  
 14. Matt. iv.  
 35.

ins. A C. — 20. for ἀπῆλ. ὀπ. αὐ., ἠκολούθησαν αὐτῷ D abc. — 21. εἰσελθ. om. C L Syr. Orig. al. — at end ins. αὐτοὺς D abc. Æth. Arm. — 23. bef. ἦν ins. εὐθὺς B L Copt. Orig. — 24. Ἐα om. B D abc. Syr. Æth. Copt. Aug. ins. A C. — οἷδαμεν L Copt. Arm. Orig. Cyr. Tert. — 25. for ἐξ, ἀπ' G L al. ἐκ τοῦ ἀνθρώπου, πν. ἀκάθ. D bc. — 26. τὸ πν. om. B. — for κράζ., φωνήσαν B L. κράζας D. — for ἐξ, ἀπ' C D G M b. — 27. ἐθαμβήσαν D Orig. — λέγοντας A C. — aft. τοῦτο, διδαχὴ (ἡ) καινὴ κατ' ἐξουσίαν B L al. τίς ἡ διδ. ἐκείνη ἡ καινὴ αὕτη ἡ ἐξουσία, ὅτι D d (omg. τί ἐστι τοῦτο). txt A. — 28. εὐθὺς om. B c Copt. Arm. Æth. ins. πανταχοῦ B C L a Copt. — 29. ἐξελθὼν ἦλθεν B D abc

μετὰ Z. τ. πατρ. αὐτ. (Matt.) is omitted here, and Z. inserted below, where Matthew has simply τ. πατρ. — μετὰ τῶν μισθ. is inserted, for particularity, and perhaps to *soften* the leaving their father alone. It gives us a view of the station of life of Z. and his sons ; they were not *poor* fishermen, but had hired servants. — Matthew has ἠκολούθησ. αὐτ. — Now may we not venture to say that both these accounts came from Peter originally ? Matthew's an earlier one, taught (or given in writing perhaps) without any definite idea of making it part of a larger work ; but this carefully corrected and rendered accurate, even to the omitting a name, which though generally known, and therefore mentioned in the *oral* account, was not yet formally given, and must be omitted in the *historical*.

21—28.] Luke iv. 31—37. — 21.] Not *immediately* after the preceding. The calling of the Apostles, the Sermon on the Mount, the healing of the leper, and of the centurion's servant, precede the following miracle. — 22.] A formula occurring entire at the end of the Sermon on the Mount,

Matt. vii. 28, and the first clause of it in the corresponding place to this in Luke iv. 32. — 23—28.] ἀνθ. ἐν πν., a man *bound to, possessed by*, an evil spirit ; so χαρὰ ἐν πν. ἀγ. Rom. xiv. 17. — This account occurs in Luke iv. 33—37, nearly verbatim : for the variations, see there. It is very important for our Lord's official life, as showing that He rejected and forbid all testimony to His Person, *except that which He came on earth to give*. The devils *knew Him, but were silenced*. (See Matt. viii. 29. v. 7.) — How utterly impossible to understand such a testimony as that of the *sick person*, still *less of the fever or disease !* — Ναζαρ.] We may observe that this epithet usually occurs under strong contrast to His Majesty and glory ; as here, and ch. xvi. 6, and Acts ii. 22—24. xxii. 8, and, we may add, John xix. 19. — Ἐα, originally imperative of *ἰάω*, but used for an interjection of *fright* and anguish. — ἡμᾶς, generic, see Matt. viii. 29 (and note on the *two men* there). — σπαράξ.] *having convulsed him*, see reff. Luke adds, that he did not *injure* him at all.

29—34.] Matt. viii. 14—17. Luke iv.

b Acts xxviii. 8, ch. ii. 4.  
 John v. 3, 6.  
 Prov. vi. 9.  
 c f Matt. only f.  
 d Gen. Matt. ix. 25, ch. v. 41.  
 Luke viii. 54.  
 Gen. xix. 16.  
 e Matt. iv. 11 al.  
 f Deut. xxviii. 22.  
 g Judith xiii. 1.  
 Exod. x. 13.  
 h Matt. xxiv. 31, Luke xii. 1, 2 Chron. xx. 26.  
 i = Matt. iv. 24.  
 2 Tim. iii. 6 al.  
 k Matt. xxiii. 14, Ps. civ. 14.  
 l here only f.  
 3 Mace. v. 5.  
 m abs. Matt. vi. 3 and p. 9.  
 n here only.  
 Ps. xxii. 6.  
 Josh. ii. 16, 22.  
 o = Matt. xxvi. 46, John xi. 7, 15, xiv. 31.  
 p = Luke xiii. 35, Acts xx. 15, xxi. 20.  
 q here only f.  
 τὸ ἴδιον  
 κοιν. τίς ἦν.  
 Strachan. p. 87.  
 r Is. xi. 1.  
 rr John viii. 26.  
 s ch. xiii. 9, 16.  
 Acts vii. 4 al.  
 t Matt. xvii. 29.  
 Esth. vii. 7.

Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. <sup>30</sup> ἡ ABCD δὲ πενθερὰ Σίμωνος <sup>b</sup> κατέκειτο <sup>c</sup> πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς. <sup>31</sup> καὶ προσελθὼν ἡγειρεν αὐτὴν <sup>d</sup> κρατήσας τῆς χειρὸς αὐτῆς, καὶ <sup>e</sup> ἀφῆκεν αὐτὴν ὅ <sup>f</sup> πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς. <sup>32</sup> ὁψίας δὲ <sup>g</sup> γενομένης, ὅτε \* ἔδν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους, <sup>33</sup> καὶ ἡ πόλις ὅλη <sup>h</sup> ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. <sup>34</sup> καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας <sup>i</sup> ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ <sup>k</sup> ἤφιε λαλεῖν τὰ δαιμόνια ὅτι ἠδεδισαν \* αὐτόν \*. <sup>35</sup> καὶ πρῶτ<sup>1</sup> \* ἔννυχον λίαν ἀναστὰς ἐξῆλθε καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κακεῖ <sup>m</sup> προσήνευτο. <sup>36</sup> καὶ <sup>n</sup> κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ, <sup>37</sup> καὶ εὐρόντες αὐτὸν λέγουσιν αὐτῷ ὅτι πάντες ζητοῦσί σε. <sup>38</sup> καὶ λέγει αὐτοῖς <sup>o</sup> Ἀγωμεν \* εἰς τὰς <sup>p</sup> ἔχόμενας <sup>q</sup> κωμοπόλεις, ἵνα κακεῖ κηρύξω· εἰς τοῦτο γὰρ \* ἐξελήλυθα. <sup>39</sup> καὶ ἦν κηρύσσων <sup>r</sup> † εἰς τὰς συναγωγὰς αὐτῶν· εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων. <sup>40</sup> Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς ἱ παρακαλῶν αὐτὸν [καὶ <sup>u</sup> γονυπετῶν αὐτὸν] καὶ λέγων αὐτῷ \* [ὅτι] ἐάν

u acc. ch. x. 17. dat. Matt. xvii. 14. see Matt. xxvii. 29.

Æth. txt A C.—31. ἐκτείνας τὴν χεῖρα κρατήσας ἡγειρεν αὐτὴν D *Id.*—αὐτῆς om. B L.—εὐθέως om. B C L Copt. Arm. txt A D.—32. ἔδυσεν B D. txt A C.—for ἔφερον, ἐφέροσαν D.—aft. ἔχοντας ins. νόσοις ποικίλαις D *bed.*—33. συνηγμένη B.—aft. θύραν ins. αὐτοῦ D *d.*—34. stands thus in D *d*: καὶ ἐθεράπευσεν αὐτοὺς καὶ τοὺς δαιμόνια ἔχοντας ἐξέβαλεν αὐτὰ ἀπ' αὐτῶν καὶ οὐκ ἤφιεν αὐτὰ λαλεῖν ὅτι ἡδεδισαν αὐτόν. καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ δαιμόνια πολλὰ ἐξέβαλεν.—aft. αὐτόν, add (τὸν) χριστόν (αὐτόν) εἶναι B C G L M 27 al. Æth. Arm. Copt. txt A D *abc.*—35. ἔννυχα B C D L al. txt A.—καὶ ἀπῆλθ. om. B.—36. κατεδίωξεν B M.—38. aft. ἄγωμεν ins. ἀλλαχοῦ B C L Copt. Arm. txt A D *abc.*—for ἔχομ., ἐγγὺς D.—for κωμ., κώμας καὶ εἰς τὰς πόλεις D *abc* Syr.—κηρύξωμεν M.—ἐλήλυθα many mss. ἐξῆλθον B C L (καὶ ἐξ. C). txt A D.—39. for ἦν, ἦλθε B.—rec. ἐν ταῖς συν. but txt A B C D K L 19 al.—40. for παρακ., ἐρωτῶν D.—καὶ γον. αὐτ. om. B D *abc.* ins. A C. αὐτόν om. L Arm.—καὶ bef. λέγ. om. B.—ὅτι om. D *b* Syr. for ὅτι, κύριε C L *c* Copt. Arm. Æth. κύριε ὅτι B. txt A *a.*—ἐννῆ B.—41. καὶ

33—41. The three accounts, perhaps from a common source (but see notes on Luke), are all identical in substance, but very diverse in detail and words.—ἀφῆκεν αὐτὴν, of the fever, is common to all, and διηκόνει αὐτοῖς, but *no more*. (I should be disposed to ascribe the account to Peter.—Simon, Andrew, James, and John,—see ch. xiii. 3.)—The same may be said of vv. 32—34.—the words καὶ ἡ πόλις ὅλη ἐπ. ἦν... θύραν are added in our text, showing the accurate detail of an eye-witness.

35—38.] Luke iv. 42, 43, where see note. The Lord's present purpose was, not to remain in any one place, but to make the circuit of Galilee; not to work mira-

cles, but to preach.—ἐννυχον, acc. neut. of ἔννυχος, as σήμερον, αὔριον, νύκτον, &c. a form not so used in the classics.—ἐξῆλθ. from the house of Peter and Andrew, ver. 29.—οἱ μετ' αὐτ.] Andrew, John, and James, *ibid.*—38. ἐξελήλθ.] = ἀπέσταλμαι, Luke:—not 'have undertaken this journey.' He had *not yet begun any journey*, and it cannot apply to ἐξῆλθε above, for that was not to any city, nor to preach. The word has its more solemn sense, as in John xvi. 28, though of course not understood *then* by the hearers.—39.] Matt. iv. 23.—κηρ. εἰς] not for ἐν, but as ἐκ τὸν δῆμον λέγειν, Thucyd. v. 45, and similar expressions: see ref.



Θέλῃς δύνασαί με καθαρίσαι. <sup>41</sup> ὁ δὲ Ἰησοῦς σπλαγ-  
 χνισθεὶς, ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ καὶ λέγει αὐτῷ  
 Θέλω, καθαρίσῃ. <sup>42</sup> καὶ [εἰπόντος αὐτοῦ] εὐθέως  
 ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. <sup>43</sup> Καὶ  
<sup>w</sup> ἐμβριμησάμενος αὐτῷ εὐθέως ἐξέβαλεν αὐτὸν <sup>14</sup> καὶ λέγει <sup>w</sup> Matt. ix. 30.  
 αὐτῷ Ὅρα μηδενὶ [μηδὲν] εἶπης, ἀλλ' ὕπαγε σεαυτὸν see John xi.  
 δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου 33, 38.  
 ἃ <sup>x</sup> προσέταξε Μωσῆς, <sup>y</sup> εἰς μαρτύριον αὐτοῖς. <sup>45</sup> ὁ δὲ <sup>x</sup> LEVIT. xiv.  
 ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ <sup>z</sup> διαφημίζεν τὸν <sup>y</sup> Gen. xxi. 30.  
 λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερωῆς εἰς πόλιν <sup>z</sup> Matt. ix. 31.  
 εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο xxviii. 15.  
 πρὸς αὐτὸν † πάντοθεν. a Exod. xviii. 19.

II. <sup>1</sup> Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ <sup>b</sup> δι' ἡμερῶν. <sup>b</sup> Deut. ix. 11.  
<sup>2</sup> καὶ <sup>c</sup> ἠκούσθη ὅτι <sup>\* d</sup> εἰς οἶκον ἔστι, καὶ εὐθέως <sup>e</sup> συν- Acts xxiv. 17.  
 ἤχθησαν πολλοὶ, ὥστε μηκέτι <sup>f</sup> χωρεῖν μηδὲ τὰ πρὸς τὴν Gal. ii. 1.  
 θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. <sup>3</sup> καὶ ἔρχονται πρὸς c 2 Chron. xxvi.  
 αὐτὸν παραλυτικὸν φέροντες αἰρόμενον ὑπὸ τεσσάρων. 15.  
<sup>4</sup> καὶ μὴ δυνάμενοι <sup>e</sup> προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, d ch. i. 39.  
<sup>h</sup> ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ <sup>i</sup> ἐξορύξαντες e Matt. xxii.  
<sup>k</sup> χαλῶσι τὸν <sup>\* l</sup> κράββατον <sup>\* m</sup> ἐφ' ᾧ ὁ παραλυτικὸς <sup>n</sup> κατέ- 34 al.  
 κεῖτο. <sup>5</sup> ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ f — Gen. xiii. 6.  
 παραλυτικῷ Τέκνον, <sup>n</sup> ἀφέωνταί <sup>\* o</sup> σοι αἱ ἁμαρτίαι [σου]. g here only.  
<sup>6</sup> ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ <sup>o</sup> δια- Gen. xxxiii. 6.  
 λογιζόμενοι <sup>p</sup> ἐν ταῖς καρδίαις αὐτῶν <sup>7</sup> Τί οὗτος οὕτω λαλεῖ h here only †.  
<sup>\* q</sup> βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ i Gal. iv. 15 only.  
 σπλ. B. καὶ ὀργισθεὶς D ad. — 42. εἰπόντος αὐτοῦ om. B D L abcd Syr. ins. A C. —  
 44. μηδὲν om. A D L abcv Syr. Arm. ins. B C. — 45. πολλὰ om. D abcdv. — bef.  
 ἐρήμοις, ἐπ' B L. — ἦν om. B. — rec. πανταχόθεν, but txt A B C D K L M S 19 al.  
 CHAP. II. 1. εἰσελθὼν πάλιν D L a Copt. — 2. καὶ (1) om. B L ac Copt. Arm. — ἐν  
 οἴκῳ B D L abc. txt A. — εὐθ. om. B L bv Copt. Æth. Arm. Syr. Aug. — for αὐτοῖς,  
 πρὸς αὐτοὺς D. — τὸν om. D. — 3. for ὑπὸ, ἀπὸ L. — 4. for προσεγ., προσένεγκα  
 B L v Syr. Æth. — αὐτῷ om. D abc. — ἀπὸ τοῦ ὄχλου D cv. — ἐξορύξ. om. D abc Syr. —  
 for ἐφ' ᾧ, ὅπου B D L a. txt A c. — κράββατον A C D. txt B. — for καί, ἦν κατα-  
 κείμενος D. — 5. ἀφιένται B. — σου αἱ ἁμ. omg. σου (2nd) B D G L al. — σοι αἱ ἁμ. C.  
 txt A. — 7. for τί, ὅτι B. — βλασφημῇ B D L abcv. txt A C. — εἰς om. D. — εὐθέως om.

40—45.] Matt. viii. 2—4. Luke v. 12—  
 14. The account here is the fullest, and  
 evidently an original one, from an eye-wit-  
 ness. Luke mentions (ver. 15) the spread-  
 ing of the fame of Jesus, without assigning  
 the cause as in our ver. 45. See note on  
 Matt. — 43.] ἐξέβαλεν need not necessa-  
 rily imply that the healing was in a house  
 (Meyer); it might have been in a city, as  
 in Luke. — 45. τὸν λόγον] not, 'what  
 Jesus had said to him,' but 'the account'  
 of his healing.

CHAP. II. 1—12.] Matt. ix. 2—9,  
 where see notes. Luke v. 17—28. — The  
 three are evidently independent accounts;  
 Mark's, as usual, the most precise in de-  
 tails; e. g. 'borne of four.' Luke's also  
 bearing marks of an eye-witness (see ver.  
 19, end); Matthew's apparently at second  
 hand. — 2.] εἰς οἶκον, in doors; as εἰς  
 ἀγρὸν, to the country, ch. xvi. 12: — the εἰς  
 combines motion with the construction, —  
 'that he had gone home, and was there.' —  
 In this verse we have again the peculiar

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r Matt. xix. 17. s Matt. xiv. 25. t = Luke i. 80. <sup>Antioch. 21.</sup> <sup>Isa. xxxix. 24.</sup> u Matt. ix. 3. v || Matt. i. Mace. iii. 18. w ch. i. 22. Dan. ix. 31. Sir. x. 4.

ἔξ ὁ θεός; <sup>8</sup> καὶ εὐθέως <sup>8</sup> ἐπιγνοὺς ὁ Ἰησοῦς τῷ ABCD  
<sup>1</sup> πνεύματι αὐτοῦ ὅτι οὕτως \* διαλογίζονται ἔν ἑαυτοῖς,  
εἶπεν αὐτοῖς Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;  
<sup>9</sup> τί ἐστὶν ὑποκοπώτερον, εἰπεῖν τῷ παραλυτικῷ Ἀφέωνται  
\* σοὶ αἱ ἁμαρτίαι, ἢ εἰπεῖν \* Ἐγειραι [καὶ] ἄρῶν σου τὸν  
κράββατον καὶ περιπάτει; <sup>10</sup> ἵνα δὲ εἰδῇτε ὅτι ἔξουσίαν  
ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἐπὶ τῆς γῆς ἁμαρτίας,  
λέγει τῷ παραλυτικῷ <sup>11</sup> Σοὶ λέγω, \* ἔγειραι [καὶ] ἄρῶν  
τὸν κράββατόν σου, καὶ ὑπάγε εἰς τὸν οἶκόν σου. <sup>12</sup> καὶ  
ἡγέρθη εὐθέως καὶ ἄρας τὸν κράββατον ἐξῆλθεν ἔναντίον  
πάντων· ὥστε <sup>13</sup> ἐξίστασθαι πάντας καὶ <sup>14</sup> δοξάζειν τὸν θεόν,  
λέγοντας ὅτι οὐδέποτε <sup>15</sup> οὕτως εἶδομεν.

<sup>13</sup> Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν, καὶ πᾶς ὁ  
ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς. <sup>11</sup> καὶ  
<sup>b</sup> παράγων εἶδε Λευὴν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τῷ  
<sup>c</sup> τελώνιον, καὶ λέγει αὐτῷ Ἀκολουθε μοι. καὶ <sup>d</sup> ἀναστὰς  
ἠκολούθησεν αὐτῷ. <sup>15</sup> καὶ ἐγένετο ἐν τῷ κατακτιῆσθαι  
αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ <sup>e</sup> καὶ πολλοὶ τελῶναι καὶ ἁμαρ-  
τωλοὶ \* <sup>g</sup> συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ·  
ἦσαν γὰρ πολλοὶ καὶ ἠκολούθησαν αὐτῷ. <sup>16</sup> καὶ οἱ γραμ-  
ματεῖς καὶ οἱ Φαρισαῖοι ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν

D abc Syr. Æth. Arm. — 8. αὐτοῦ om. D abc Copt. — οὕτως om. B abc. — aft. οὕτως, ins. αὐτοῖς A C E F H K S V and 102 mss. Syrr., but not B D L abcdr. — 9. instead of Ἀφέωνται σ. αἱ ἁμ., D a have Ἐγειρε κ. ἁ. τ. κρ. σ. κ. ὑπ. εἰς τ. οἶκ. σου, and aft. ἡ εἶπεν, Ἀφέ. σ. αἱ ἁμ. — for σοι, σου B E F G K L V b many mss. txt A D ac. — ἔγειραι A C D E F S V al. ἔγειρον B K L. see prolegg. to various readings. — καὶ om. C D L v Syr. Copt. Arm. ins. A B. — for περιπ., ὑπάγε L and D (see above). — 11. ἔγειρε A B C D E F S V al. ἔγειρον K. — bef. ἄρῶν om. καὶ B C D L ab Syr. Copt. Arm. Ath. Aug. ins. A. — 12. for ἐναντ., ἐμπροσθεν B L. — λέγοντας om. B. — καὶ λέγειν D. — 13. πάλιν om. D Copt. Aug. — 14. Λευὶ A K al. Λευὴν B L. Ἰάκωβον D abc. txt C. — 15. γίνεται B L. — ἐν τῷ om. B. — κατακτιμένων αὐτῶν D abc. — καὶ aft. αὐτοῦ om. D abc. — aft. ἁμαρτ. ins. ἐλθόντες A C. txt B D. — ἠκολούθησαν B v. — 16. καὶ (1) om. B. — οἱ om. B L bef. γρ. — for κ. οἱ Φ., τῶν Φαρισαίων B L. txt A C D

minute depicting of Mark. — 8.] The knowledge was immediate and supernatural, as is most carefully and precisely here signified. — 11. Σοὶ λ.] The stress is on σοι. The words are precisely those used, as so often in Mark, — and denote the turning to the paralytic and addressing him.

13—22.] Matt. ix. 9—17. Luke v. 27—39. I have discussed the question of the identity of Matthew and Levi in the notes on Matthew. — The three accounts are in matter nearly identical, and in diction so minutely and unaccountably varied, as to declare here, as elsewhere, their independence of one another, except in having had some common source from which they have more or less deflected. (These remarks do

not apply to the diversity of the names Matthew and Levi, which must be accounted for on other grounds. See, as throughout the passage, the notes on Matt.) — 13.] πάλιν, see ch. i. 16. — 15.] The entertainment was certainly in Levi's house, not in that of our Lord, which last is a pure fiction of Meyer's, &c., and is not any where designated in the Gospel accounts. The Lord, and those following Him as disciples, were ordinarily entertained where He was invited, which will account for ἠκολούθησαν αὐτῷ: — and the change of subject in the two, αὐτὸν and αὐτοῦ, is no uncommon thing; see a similar change in Luke xix. 3, where to be consistent Meyer ought to understand ὅτι τῇ ἡλ. μικ. ἤν of

τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ  
<sup>h</sup> Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει [καὶ  
 πίνει]; <sup>17</sup> καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς Οὐ ἵχρειαν  
 ἔχουσιν οἱ <sup>k</sup> ἰσχύοντες ἱατροῦ, ἀλλ' οἱ <sup>l</sup> κακῶς ἔχοντες.  
 οὐκ <sup>m</sup> ἧλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς [εἰς  
 μετάνοιαν].

<sup>18</sup> Καὶ <sup>n</sup> ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ <sup>†</sup> Φαρισαῖοι  
<sup>n</sup> νηστεύοντες, καὶ ἔρχονται καὶ λέγουσιν αὐτῷ Διὰ τί οἱ  
 μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ  
 δὲ σοὶ μαθηταὶ οὐ νηστεύουσι; <sup>19</sup> καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς  
 Μὴ δύνανται οἱ <sup>o</sup> υἱοὶ τοῦ <sup>p</sup> νυμφῶνος ἐν <sup>q</sup> ᾧ ὁ <sup>r</sup> νυμφίος  
 μετ' αὐτῶν ἐστί νηστεύειν; <sup>s</sup> ὅσον χρόνον μεθ' εαυτῶν  
 ἔχουσι τὸν νυμφίον, οὐ δύνανται νηστεύειν. <sup>20</sup> <sup>t</sup> ἐλεύσονται  
 δὲ ἡμέραι ὅταν <sup>u</sup> ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ  
 τότε νηστεύουσιν ἐν <sup>v</sup> τῇ ἐκείνῃ <sup>†</sup> τῇ <sup>†</sup> ἡμέρᾳ. <sup>21</sup> <sup>†</sup> οὐδεὶς  
<sup>v</sup> ἐπιβλημα <sup>w</sup> ῥάκους <sup>x</sup> ἀγνάφου <sup>y</sup> ἐπιρράπτει ἐπὶ <sup>z</sup> ἱματίῳ  
 παλαιῷ· εἰ δὲ μὴ, <sup>†</sup> αἶρει τὸ <sup>z</sup> πλήρωμα αὐτοῦ τὸ καινὸν  
<sup>z</sup> τοῦ παλαιοῦ\*, καὶ χεῖρον σχίσμα γίνεται. <sup>22</sup> καὶ οὐδεὶς  
<sup>a</sup> βάλλει οἶνον νέον εἰς <sup>b</sup> ἀσκούς παλαιούς· εἰ δὲ μὴ,  
 ῥήσσει ὁ οἶνος [ὁ νέος] τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχέεται

ac.—for ἰδ. αὐτ. ἐσθ., καὶ ἰδόντες ὅτι ἐσθίει B L. καὶ εἶδαν ὅτι ἦσθιεν D. txt A.—for  
 τί ὅτι, διὰ τί D. ὅτι B. txt A. quare abc.—καὶ πίνει om. B D.—add ὁ διδάσκαλος  
 μὲν C L v Copt. Æth. Aug.—17. αὐτοῖς om. D abc.—for οὐκ, οὐ γὰρ C c.—εἰς  
 μετάνοιαν om. A B D K L many mss. bv Syrr. Copt. Æth. Arm. Aug. ins. C ac and  
 almost all const. MSS.—18. rec. bef. νηστεύοντες, οἱ τῶν Φαρισαίων, with ac and  
 const. MSS., but txt A B C D K M al. b Syr. Copt. Arm. Aug.—οἱ τῶν Φ. om. A.  
 κ. οἱ μαθηταὶ τῶν Φ. B.—aft. σοὶ om. μαθηταὶ B.—19. from ὅσον . . . νηστεύειν  
 om. D ab.—20. ἀρθῇ C.—rec. ἐκείναις ταῖς ἡμέραις with many const. MSS., but txt  
 A B C D K L Syrr. Æth. Arm.—21. rec. καὶ οὐδ. with many const. MSS., but txt  
 A B C D G K L M S abc Syrr. Copt. Arm. οὐδ. δὲ D G M ac.—ἐπισυνράπτει D.—  
 ἐπὶ ἱματίον παλαιὸν B C D L. txt A.—αἶρει ἀπ' αὐτοῦ τὸ πλ. τὸ καινὸν τοῦ π. A K  
 Syr. αἶρ. τὸ πλ. ἀπ' αὐτοῦ (ἀφ' εαυτοῦ B) τὸ κ. τοῦ π. B L. αἶρ. τὸ πλ. τὸ κ. ἀπὸ  
 τοῦ π. D abcv. txt C.—καὶ . . . γίνεται om. L.—22. εἰ δὲ μήγε C L.—ῥήξει B C D L v.  
 txt A c.—ὁ νέος om. B C D L abcv Syrr. Copt. ins. A.—καὶ ὁ οἶν. ἀπολούται (κ. οἱ

our Lord. To help out his interpretation, he makes καλέσαι, ver. 17, mean 'to invite' (!)—ἦσαν γὰρ . . . αὐτῷ, peculiar to Mark.—16.] ἰδόντες αὐτ. ἐσθ., *having observed Him eating, or, that He ate.* The question was *after the feast*, at which, being in the house of a Publican, they *were not present*.—18.] Καὶ ἦσαν κ.τ.λ. Mark here gives a notice for the information of his readers, as in ch. vii. 3, which places show that his Gospel was not written for the use of Jews. It appears from this account, which is here the more circumstantial, that the Pharisees and disciples of John asked the question in *the third person*, as of others. In Matthew it is *the dis-*

ciples of John, and they join ἡμεῖς καὶ οἱ Φαρ. In Luke it is *the Pharisees and Scribes*, and they ask as here. Meyer understands it, that the disciples of J. and the Pharisees were *at that particular time keeping a fast*, and that this gave occasion <sup>1</sup> to the question; but this is contrary to the usage of this construction.—19.] ὅσον . . . νηστεύειν, this repetition, *contained neither in Matt. nor Luke*, is inconsistent with the design of an abridger; and sufficiently shows the primary authority of this report, as also the ἐν ἐκείνῃ τῇ ἡμ. ver. 20.—21.] The addition here of τὸ καινὸν confirms the view taken of the parable in the notes on Matthew.



καὶ οἱ ἄσκοι ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἄσκοὺς ABCD

c † Luke only.

d constr. Luke

iii. 21 al.

principally in

Luke and

Acts. Matt.

xxiii. 15.

e † Luke only.

f Acts i. 1.

ch. vi. 7.

g Deut. xxiii.

25.

h ch. viii. 20.

i Matt. xii. 12

and passim.

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καινοὺς βλητέον.

23 Καὶ ἐγένετο \* παραπορεύεσθαι αὐτὸν ἐν τοῖς σάβ-

βασιν διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ

ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυν. 24 καὶ οἱ Φαρισαῖοι

ἔλεγον αὐτῷ Ἴδε τί ποιοῦσι † τοῖς σάββασιν ὃ οὐκ

ἔξεστι. 25 καὶ αὐτὸς ἔλεγεν αὐτοῖς Οὐδέποτε ἀνέγνωτε

τί ἐποίησε Δαυὶδ ὅτε ἤρξαν ἐσχε καὶ ἐπέινασεν αὐτὸς

καὶ οἱ μετ' αὐτοῦ; 26 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ

ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέ-

σεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ

ἔδωκε καὶ τοῖς σὺν αὐτῷ οὔσι; 27 καὶ ἔλεγεν αὐτοῖς, Τὸ

σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, \* οὐχ ὁ ἄνθρωπος

διὰ τὸ σάββατον. 28 ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ

ἀνθρώπου καὶ τοῦ σαββάτου.

III. 1 Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν καὶ ἦν

ἐκεῖ ἄνθρωπος ἑξηραμμένην ἔχων τὴν χεῖρα 2 καὶ

k 3 Kings xii.

14. John v. 3.

l Dabbd.

m om. L.

n txt A. c.

o ἀλλὰ...

p βλητέον om. D

q abd.

r βλητέον om. B.

s —23. bef. τοῖς σ.

t om. ἐν CL al.

u —διαπορεύεσθαι BCD.

v txt A.

w —αὐτοῦ om. D Arm.

x —ὁδοποιεῖν B.

y om. D bc.

z —τίλλειν D abc.

aa —24. aft. ποιοῦσιν ins. οἱ

bb μαθηταὶ σου D M abc Arm. Eth. Jer.

cc —rec. ἐν τ. σ., but ἐν om. A B C D K M al. abcd.

dd —aft. ἔξεστι ins. αὐτοῖς Dabc.

ee —25. αὐτὸς om. BCD L v, but see reff.

ff —26. πῶς om. B D.

gg —ἦλθεν B.

hh —τοῦ bef. θ. om. C.

ii —ἐπὶ Ἀβ. τ. ἀρχ. om. Dab.

jj —τοῦ om. KLMSV.

kk —ἀρχ. om. M.

ll —for τοῖς ἱερ., τοὺς ἱερεῖς B L.

mm —for σὺν αὐτῷ, μετ' αὐτοῦ D.

nn —27. τὸ σάβ.

oo ... ὥστε om. D ac.

pp —aft. ἐγένετο, ins. καὶ B C v Syr.

qq om. A b.

rr —28. bef. κύριος,

ss ins. λέγω δὲ ὑμῖν D abc.

tt CHAP. III. 1. ἦν om. B.

uu —for ἐξ., ξηρὰν D.

vv —2. παρετηροῦντο A C D.

ww txt B.

xx —αὐτὸν

aft. θεο. om. D abc.

bb —ἐν τ. σαβ. C D.

cc —κατηγορήσουσιν C D.

dd txt A B.

ee —3. τῷ τ.

ff

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\*<sup>1</sup> παρετήρουν αὐτὸν εἰ \* τοῖς σάββασιν θεραπεύσει αὐτὸν, ἵνα \* κατηγορήσωσιν αὐτοῦ. <sup>3</sup> καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένῳ ἔχοντι τὴν χεῖρα † Ἐγείρε εἰς τὸ μέσον. <sup>4</sup> καὶ λέγει αὐτοῖς Ἐξέστι τοῖς σάββασιν <sup>m</sup> ἀγαθοποιῆσαι ἢ <sup>n</sup> κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων. <sup>5</sup> καὶ <sup>o</sup> περιβλεψάμενος αὐτοὺς <sup>p</sup> μετ' ὀργῆς, <sup>q</sup> συλλυπούμενος ἐπὶ τῇ <sup>r</sup> πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ Ἐκτεῖνον τὴν χεῖρά σου. καὶ ἐξέτεινε, καὶ <sup>s</sup> \* ἀποκατεστάθη ἡ χεὶρ αὐτοῦ †. <sup>6</sup> καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἱερωδιανῶν <sup>t</sup> συμβούλιον ἐποιοῦν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

<sup>7</sup> Καὶ ὁ Ἰησοῦς <sup>u</sup> ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν, καὶ πολὺν <sup>v</sup> πλῆθος ἀπὸ τῆς Γαλιλαίας \* ἠκολούθησαν [αὐτῷ], καὶ ἀπὸ τῆς Ἰουδαίας, <sup>8</sup> καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου, καὶ [οἱ] περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺν, ἀκούσαντες ὅσα ἐποίει ἦλθον πρὸς αὐτόν. <sup>9</sup> καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ ἵνα <sup>w</sup> πλοιάριον \* προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ <sup>x</sup> ὀλιθώσιν αὐτόν. <sup>10</sup> πολλοὺς γὰρ ἐθέρῳπεν, ὥστε <sup>y</sup> ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄφῳνται ὅσοι εἶχον <sup>a</sup> μάλιστα. <sup>11</sup> καὶ τὰ πνεύματα τὰ ἀκάθαρτα, <sup>b</sup> ὅταν

1 Ps. xxxvi. 12.  
Dan. vi. 11.  
m = Acts xiv. 17.  
Jude. xvii.  
13 Alex.  
n = Luke only. Gen. xxxi. 39.  
o Exod. ii. 12.  
p = 1 Tim. ii. 9.  
Eph. vi. 7.  
1 Pet. iii. 15 al.  
q here only. Ps. lxviii. 20.  
Isa. li. 19.  
r Rom. xi. 25.  
Eph. iv. 18 only †. See Job xvii. 7.  
s Exod. ix. 7.  
Job v. 18.  
t ch. xv. 1 only. = σ. λαμβάνειν. Matt. u Hosea xii. 12.  
v 2 Chron. xiii. 8. Deut. xxvi. 5.  
w ch. iv. 36.  
John vi. 22, 23. xxi. 8 only †.  
x = Acts viii. 13. x. 7. see Acts i. 11 al.; Num. xii. 21.  
y Ps. cxviii. 157.  
z = here only. See Gen. xlv. 14. John xiii. 25.  
a = ch. v. 29, 34. Luke vii. 21. Ps. xxxi. 10. 2 Macc. ix. 11.  
b constr. here only. Exod. xvii. 11.

ξηρὰν ἔχ. χ. C. τῷ τ. χ. ἔχ. ξ. B L. τῷ ἔχ. τ. χ. ἔξ. D. txt A.—rec. ἔγειραι, with many const. mss., but txt A B C D E F H K L M S V al.—add καὶ στήθι D *cd*.—4. bef. τοῖς ins. ἐν A D E.—for ἀγ., τί ἀγαθὸν ποιῆσαι D *bd*.—bef. ἡ ἀποκ. ins. μᾶλλον D.—for ἀποκ., ἀπολέσαι L *abcn* Syr. Arm.—5. for πωρ., νεκρώσει D *cd*.—σου om. B E S V al.—ἀποκατεστάθη A B E F K L P S V al. ἀποκατέστη C. txt D.—aft. αὐτοῦ ins. εὐθέως D. rec. ἐγὼς ὥς ἡ ἄλλη, but om. A B C D K P r Syr. Copt. Eth. Arm.—6. εὐθέως om. D L *abc*.—for ἐποιοῦν, ἐδίδουν B. ἐποίησαν C. ποιοῦντες D *a*. txt A P *bed*.—7. for πρὸς, εἰς D P.—for πολὺν πλ., πολλὸς ὄχλος D *abcn* Syr.—ἠκολούθησεν A K M P S al. and (omg. αὐτῷ) B L. ἠκολούθησαν (omg. αὐτῷ) C. ἡκ. αὐτῷ om. D *abc*.—ἀπὸ bef. τῆς Ἰου. om. D *abcn*.—8. οἱ πέραν D.—bef. περὶ T. om. οἱ B C L. txt A D P.—ἀκούοντες B.—for ὅσα, ἃ C D *b*.—ποιεῖ B L.—9. πλοῖα B.—aft. αὐτὸν ins. πολλοὶ D *ad*.—10. ἐθέρῳπεν K.—bef. αὐτῷ ins. ἐν D.—bef. ὅσοι ins. καὶ A Syr. Copt.—11. aft. ὅταν ins. οὖν D, writing κ. πν. ἀκαθ., and coupling it with

only adds that it was the Scribes and Pharisees who watched Him.—4.] αὐτοῖς. Luke adds ἐπερωτήσω ὑμᾶς τι: as his account is the most detailed, I refer to the notes there.—ἀποκτ. does not belong to ψυχὴν: 'to save life, or to kill?'—5.] συλλ. . . . αὐτῶν—peculiar to Mark.—συλλ. implies sympathy with their (spiritually) miserable state of hard-heartedness.—6. Ἱερωδιανῶν] See note on Matt. xvi. 6, and xxii. 16. Why the Pharisees and Herodians should *now* combine, is not apparent. There must have been some reason of which we are not aware, which united these opposite sects in enmity against

the Lord.—συμβ. ἐποιοῦν is an expression peculiar to Mark.

7—12.] A general summary of the Lord's healing and casting out devils by the sea of Galilee: peculiar in this shape to Mark; but probably answering to Matt. xii. 15—21. Luke vi. 17—19.—The description of the multitudes, and places whence they came, sets before us more graphically than any where else in the Gospels, the composition of the audiences to which the Lord taught, and whom He healed. The repetition of πλῆθος πολὺν (ver. 8) is the report of one who *saw* the numbers from Tyre and Sidon coming and going.—10.] Luke vi. 19.

c Luke v. 36. autōn ἡθεώρει, ἑπροέπιπτεν αὐτῷ καὶ ἔκραζε λέγοντα ABC  
 d Matt. xiv. 22 al. ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. 12 καὶ πολλὰ ἐπέτιμα αὐτοῖς DP  
 e Matt. xiv. 25 al. ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι. 13 καὶ ἀναβιβάνει εἰς τὸ  
 f Heb. vi. 2. ὄρος, καὶ προσκαλεῖται οὗς ἦλθεν αὐτὸς, καὶ ἀπῆλθον  
 g ch. ii. 10. πρὸς αὐτόν. 11 καὶ ἐποίησε ἑώδεκα ἵνα ὦσι μετ' αὐτοῦ,  
 h 4 Kings xxiv. 17 Vat. καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν 15 καὶ ἔχειν ἑξου-  
 sian [θεραπεύειν τὰς νόσους καὶ] ἐκβάλλειν τὰ δαιμό-  
 νια. 16 καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον. 17 καὶ  
 Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν  
 τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ABCD  
 ἐστὶν υἱοὶ βροντῆς. 18 καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ  
 Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον  
 τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κα-  
 νανίτην, 19 καὶ Ἰούδαν \* Ἰσκαριώτην, ὃς καὶ παρέδωκεν  
 αὐτόν.

20 Καὶ ἔρχονται εἰς οἶκον, καὶ συνέροχεται πάλιν ὄχλος,  
 ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. 21 καὶ ἀκού-

ver. 10.—λέγοντες D K al.—bef. ὁ υἱὸς ins. ὁ χριστὸς C M.—12. ποῦσι D K L al.—  
 13. for ἀπῆλ., ἦλθον D aber Syr. Æth. Aug.—14. aft. ἑώδ. ins. οὗς καὶ ἀποστολοῦς  
 ὀνόματα B.—ἵνα ὦσιν ιβ μετ' αὐτοῦ D.—ἵνα (2nd) om. B.—aft. κηρ. ins. τὸ εὐαγ-  
 γέλιον D bc.—bef. ἔχειν, ins. ἔδωκεν αὐτοῖς D bc Æth.—θερ. . . . καὶ om. B C L  
 Copt. ins. A D P abc.—16. beginning ins. καὶ ἐποίησε τοὺς ἑώδεκα B C.—17. bef.  
 Ἰάκ., αὐτοῦ A F G. τοῦ om. C K S al.—ὄνομα Βοαν. D.—18. for Θαδ., Λεββαῖον D  
 abt.—Καναναῖον B D L aber Syr. Copt. txt A.—19. Ἰούδας D bc.—Ἰσκαριώθ. B C L.  
 -σκαριώθ. D ac Syr. txt A.—20. bef. ὄχλος ins. ὁ A B D al.—ἀρτους D.—for καὶ  
 ἀκ. οἱ π. αὐτ., D abc Copt. have καὶ ὅτε ἤκουσαν περὶ αὐτοῦ οἱ γραμματεῖς καὶ οἱ

—11.] ὅταν . . . ἡθεώρει: see ref. The  
 indic. is sometimes found with ὅταν in  
 the N.T., see Rev. iv. 9, but generally  
 amidst variety of readings. Luke xiii. 28.  
 Matt. x. 19. Rom. ii. 14. Mark xi. 25.  
 Meyer thus accounts for it—that in later  
 Greek the ἂν became completely attached  
 to the ὅτε, and the 'whenever' was treated  
 as merely an expression of time—so that in  
 German it would not be 'wenn sie Jhn  
 irgend sahen,' but 'wenn irgend sie Jhn  
 sahen.'—The unclean spirits are here spoken  
 of in the person of those possessed by them,  
 and the two fused together: for as it was  
 impossible that *any but the spirits* could  
 have *known* that He was the Son of God,  
 so it was the material body of the possessed  
 which fell down before Him, and *their* voice  
 which uttered the cry: see note on Matt.  
 viii. 32. The notion of the semi-rational-  
 ists, that the sick *identified themselves* with  
 the daemons (Meyer) is at once refuted by  
 the universal agreement of the testimony  
 given on such occasions, *that Jesus was the  
 Son of God.*

13—19.] Matt. x. 2—4. Luke vi. 12—

16. The appointment of the Twelve, and  
 its purposes. See Luke, where we learn  
 that He went up *overnight to pray*, and  
 called His disciples *to Him* when it was  
 day,—and notes on Matt.—On τὸ ὄρος see  
 Matt. v. 1.—14.] ἐποίησε, 'nominated'  
 —'set apart:' see ref. We have here the  
 most distinct intimation of any, of the *reason*  
 of this appointment.—16.] καὶ ἐπ. . . .  
 for Σίμωνα, ὃ ἐπ. . . .—On the list of the  
 Apostles see note at Matt. x. 2. The name,  
 according to Mark, seems to be *now first*  
 given. This, at all events, does not look  
 like *the testimony of Peter*: but perhaps  
 the words are not to be so accurately  
 pressed.—17.] Βοανεργές = שַׁרְיָאִי, Shera  
 being expressed by *oa* in Aramaic (Meyer,  
 from Lightf.), perhaps on account of their  
 vehement and zealous disposition, of which  
 we see marks Luke ix. 54. Mark ix. 38.  
 x. 37: see also 2 John 10: but this is un-  
 certain.—ὀνόματα—since *both* bore the  
 name, and the Hebrew word is plural.

20—31.] Matt. xii. 22—37. Luke xi.  
 14—26. The Lord had just cast out a  
 deaf and dumb spirit (see notes on Matt.)



σαντες <sup>1</sup>οἱ παρ' αὐτοῦ ἐξῆλθον <sup>m</sup>κρατῆσαι αὐτὸν, ἔλεγον <sup>1</sup> i 1 Macc. ii. 15. xiii. 52. m Matt. xii. 11 al. n 2 Cor. v. 13. o = ch. iii. 30. Matt. xi. 18 al. p ch. xvi. 17. ix. 29. q Matt. xiii. 3. 10. ch. iv. 11 al. r constr. i and Matt. x. 21. Acts xiii. 50. οἱ συνιστάμενοι ἐφ' αὐτὸν, Xen. Cyr. i. 45. s Sir. xxi. 27. γὰρ ὅτι <sup>n</sup>ἐξέστη. <sup>22</sup> καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ <sup>o</sup> ἔχει, καὶ ὅτι <sup>p</sup> ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. <sup>3</sup> καὶ προσκαλεσάμενος αὐτοὺς <sup>1</sup> ἐν παραβολαῖς ἔλεγεν αὐτοῖς Πῶς δύναται <sup>s</sup> σατανᾶς σατανᾶν ἐκβάλλειν; <sup>24</sup> καὶ ἐὰν βασιλεία ἐφ' αὐτὴν <sup>r</sup> μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη· <sup>25</sup> καὶ ἐὰν οἰκία ἐφ' αὐτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη· <sup>26</sup> καὶ εἰ ὁ <sup>s</sup> σατανᾶς ἀνέστη ἐφ' αὐτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. <sup>27</sup> \* οὐ δύναται οὐδεὶς \* τὰ ἑσκέυη τοῦ ἰσχυροῦ εἰς-ελθὼν εἰς τὴν οἰκίαν αὐτοῦ <sup>u</sup> διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δέσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ \* διαρπάσει. <sup>28</sup> ἀμὴν λέγω ὑμῖν ὅτι πάντα <sup>v</sup> ἀφεθήσεται τὰ <sup>w</sup> ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ \* <sup>x</sup> βλασφημίαι \* ὅσας ἂν βλασφημήσωσιν· <sup>29</sup> ὃς δ' ἂν <sup>y</sup> βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει <sup>z</sup> ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' <sup>a</sup> ἐν-

λοιποί.—for ἐξέστη, ἐξίσταται (sic) αὐτοὺς D. exentiat eos *abd.* — 23. ἐκβαλεῖν D.—25. δυνήσεται B L *av.*—σθῆναι B. ἐστάναι D.—26. for μεμ., ἐμερίσθη B L.—*ast. sat.,* σατανᾶν ἐκβάλλει, μεμέρισται ἐφ' αὐτόν· οὐ δύναται σταθῆναι ἡ βασιλεία αὐτοῦ D *abcd.*—27. οὐδεὶς δύναται A D E F H K S V 55 *al. abcn.* ἀλλ' οὐδεὶς δύναται L. Arm. ἀλλ' οὐ δύναται οὐδεὶς B C.—εἰς τὴν οἰκ. τοῦ ἰσχ. εἰς τὰ σκ. B C L. txt A D.—*διαρπάσῃ* (2nd) A E F G K V many const. mss. *διαρπάξει* D. txt B C.—28. bef. βλασ. ins. *ai* A B C E G H *al.* txt D.—*ὅσα* B D. txt A C.—29. ὅσαν δέ τις D.—εἰς om. D *ab*, but not *d.*—εἰς τὸν αἰῶνα om. D *ab* Cypr.—*ἔσται* D L *ac* Cypr.—

in the open air (Matt., ver. 23), and now they retire into the house. The omission of this, wholly inexplicable if Mark had had either Matt. or Luke before him, belongs to the fragmentary character of his Gospel. The common accounts of the compilation of this Gospel are most capricious and absurd. In one place Mark omits a discourse — ‘because it was not his purpose to relate discourses;’ — in another he gives a discourse, omitting the occasion which led to it, as here! The *real fact being*, that the sources of Mark's Gospel are generally of the *highest order, and most direct*, but the *amount of things contained* very scanty and discontinuous: see Prolegg.—πάλιν] resumed from ch. ii. 2.—ὥστε μὴ δ., showing that one of the αὐτοὶ is the narrator.—21.] Peculiar to Mark—οἱ παρ' αὐτοῦ = ‘His relations;’ beyond a doubt—the sense is resumed by οὖν in ver. 31: see *reff.*—ἐξῆλθ. (perhaps from Nazareth,—or, answering to John ii. 12, from Capernaum), ‘set out:’ see ch. v. 14. They heard of His being so beset by crowds: see vv. 7—11.—ἔλεγον—i. e. His relations—not *τινές.*—ἐξέστη, ‘He is mad:’ thus

E. V.; and the sense requires it. They had doubtless heard of the accusation of His *having a devil*: which we must suppose not to have first begun after this, but to have been going on throughout this course of miracles.—The understanding this that *His disciples* went out to repress *the crowd*, for they said, ‘It is mad’ (!), is as contrary to Greek as to sense. It would require at least αὐτοὺς and ἐξίστησαν, and would even then give no intelligible meaning.—22.] οἱ γρ. οἱ ἀπ. Ἱερ. . . peculiar to Mark: see note on Matt. ver. 24. Here Matt. has οἱ Φαρισ.—Luke *τινές* ἐξ αὐτῶν, i. e. τῶν ὄχλ.—ὅτι B. ἔχ.] This addition is most important. If He was *possessed by Beelzebub*, the prince of the devils, He would thus have authority over the inferior evil spirits.—23.] *προσκαλ. αὐτοὺς* is not inconsistent (De Wette) with His *being in an house*—He called them to Him, they having been far off. We must remember the *large courts* in the oriental houses.—ἐν παρ., namely, a kingdom, &c., a house, &c., the strong man, &c.—σατανᾶς *sat.* The external unity of Satan and his Kingdom is strikingly declared by this simple

οχός ἐστιν αἰωνίου \* κρίσεως. <sup>30</sup> ὅτι ἔλεγον Πνεῦμα ἀκά- ABCD

b ver. 22.

θαρτον <sup>b</sup> ἔχει.

c = Matt. xxv.  
32. John xii.  
17 al.

<sup>31</sup> Ἐρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω  
ἐστῶτες ἀπέστειλαν πρὸς αὐτὸν, \* <sup>c</sup> φωνοῦντες αὐτόν.

d = Matt. xxv.  
26 and foll.

<sup>32</sup> καὶ ἐκάθητο ὄχλος περὶ αὐτόν. εἶπον δὲ αὐτῷ Ἰδοὺ ἡ  
μήτηρ σου καὶ οἱ ἀδελφοί σου † [καὶ αἱ ἀδελφαί σου] ἔξω  
ζητοῦσί σε. <sup>33</sup> καὶ ἀπεκρίθη αὐτοῖς λέγων Τίς <sup>d</sup> ἐστιν ἡ

e 1 Kings xxvi.  
5. Isa. xlix.  
18. Luke ix.  
12. Rom. xxi.  
19 al.

μήτηρ μου \* ἢ οἱ ἀδελφοί μου; <sup>34</sup> καὶ περιβλεψάμενος

f 3 Kings v. 8.  
g 3 Kings iv.  
29.

\* <sup>e</sup> κύκλῳ τοὺς περὶ αὐτὸν καθημένους λέγει Ἴδε ἡ μήτηρ

h Matt. xxii.  
34. Neh. viii.  
1.

μου καὶ οἱ ἀδελφοί μου. <sup>35</sup> ὅς γὰρ ἂν <sup>i</sup> ποιήσῃ τὸ θέλημα

i = ch. iii. 10  
al.

τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ

k ch. vi. 32 al.  
l = Rev. xviii.  
19.

ἐστί.

m = Luke  
xvii. 36.  
John xx. 11.  
n Ps. xlviii. 4.  
o Matt. iv. 8.  
Eph. iv. 28  
al.

IV. <sup>1</sup> Καὶ πάλιν ἤρξατο διδάσκειν <sup>b</sup> παρὰ τὴν θάλασ-

p Ps. cxlix. 7-9.  
q Matt. xxv.  
15 al.

σαν· καὶ \* <sup>h</sup> συνήχθη πρὸς αὐτὸν ὄχλος \* πολὺς, <sup>i</sup> ὥστε

r = Rev. xviii.  
19.

αὐτὸν ἐμβάντα εἰς <sup>k</sup> τὸ πλοῖον καθῆσθαι <sup>l</sup> ἐν τῇ θαλάσῃ·

s = Rev. xviii.  
19.

καὶ πᾶς ὁ ὄχλος <sup>m</sup> πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.

t = Rev. xviii.  
19.

\* καὶ ἐδίδασκεν αὐτοὺς ἐν <sup>n</sup> παραβολαῖς πολλὰς, καὶ ἔλεγεν

u = Rev. xviii.  
19.

αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ <sup>3</sup> Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ

v = Rev. xviii.  
19.

ὁ σπείρων <sup>p</sup> τοῦ σπείραι. <sup>4</sup> καὶ ἐγένετο ἐν τῷ σπείρειν, <sup>q</sup> ὅ

w = Rev. xviii.  
19.

for κρίσεως, ἀμαρτήματος B L. ἀμαρτίας D abcd. So unusual an expression as this can hardly have crept into the text, but is very likely to have been altered into the more usual κρίσεως. txt A C<sup>2</sup>.—30. ἔχειν D. ἔχουν αὐτὸν C.—31. καὶ ἔρχ. BCL. καὶ ἔρχεται D.—ἐσθιόντες G L. στήκοντες B C.—for φων., καλοῦντες B C L. ζητοῦντες A. txt D.—32. for ὄχ. π. αὐτ., πρὸς τὸν ὄχλον D.—rec. om. καὶ αἱ ἀδελφαί σου, with B C L Copt. Arm. Æth. Syrr., but ins. A D E F G M S U V, many mss. abc. I have inserted these words, as being more agreeable to the particularity of Mark, and as having very high MSS. authority.—33. for ἡ, καὶ B C L V al abv. txt A D c.—μου (2) om. B D Arm.—34. τ. περὶ αὐτ. κύκλ. B C L Copt. τοὺς κύκλῳ D. txt A.—35. γὰρ om. B.—τὰ θελήματα B.

x = Rev. xviii.  
19.

CHAP. IV. 1. for παρὰ, πρὸς D.—συνήχθησαν A Syrr. συνάγεται B C L. txt D abc.—for πολὺς, πλείστος B C L. txt A D.—τὸ bef. πλ. om. K L M al.—for ἐν τ. θ., περὶ τῆς θαλάσσης D. also for πρὸς τ. θ. afterwards.—ἐπὶ τ. γ. om. D.—2. πολλαῖς D.—3. τοῦ σπ. om. D. τοῦ om. B. add τὸν σπόρον αὐτοῦ F.—4. ἐγέ-

y = Rev. xviii.  
19.

way of putting the question: see note on Matt.—26.] ἀλλὰ τ. ἔχ peculiar to Mark.

z = Rev. xviii.  
19.

—29.] Most likely ἀμαρτίας or ἀμαρτήματος is the right reading, and κρίσεως a gloss to explain it: see on Matt. vv. 31, 32.

aa = Rev. xviii.  
19.

—30.] explains the ground and meaning of this awful denunciation of the Lord.

bb = Rev. xviii.  
19.

31—35. Matt. xii. 46—50. Luke viii. 19—21. —ἐξω ἐστ. ἀπ. . . . . 'one of Mark's precise details.—32.] καὶ ἐκ . . . another such.—34.] Matt. here has some remarkable and graphic details also: ἐκτείνων τὴν χεῖρ. αὐτ. ἐπ. τ. μαθητὰς αὐτ. . . . . Both accounts were from eye-witnesses, the one noticing the outstretched hand; the other, the look cast round. Deeply interesting are such particulars,—the more so, as showing the way in which the records

cc = Rev. xviii.  
19.

arose,—and their united strength, derived from their independence and variety.

dd = Rev. xviii.  
19.

CHAP. IV. 1—9.] No fixed mark of date. Matt. xiii. 1—9. Luke viii. 4—8. There is the same intermixture of absolute verbal identity and considerable divergence, as we have so often noticed: which is wholly inexplicable on the ordinary suppositions. In this case the vehicles of the parable in Matt. and Mark (see Matt. vv. 1—3. Mark vv. 1, 2) bear a strong, almost verbal, resemblance. Such a parable would be carefully treasured in all the Churches as a subject of catechetical instruction; and, in general, in proportion to the popular nature of the discourse, is the resemblance stronger in the reports of it.—3.] Ἀκούετε—this solemn preface word is peculiar to Mark.

ee = Rev. xviii.  
19.

ff = Rev. xviii.  
19.

gg = Rev. xviii.  
19.

hh = Rev. xviii.  
19.

ii = Rev. xviii.  
19.

jj = Rev. xviii.  
19.

kk = Rev. xviii.  
19.

ll = Rev. xviii.  
19.

mm = Rev. xviii.  
19.

μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ ῥ πετεινὰ [τοῦ οὐρα- r Deut. xiv. 19,  
νου] καὶ κατέφαγεν αὐτό. <sup>5</sup> ἄλλο δὲ ἔπεσαν ἐπὶ τὸ <sup>s</sup> πε- s || only +,  
τρῶδες ὅπου οὐκ εἶχε γῆν πολλήν, καὶ εὐθὺς ἔξαντέιλε t intr. || Matt.  
<sup>u</sup> διὰ τὸ μὴ ἔχειν βάθος γῆς. <sup>6</sup> \* ἡλίου δὲ <sup>v</sup> ἀνατείλαντος \* only, tr. Ps.  
<sup>w</sup> ἔκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν <sup>x</sup> ἐξηράνθη. cxlvi. 8. Gen.  
<sup>7</sup> καὶ ἄλλο ἔπεσαν \* εἰς τὰς <sup>y</sup> ἀκάνθας, καὶ <sup>z</sup> ἀνέβησαν αἱ ii. 9 al.  
ἀκανθαὶ καὶ <sup>a</sup> συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ <sup>b</sup> ἔδωκε. u Judith iii. 12.  
<sup>8</sup> καὶ \* ἄλλο ἔπεσαν εἰς τὴν γῆν τὴν <sup>c</sup> καλὴν, καὶ ἐδίδου v Matt. iv. 16.  
καρπὸν <sup>z</sup> ἀναβαίνοντα καὶ <sup>†</sup> αὐξανόμενον, καὶ ἔφερον <sup>d</sup> ἐν w Rev. xvi. 8, 9,  
τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν. <sup>9</sup> καὶ ἔλεγεν <sup>†</sup> and || Matt.  
Ὁ ἔχων ὦτα <sup>e</sup> ἀκούειν, ἀκουέτω. <sup>10</sup> ὅτε δὲ ἐγένετο <sup>f</sup> κατα- x Ps. cxxviii.  
μόνας, ἠρώτησαν αὐτὸν <sup>g</sup> οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα 6, 7.  
\* τὴν <sup>h</sup> παραβολὴν. <sup>11</sup> καὶ ἔλεγεν αὐτοῖς Ὑμῖν <sup>i</sup> δέδοται y Jer. iv. 3.  
[γνῶναι] τὸ <sup>k</sup> μυστήριον τῆς βασιλείας τοῦ θεοῦ. ἐκείνοις z Isa. xxxii. 13.  
δὲ <sup>1</sup> τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, <sup>12</sup> ἵνα a || only and  
βλέποντες βλέπωσι καὶ μὴ ἴδωσι, καὶ ἀκούοντες ἀκούωσι ver. 19 f.  
καὶ μὴ συνῶσι, μήποτε <sup>m</sup> ἐπιστρέψωσι, καὶ <sup>n</sup> ἀφελῇ αὐτοῖς b Zech. vii. 12.  
[τὰ ἁμαρτήματα]. <sup>13</sup> καὶ λέγει αὐτοῖς Οὐκ <sup>o</sup> οἴδατε τὴν c Num. xiii. 20.  
παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς d 1 Kings x. 3.  
<sup>p</sup> γνῶσεσθε; <sup>14</sup> ὁ <sup>q</sup> σπείρων τὸν λόγον σπείρει. <sup>15</sup> οὗτοι p = Luke xviii.  
δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ q Matt. iv. 3 al.

νετο om. D bc.—τοῦ οὐρανοῦ om. A B C E F H K L S V 56 mss. *bcv* Syrr. Copt. *Æth.* Arm. txt D a.—5. ἄλλα D, and ἔπεσαν.—τὰ πετρώδη D *bcv*.—καὶ ὅτι D *bc*. txt A v.—τῆς γῆς B. τὴν γῆν D.—6. καὶ ὅτε ἀντέειλεν ὁ ἥλ. B C D L v. txt A a.—7. for εἰς, ἐπὶ C D b. txt A B *dv*.—8. ἄλλα B C L Copt. txt A D.—rec. *αὐξανοντα*, but txt A B C D L.—φέρει D.—for ἐν, εἰς (thrice) B. ἐν E V and many mss. (in the older MSS. ἐν would be uncertain).—9. rec. ἔλ. αὐτοῖς, but txt A B C D E F G K L M V many mss. *abcv* Syrr. Copt. *Æth.* Arm.—for ὁ ἔχ., ὃς ἔχει B D.—aft. ἀκουέτω, ins. καὶ ὁ συνέων συνεῖτω D.—10. for οἱ περὶ αὐτ. σὺν τ. δ., οἱ μαθηταὶ αὐτοῦ D ab. οἱ περ. αὐτ. om. L.—τὰς παραβολὰς B C L Copt. τίς ἡ παρ. αὕτη D *abc*. txt A.—11. γνῶναι om. A B C K L al. Copt. ins. D *ac*.—τὰ μυστ. G Syr. Copt.—for ἔξω, ἔξωθεν B.—τὰ om. D K al.—for γίν., λέγεται D *abc*.—12. bef. βλέπωσι ins. μὴ E F G H Orig. (twice).—συνῶσι D\*.—ἀφελήσεται A K al. Orig. ἀφελήσομαι D\*. ἀφήσω D\*\*. txt B C Orig.—τὰ ἁμαρτ. om. B C L b Orig. Copt. ins. A D *ac*.—15. for ὅπου, οἷς Dd.—for καὶ (1) οἱ B.—ἀκούωσι G.—for αἶρει, ἀφέρει D. ἀρπάζει C.

—4—8.] Matt. and Mark agree nearly verbally: only ἂ μὲν Matt. = ὁ μὲν Mark, &c.—In ver. 7 Mark adds καὶ καρπὸν οὐκ ἔδωκε, and in ver. 8, ἀναβαίνοντα κ. αὐξανόντα.

10—12.] Matt. xiii. 10—17. Luke viii. 9, 10.—In Matthew, these words, vv. 11, 12, are spoken in answer to διατί ἐν παρ. λαλεῖς αὐτοῖς;—10.] οἱ π. αὐτ. σὺν τ. δῶδ. = οἱ μαθ. αὐτοῦ Luke.—11.] τὸ μυστήριον = τὰ μυστήρια Matt. and Luke.—τοῖς ἔξω added here (= τοῖς λοιποῖς Luke) means the multitudes—those out of the circle of His followers. In the Epistles, all who are not Christians,—the correspond-

ing meaning for those days,—are designated by it.—12.] Matt., as usual, quotes a prophecy; Mark hardly ever—except at the beginning of his Gospel; Luke, very seldom.—ἀφ. αὐτ. τ. ἁμ. = *ἰσώσονται αὐτοὺς* Matt.

13—21.] The three explanations of the parable (see Matt. xiii. 18—23. Luke viii. 9—15) are very nearly related to one another, with however differences enough to make the common hypotheses quite untenable. Matt. and Mark agree nearly verbatim, Matt. however writing throughout in the singular (ὁ σπαρείς κ.τ.λ.). Mark has some additions, e.g. ὁ σπείρων, τὸν



ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ σατανᾶς καὶ \* αἶρει τὸν ABCD  
 λόγον τὸν ἐσπαρμένον \* ἐν ταῖς καρδίαις αὐτῶν \*. <sup>16</sup> καὶ  
 οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν  
 ἀκούσωσι τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν  
 αὐτὸν, <sup>17</sup> καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ <sup>18</sup> πρὸς-  
 καιροὶ εἰσιν, εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν  
 λόγον εὐθέως σκανδαλίζονται. <sup>18</sup> καὶ \* οὗτοί εἰσιν οἱ εἰς  
 τὰς ἀκάνθας σπειρόμενοι, [οὗτοί εἰσιν] οἱ τὸν λόγον  
 \* ἀκούοντες, <sup>19</sup> καὶ αἱ <sup>u</sup> μέριμναι τοῦ αἰῶνος [τούτου] καὶ  
 ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι <sup>uu</sup> εἰς-  
 πορευόμεναι <sup>v</sup> συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνε-  
 ται. <sup>20</sup> καὶ \* οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπα-  
 ρέντες, οἵτινες ἀκούουσι τὸν λόγον καὶ <sup>w</sup> παραδέχονται,  
 καὶ <sup>x</sup> καρποφοροῦσιν <sup>y</sup> ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ  
 ἐν ἑκατόν. <sup>21</sup> καὶ ἔλεγεν αὐτοῖς <sup>z</sup> Μήτι ὁ λύχνος <sup>a</sup> ἔρχε-  
 ται ἵνα ὑπὸ <sup>b</sup> τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα  
 ἐπὶ τὴν λυχνίαν \* ἐπιτεθῇ; <sup>22</sup> οὐ γάρ ἐστὶ τι κρυπτόν†,  
 \* ἐὰν \* μὴ φανερωθῇ. οὐδὲ ἐγένετο <sup>c</sup> ἀπόκρυφον, ἀλλ'  
 ἵνα εἰς φανερόν ἔλθῃ. <sup>23</sup> εἴτις ἔχει ὥτα ἀκούειν, ἀκουέτω.  
<sup>24</sup> καὶ ἔλεγεν αὐτοῖς <sup>d</sup> Βλέπετε τί ἀκούετε. ἐν ᾧ <sup>e</sup> μέτρῳ  
 μετρεῖτε μετρηθήσεται ὑμῖν, καὶ <sup>e</sup> προστεθήσεται ὑμῖν [τοῖς  
 ἀκούουσιν]. <sup>25</sup> ὃς γὰρ \* <sup>an</sup> ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς  
 οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. <sup>26</sup> Καὶ ἔλεγεν

txt A B v.—for ἐν τ. κ. αὐτ., ἐν αὐτοῖς C c. εἰς αὐτοὺς B. ἀπὸ τῆς καρδίας αὐτῶν  
 A Æth. txt D abd.—16. ὁμοίως om. D abc Orig.—aft. σπ. ins. λόγοι M.—εὐθέως  
 om. D.—17. for ῥίζαν, ἄχωρ V.—for ἢ, καὶ D.—18. for οὗτοι, ἀλλοι B C D K L be.  
 txt A C<sup>2</sup>. οὗτοί εἰσιν om. A B C<sup>2</sup> E K M S V many MSS. Syr. Copt.—ἀκούσαντες  
 B C D L. txt A.—19. for αἰῶνος, βίου D b.—τούτου om. B C D L bed. ins. A.—  
 ἀπάται τοῦ κόσμου D (saeculi ab).—καὶ . . . ἐπιθ. om. D abc.—ἀκαρποι γίνονται D.  
 —20. for οὗτοι, ἐκεῖνοι B C L Copt. txt A D bc Orig.—τὴν καλὴν γῆν C.—ἐν (2 and 3)  
 om. B.—21. for ἔρχ., ἀπτεται D c.—bef. οὐχ ins. καὶ D.—for ἐπιτ., τεθῇ B C D K L  
 45. txt A.—22. τι om. B D K M 39 b Copt. ins. A C.—for ὃ ἐὰν μὴ, ἐὰν μὴ ἵνα B.  
 ἀλλ' ἵνα D b. ἐὰν μὴ A C. rec. ὃ ἐὰν, but om. ὃ A B C D K L al.—for εἰς φ. ἐλ.,  
 φανερωθῇ B.—24. καὶ . . . ἀκού. om. D G b Copt. τοῖς ἀκού. om. B C L c Æth. ins.  
 A.—25. ἔχει (omg. ἂν) B C K L abcd (with ἂν) D. txt A.—for δοθ., προστεθήσεται D.

λόγον σπ., ver. 14.—aft. ἡ ἀπ. τοῦ πλ.,  
 ver. 19, καὶ αἱ π. τὰ λ. ἐπιθ. —and some  
 variations, e. g. σατανᾶς for Matt.'s ὁ πο-  
 νηρός, and Luke's ὁ διάβ. —Such matters  
 are *not trifling*, because they show the  
*gradual deflection of verbal expression* in  
 different versions of the same report,—  
 nor is the general agreement of Luke's,  
 which seems to be from a different hearer.

21—25.] Luke viii. 16—18; and for ver.  
 25, Matt. xiii. 12. The rest is mostly con-  
 tained in other parts of Matt. (v. 15. x. 26.  
 vii. 2), where see notes. Here it is spoken

with reference to teaching by parables:—  
 that they might take care to gain from them  
 all the instruction which they were capable  
 of giving:—not hiding them under a blunted  
 understanding, nor, when they did under-  
 stand them, neglecting teaching them to  
 others, ver. 22, οὐ γάρ ἐστ. κ.τ.λ.—ver. 23,  
 ἐν ᾧ μετρ. κ.τ.λ.—προστ. ὑμῖν τ. ἀκ.,  
 'more shall be demanded of you who hear'  
 (the mysteries of the Kingdom of God);  
 'addition shall be made,' i. e. of *account*:  
 'shall be laid on,' as we say. Others (as  
 Meyer) understand *προστ.*, *more shall be*

Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς [ἐὰν] ἄνθρωπος  
 ἔβαλε τὸν σπόρον ἐπὶ τῆς γῆς, <sup>27</sup> καὶ καθεύδῃ καὶ ἐγείρηται  
 νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος \* βλαστάνῃ καὶ ἡ μὴ-  
 κύνηται ὡς οὐκ οἶδεν αὐτός. <sup>28</sup> αὐτομάτῃ † ἡ γῆ ἰκαρ-  
 ποφορεῖ πρῶτον ἡ χόρτον, εἶτα στάχυν εἶτα \* πλήρη  
 \* σίτον ἐν τῷ στάχυν. <sup>29</sup> ὅταν δὲ ἡ παραδῶ ὁ καρπός,  
 εὐθὺς ἡ ἀποστέλλει τὸ δρέπανον, ὅτι ἡ παρέστηκεν ὁ  
 θερισμός. <sup>30</sup> Καὶ ἔλεγε \* Τίνι ὁμοιώσωμεν τὴν βασιλείαν  
 τοῦ θεοῦ; ἢ ἐν ποίᾳ παραβολῇ \* ὁ παραβάλωμεν αὐτήν;

—26. ἐὰν om. B D L al. ins. A C abcd.—bef. σπ. om. τὸν D.—27. καθεύδει κ. ἐγεί-  
 ρεται E F G M al. ἐγερθῇ D.—βλαστᾷ B C D L al. txt A.—μυκύνεται B D.—  
 28. ὅτι αὐτομάτῃ D.—rec. ins. γὰρ, with bc. om. A B C D L Syr. Copt. Orig.—σταχύας D.  
 —πλήρης σίτος B. πλ. ὁ σίτος D. txt A C.—29. καὶ ὅταν D acv.—παραδοῖ B D.  
 txt A C.—30. for τίνι, πῶς B C L b. txt A D c Orig.—ὁμοιώσω K.—ἐν τίνι αὐτήν  
 παραβολῇ θῶμεν B L b Orig. txt A C<sup>2</sup> D.—31. for ὁμοία ἐκτίον D c.—κόκκον

added—i. e. more knowledge;—but I prefer the former interpretation.

26—29.] Peculiar to Mark. By commentators of the Straussian school it is supposed to be the same as the parable of the tares, *with the tares left out* (!). If so, a wonderful and most instructive parable has arisen out of the fragments of the other, in which the idea is a *totally different one*. It is, the *growth* of the once-deposited seed by the combination of its own development with the genial power of the earth, all of course under the creative hand of God,—but independent of human care and anxiety during this time of growth.—26.] ἄνθρωπος—some difficulty has been felt about the interpretation of this *man*, as to whether it is *Christ*, or *His ministers*. The former is excluded, it is thought, by the καθεύδῃ, ver. 27;—the latter by ἀποστ. τὸ δρ., ver. 29. But I believe it will be found that the parable in its wide-embracing sense contemplates *both these*, as well as the case of *individual* sowing and reaping in spiritual things. (1) There is the general reference to the *Lord as the Sower*—who having sown the seed of His Spirit in the Church, absents Himself—answering to the farmer leaving the field which he has sown, and working by day and sleeping by night,—i. e. elsewhere employed, while the seed springs up, *not in this case he knows not how*,—but, from bodily absence, he watches not how, witnesses not how. (2) There is the reference to the *ministers of God*—who sow the seed when a saying or a prayer sinks into the heart of their hearers, and then perhaps are comparatively long absent. (3) Also to *individual* exertion in the same way—we are often sowers, when by meditation, or prayer, or reading, we deposit the seed in the soil of our hearts

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—but of course in submission to Him who is the Sower.—βάλῃ, ‘shall have cast’—past tense, whereas καθεύδῃ and ἐγ. are present.—27.] καθ. κ. ἐγ.—i. e. *employs himself otherwise—goes about his ordinary occupations*. The seed sown in the heart is in its growth dependent on other causes than mere human anxiety and watchfulness:—on a mysterious power implanted by God in the seed and the soil combined.—28.] No trouble of ours can accelerate the growth or shorten the stages which each seed must pass through.—It is the mistake of modern Methodism, for instance, to be always working at the seed, taking it up to see whether it is growing, instead of leaving it to God’s own good time, and meanwhile diligently doing God’s work elsewhere: see Stier, iii. p. 16. Wesley, to favour his system, explains καθεύδῃ καὶ ἐγ. νύκτ. κ. ἡμ. *exactly contrary* to the meaning of the parable—“that is, has it continually in his thoughts” (!).—29.] παραδῶ, ‘offers itself’: see reff., and Winer, Gr. Gramm. § 39, 1.—ἀποστέλλει, *he puts in*—i. e. the sower, whichever interpretation we take: see Ps. cxvii. 5. The *Lord*, at the great harvest;—the *minister*, also then, but partially and occasionally even here (see John iv. 36);—the *individual*, from time to time, when he reaps comfort, joy, and peace in believing, but especially in the day of the Lord. See Joel iii. 13, to which this verse is a reference:—also Rev. xiv. 14, 15, and 1 Pet. i. 23—25, as applicable to the higher interpretation.

30—34.] Matt. xiii. 31—35. Luke xiii. 18, 19.—30.] This Rabbinical method of questioning before beginning a discourse is also found in Luke, ver. 18,—without however the condescending *plural*, which em-

R

p John xi. 24. 31 ὡς \* ἢ κόκκῳ σινάπεως. ὅς ὅταν σπαρῇ ἐπὶ τῆς γῆς, ABCD  
 1 Cor. xv. 37. ἢ μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς.  
 q Judg. vi. 15. ἢ μικρ. xl. 11. 22 καὶ ὅταν σπαρῇ, ἵνα βαίνει καὶ γίνεται πάντων τῶν  
 r ver. 7. λαχάνων \* μείζων, καὶ ὁ ποιεῖ κλάδους μεγάλους, ὥστε  
 s Gen. i. 12. δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ ἑπετεινὰ τοῦ οὐρανοῦ  
 t Ps. ciii. 12. ἵνα κατασκηνώσῃ. 23 Καὶ τοιαύταις παραβολαῖς πολλαῖς  
 u Matt. xvii. 1, 19 al. ἐλάλει αὐτοῖς τὸν λόγον καθὼς ἠδύναντο ἀκούειν. 31 ἡ  
 v = here only. Gen. xli. 12. ῥοὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς. \* κατ' ἰδίαν δὲ τοῖς  
 w 3 Kings xviii. 6. x Matt. xiv. 22 al. \* μαθηταῖς αὐτοῦ ὅτι ἐπέλυε πάντα.  
 y = Ps. cx. 29. 35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅψιας γενομένης  
 z Num. xxvii. 41. 23 Διέλθωμεν εἰς τὸ πέραν. 36 καὶ ἀφέντες τὸν ὄχλον  
 a John vi. 51. 2 Παρελαβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, α καὶ ἄλλα  
 c Jer. xxxii. (xxxv.) 32. 2 Pet. ii. 17 only. α δὲ ἡ πλοῖα ἦν μετ' αὐτοῦ. 37 καὶ γίνεται λαίλαψ ἀνέ-  
 d = here only. constr. ver. 29. see ch. xiv. 22. μου μεγάλη, τὰ δὲ κύματα δ ἐπέβαλλον εἰς τὸ πλοῖον, ὥστε  
 e Matt. v. 15 and reif. f here only. 1 Esd. iii. 8. Ezek. xiii. 18, 20. \* αὐτὸ ἡδὴ γεμίσεσθαι \*. 38 καὶ ἦν αὐτὸς ἑνὶ τῇ πρύμνῃ  
 g Matt. i. 24. John vi. 18. 2 Matt. xv. 14. ἐπὶ τὸ προσκεφάλαιον καθεύδων. καὶ διεγείρουσιν  
 h Ps. cv. 9. Matt. xvi. 22. αὐτὸν καὶ λέγουσιν αὐτῷ Διδάσκαλε, οὐ μέλει σοι ὅτι  
 i ch. i. 25. ἀπολλύμεθα; 39 καὶ διεγερθεὶς ἠετίμησε τῷ ἀνέμῳ καὶ  
 k Matt. xxi. 34. Matt. xiv. 32. εἶπε τῇ θαλάσῃ, Σιώπα, ἵπεφίμωσο. καὶ ἐκόπασεν ὁ  
 ch. vi. 51 only. Gen. viii. 1. Jonah i. 11, 12. ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 καὶ εἶπεν αὐτοῖς Τί  
 Num. xvi. 48. δειλοί ἐστε \* οὕτω; \* πῶς οὐκ ἔχετε πίστιν; 41 καὶ

A C E F G H K L M S V all. txt B D.—μικρότερον ὢν B. μικρότερόν ἐστιν D\*. μικρότερος μὲν ἐστιν D<sup>2</sup>. txt A C, but A ins. ἐστιν aft. γῆς.—for τῶν ἐπὶ τ. γ., ἃ εἰσιν ἐπὶ τ. γ. D acd. om. C b.—32. καὶ . . . ἀναβ. om. D.—σπαρεῖ K, and bef. in ver. 31.—μείζων A C L V. txt B D L.—33. πολλαῖς om. L al. be Copt. Æth. Arm.—34. καὶ χωρὶς B.—for μαθ. αὐτ., ἰδίως μαθ. (add αὐτοῦ B) B C L. txt A D.—for πάντα, αὐτὰς D.—36. for τὸν ὄχλ., αὐτὸν A.—δὲ om. B L *ev* Syr. Copt.—rec. πλοῖα, but πλοῖα A B C D K M al.—aft. πλ. ins. πολλά D.—for ἦν, ἦσαν D.—37. μεγάλην C.—ἐπέβαλεν L al. ἔβαλεν D.—aft. ὥστε, ἡδὴ γεμίσεσθαι τὸ πλοῖον B C D L *abev* Copt. txt A.—38. rec. ἐπὶ. ἐν A B C D L al.—προσκεφαλαίου D.—διεγείραντες D (omg. καὶ).—39. for εἴπ. τ. θαλ., τῇ θαλ. καὶ εἴπ. D *bc*.—for περ., καὶ ἠρώθητι D.—40. for οὕτω; πῶς, οὕτω B D L *abev* Copt. txt A C.—41. οἱ ἄνεμοι D E *ab*.—ὑπακούει B C L. txt A D.—αὐτῷ om. D.

braces the disciples, in their work of preaching and teaching,—and indeed gives all teachers an example to which they may liken the Kingdom of God.—31.] The repetition of expressions verbatim in discourses is peculiar to Mark: so ἐπὶ τῆς γῆς here, and οὐ δύν. σταθῆναι ch. iii. 24, 25, 26.—καὶ ποιεῖ κλ. μεγ. is also peculiar.—See notes on Matt. and Luke—33.] καθὼς ἡδ. ἄκ., ‘according to their capacity of receiving:’—see note on Matt. xiii. 12.—34.] κατ’ ἰδίαν δὲ . . . . We have three such instances—the sower, the tares, Matt. xiii. 36 ff., and the saying concerning defilement, Matt. xv. 15 ff. To these we may add the two parables in John,—ch. x. 1—18, which however was publicly ex-

plained,—and ch. xv. 1—12;—and perhaps Luke xvi. 9. xviii. 6—8.

35—41.] Matt. viii. 18. 23—27. Luke viii. 22—25. Mark’s words bind this occurrence by a precise date to the preceding. It took place in the evening of the day on which the parables were delivered: and our account is so rich in additional particulars, as to take the highest rank among the three as to precision.—36.] ὡς ἦν—without any preparation—‘as he was,’ E. V.—ἅλ δὲ πλ. These were probably some of the multitudes following, who seem to have been separated from them in the gale.—37.] λαίλ. ἀν. is also in Luke, whose account is in the main so differently worded.—ἐπέβαλεν—not ὁ λαίλαψ ἐπέβαλλε τὰ κύμα.—but



<sup>1</sup> ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους <sup>1</sup> *Jonah i. 10. iv. 1.*  
 Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα  
 \* ὑπακούουσιν αὐτῷ;

V. <sup>1</sup> Καὶ ἦλθον εἰς <sup>m</sup> τὸ πέραν τῆς θαλάσσης εἰς τὴν <sup>m</sup> *ver. 36. Deut. xxx. 13.*  
 χώραν τῶν \* Γαδαρηνῶν. <sup>2</sup> καὶ ἐξελθόντι <sup>n</sup> αὐτῷ ἐκ τοῦ <sup>n</sup> *Matt. viii. 23, &c. John xv. 2.*  
 πλοίου εὐθέως \* ἀπήντησεν <sup>n</sup> αὐτῷ ἐκ τῶν μνημείων <sup>o</sup> *ch. i. 23 only, see Matt. xii. 27, 28.*  
 ἄνθρωπος <sup>o</sup> ἐν <sup>p</sup> πνεύματι ἀκαθάρτῳ, <sup>3</sup> ὃς τὴν κατοίκησιν <sup>p</sup> *Zech. xiii. 2. q. Matt. Eph. v. 20. Rev. xx. 1.*  
 εἶχεν ἐν τοῖς <sup>q</sup> μνημείοις, καὶ \* οὔτε <sup>r</sup> ἀλύσεις <sup>s</sup> \* οὐδεὶς <sup>s</sup> *Acts xxiii. 10 only. Jer. ii. 20.*  
 ἠδύνατο αὐτὸν δῆσαι, <sup>4</sup> διὰ τὸ αὐτὸν πολλάκις πέδαις <sup>t</sup> *John xix. 36. Deut. ii. 27. Deut. vii. 6.*  
 καὶ ἀλύσει δεδεδέσθαι καὶ <sup>u</sup> δισπαῖσθαι ὑπ' αὐτοῦ τὰς <sup>u</sup> *Luke vi. 48. Phil. iv. 13. Matt. viii. 28.*  
 ἀλύσεις καὶ τὰς πέδας <sup>v</sup> συντετριφθαι, καὶ οὐδεὶς αὐτὸν <sup>v</sup> *Matt. xviii. 10 al.*  
<sup>u</sup> ἴσχυε δαμάσαι, <sup>5</sup> καὶ <sup>w</sup> διαπαντὸς νυκτὸς καὶ ἡμέρας <sup>w</sup> *here only. 2 Chron. xxiv. 7. x. Matt. xxvi. 58. Ps. cxxxvii. 6.*  
 ἐν τοῖς ὕρσι καὶ ἐν τοῖς μνήμασιν ἦν κράζων καὶ <sup>x</sup> κατα- <sup>y</sup> *2 Kings xiv. 33. z 2 Kings xvi. 10 al.*  
 κόπτων ἑαυτὸν λίθοις. <sup>6</sup> ἰδὼν δὲ τὸν Ἰησοῦν <sup>x</sup> ἀπὸ μακρό- <sup>a</sup> *const. Acts xix. 13. 1. Thess. v. 27. Gen. xxiv. 3.*  
 θεν ἔδραμε καὶ <sup>y</sup> προσεκύνησεν αὐτῷ, <sup>7</sup> καὶ κράζας φωνῇ <sup>b</sup> *and Matt. xxvi. 53. c Matt. viii. 6 al.*  
 μεγάλη εἶπε <sup>z</sup> Τί ἐμοὶ καὶ σοὶ Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ <sup>z</sup> *2 Kings xvi. 10 al.*  
 ὑψίστου; <sup>a</sup> ὀρκίζω σε τὸν θεὸν μή με βασανίσῃς. <sup>8</sup> ἔλεγε <sup>a</sup> *const. Acts xix. 13. 1. Thess. v. 27. Gen. xxiv. 3.*  
 γὰρ αὐτῷ Ἐξέλθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀν- <sup>b</sup> *and Matt. xxvi. 53. c Matt. viii. 6 al.*  
 θρώπου. <sup>9</sup> καὶ ἐπηρώτα αὐτὸν Τί σοι ὄνομα; καὶ ἀπε- <sup>b</sup> *and Matt. xxvi. 53. c Matt. viii. 6 al.*  
 κρίθη λέγων \* <sup>b</sup> Λεγεὼν ὄνομά μοι\*, ὅτι πολλοὶ ἐσμεν. <sup>c</sup> *Matt. viii. 6 al.*  
<sup>10</sup> καὶ <sup>c</sup> παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτοὺς ἀποστείλῃ <sup>c</sup> *Matt. viii. 6 al.*  
 ἔξω τῆς χώρας. <sup>11</sup> ἦν δὲ ἐκεῖ πρὸς <sup>†</sup> τῷ ὕρει ἀγέλη <sup>†</sup> *Matt. viii. 6 al.*  
 χοίρων μεγάλη βοσκομένη· <sup>12</sup> καὶ παρεκάλεσαν αὐτὸν

CHAR. V. 1. ἦλθεν C E L M al. Syrr. Copt. Arm.—aft. θαλ. ins. καὶ D.—Γερασηνῶν B D *ber.* Γεργεσηνῶν L al. Copt. *Aeth.* Arm. Orig. (expressly), as also Theophyl. txt A C.—2. ἐξελθόντος αὐτοῦ B C L b. ἐξελθόντων αὐτῶν D c. txt A.—εὐθ. om. B c.—ὑπήντησεν B C D L al. txt A.—3. for μνημείοις, μνήμασι ABCEFGKLSV 39 all. txt D.—for οὔτε, οὐδε B C D. txt A.—ἀλύσει B C L c. ins. οὐκέτι B C D L *ber.* txt A.—for ἠδύν., ἐτόλμα M.—4. ὅτι πολλάκις αὐτὸν δεδεμένον πέδαις καὶ ἀλύσει ἐν αἷς ἔδρασαν αὐτὸν δισπακῆναι καὶ τὰς πέδας συντετριφέναι, καὶ μηδὲνα αὐτὸν ἰσχύειν δάμασαι D d. for δαμάσαι, δῆσαι A.—5. διαπαντὸς om. D.—νυκ. δὲ κ. ἡ. D *bc.*—μνημείοις D.—6. ἀπὸ om. A K L M al.—7. for ὑψ., ζώντος A.—8. for ἐκ, ἀπὸ A c.—9. ἐπηρώτησεν A ac.—aft. ὄνομα, ins. ἐστιν D *abc.*—λέγων om. D *ab.*—λεγιὼν B C D L Syrr. Copt. txt A.—aft. μοι ins. ἐστιν A B C D *abcv.* om. C.—10. παρεκάλουν A.—αὐτὰ B C. αὐτὸν K L.—11. rec. πρὸς τὰ ὄρη, with many mss., but txt A B C D E F G H K L M S V 33 all. Syrr. Copt. *Aeth.* Arm.—μεγάλη om. D L b Copt.—βοσκομένων A L *bd.*—παρακάλουν A D K M

τὰ κ. ἐπέβαλλεν,—intransitive: see reff.—38.] τὸ προσκ., the cushion or seat at the stern, used by the Lord as a pillow. Polux, Onomasticon (cited by Kuinoel, h. 1.), proves from Cratinus that the word is put for the cushion used by rowers.—39.] Σιώπα, πεφ.: these remarkable words are given only here. On the variations in the accounts, see on Matt. ver. 25.

CHAR. V. 1—20.] Matt. viii. 28—35. Luke viii. 26—39. The accounts of Mark and Luke are strictly cognate, and bear traces of having been originally given by two eye-witnesses, or perhaps even by one

and the same, and having passed through others who had learnt one or two minute additional particulars. Matthew's account is evidently not from an eye-witness. Some of the most striking circumstances are there omitted. See throughout notes on Matthew, where the narrative is common.—6.] ἀπὸ μακ. ἔδρ. peculiar to Mark.—7.] ὀρκ. σε τ. θ. = *ἰεομαί σου* Luke.—8.] Mark generally uses the direct address in the second person: see ver. 12.—ἔλεγε] *not imperf. for pluperf., either here or any where else; 'for He was saying to him,' &c.—9.] ὅτι πολλοὶ ἐσ.* has perhaps given

[πάντες] [οἱ δαίμονες] λέγοντες Πέμψον ἡμᾶς εἰς τοὺς ABCD  
 e Esth. ix. 14. χοίρους, ἵνα εἰς αὐτοὺς ἐκέλθωμεν. <sup>13</sup> καὶ <sup>e</sup> ἐπέτρεψεν  
 Matt. viii. 21. αὐτοῖς [εὐθέως] ὁ Ἰησοῦς. καὶ ἐξελθόντα τὰ πνεύματα τὰ  
 f = I and Acts ἀκάθαρτα εἰσῆλθον εἰς \* τοὺς χοίρους, καὶ <sup>f</sup> ὥρμησεν ἡ  
 vii. 67. xix. ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν [, ἦσαν δὲ] ὡς  
 29 only, intrinsically. Jer. xxxi. 40 alex. διεχίλιοι, καὶ <sup>e</sup> ἐπνίγοντο ἐν τῇ θαλάσῃ. <sup>15</sup> οἱ δὲ βύσκον-  
 g 1 Kings xvi. 15. See Matt. xviii. 28. τες \* τοὺς \* χοίρους ἔφυγον καὶ † ἀπήγγειλαν εἰς τὴν  
 h ver. 19, 29. πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ \* ἐξῆλθον ἰδεῖν τί  
 ch. ii. 4. Rev. xvi. 21 al. <sup>i</sup> ἔστι τὸ γεγονός. <sup>15</sup> καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ  
 i ch. iii. 11. <sup>i</sup> θεωροῦσι τὸν δαιμονιζόμενον καθήμενον [καὶ] <sup>j</sup> ἱματι-  
 John ix. 8 al. σμένον καὶ <sup>k</sup> σωφρονοῦντα, τὸν <sup>l</sup> ἐσχηκότα τὸν λεγεῶνα,  
 j = Luke only. k = 2 Cor. v. 13 †. καὶ ἐφοβήθησαν. <sup>16</sup> καὶ <sup>m</sup> διηγῆσαντο αὐτοῖς οἱ ἰδόντες  
 l = ch. iii. 22. m Ps. xlviii. 13. πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων.  
 n Matt. xviii. 29 al. <sup>17</sup> καὶ ἤρξαντο <sup>n</sup> παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν  
 ο = Matt. xxiii. 14. ὁρίων αὐτῶν. <sup>18</sup> καὶ † ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον  
 παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα ἦ μετ' αὐτοῦ. <sup>19</sup> \* ὁ δὲ  
 Ἰησοῦς \* οὐκ <sup>o</sup> ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ Ὑπαγε  
 εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ \* ἀνάγγειλον αὐτοῖς  
 ὅσα σοι ὁ κύριος \* ἐποίησε καὶ ἡλέησέ σε. <sup>20</sup> καὶ ἀπῆλθε  
 καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ  
 ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

p Dent. xxx.  
13.

<sup>21</sup> Καὶ <sup>p</sup> διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν

bn. txt B C.—πάντες om. B C D K L M al. bc Copt., but B C L Copt. om. οἱ δαι.  
 also, and therefore could not well have πάντες. txt A a.—τὰ δαιμόνια D.—εἰποντα D.  
 —ἀπέλθωμεν D.—13. for ἐπ. αὐ., ἐπέμψεν αὐτοὺς D H. add εἰς τοὺς χοίρους D.—  
 bef. ἐπεμ. D. ins. εὐθέως κύριος Ἰησοῦς.—εὐθ. om. B C L bn Syr. Copt. Æth. Arm.  
 txt A.—τὰ ἀκάθ. om. A\*F.—ἦσαν δὲ om. B C D L ben Syr. Copt. ins. A.—ὡς . . β. B  
 (qu. ὡσεὶ?)—14. for τοὺς χ., αὐτοὺς B C D L aben. txt A.—rec. ἀνήγγειλαν with  
 many const. MSS., but txt A B C D K L M all.—15. ἦλθον A B K L M Syr. Copt.  
 txt C D bc.—aft. θεωρ. ins. αὐτὸν D bc.—καὶ aft. καθη. om. B D L M ben. ins. A C.—  
 τὸν . . . λεγ. om. D bc Æth.—16. bef. τῷ δαι. ins. αὐτῷ D.—17. for ἦρξ. παρ.,  
 παρεκάλουν D.—for ἀπελ., ἵνα ἀπελθῇ D cv.—18. rec. ἐμβάντος, but txt A B C D K L M  
 bc.—for παρεκ., ἤρξατο παρακαλεῖν D bc.—19. καὶ, omg. δ' Ἰησ. A B K L M al. v  
 Syrr. Copt. καὶ ὁ Ἰησ. C. txt D bc.—ἀπάγγειλον B C. διάγγειλον D. txt A.—for  
 κύρ., θεός D.—for ἐποίησε, πεποίηκε A B C E G H L M S V 35 al. txt D.—bef.  
 ἡλέησ. ins. ὅτι D.—20. for ὅσα, ἃ C.—21. ἐν τῷ πλ. om. D abc Arm. txt (τῷ

rise to the report of two demoniacs in Matt.  
 —On λεγεῶν see note, Luke, ver. 30.—  
 10.] ἀποστ. ἐξ. τ. χ. = ἐπιτάξῃ αὐτ. εἰς  
 τ. ἄβυσσον ἀπελθεῖν Luke: see on Matt.  
 ver. 30.—13.] ἦσαν δὲ ὡς διςχ. Peculiar  
 to Mark, who gives us usually accurate de-  
 tails of this kind: see ch. vi. 37,—where  
 however John also mentions the sum, ch.  
 vi. 7.—15, 16.] Omitted by Matthew, as  
 also vv. 18—20.—18.] Euthym. and Theo-  
 phyl. suppose that he feared a fresh incur-  
 sion of the evil spirits: which could hardly  
 be, on account of the destruction of the  
 swine.—19.] There was perhaps some rea-

son, why this man should be sent to pro-  
 claim God's mercy to his friends. His  
 example may in former times have been  
 prejudicial to them:—see note on Matt.  
 ver. 32 (4).—20.] Gadara was one of the  
 cities of Decapolis: see on Matt. iv. 25.—  
 ὁ μὲν χριστὸς μετριοφρονῶν, τῷ πατρὶ τὸ  
 ἔργον ἀνέθηκεν· ὁ δὲ θεραπευθεὶς ἐγνω-  
 μονῶν, τῷ χριστῷ τοῦτο ἀνέτιθε. Euthym.  
 He commands the man to tell this, for He  
 was little known in Peræa where it hap-  
 pened, and so would have no consequences  
 to fear, as in Galilee &c.

21—43.] Matt. ix. 18—26. Luke viii.

<sup>p</sup> εἰς τὸ πέραν <sup>q</sup> συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν <sup>q</sup> Matt. xxii. 34.  
 παρὰ τὴν θάλασσαν, <sup>22</sup> καὶ [ἰδοὺ] ἔρχεται εἰς τῶν <sup>r</sup> ἀρχι- Acts xiii. 15  
 συναγώγων ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν <sup>s</sup> πίπτει s Exod. iv. 25.  
 πρὸς τοὺς πόδας αὐτοῦ, <sup>23</sup> καὶ \* παρεκάλει αὐτὸν πολλὰ,  
 λέγων ὅτι τὸ θυγάτριόν μου <sup>u</sup> ἐσχάτως ἔχει· <sup>v</sup> ἵνα t ch. vii. 24  
 ἔλθῶν <sup>v</sup> ἐπιθῇς αὐτῇ τὰς χεῖρας <sup>†</sup> ἵνα σωθῇ, καὶ \* ζήσεται. Athen. xiii.  
<sup>21</sup> καὶ ἀπῆλθε μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς p. 381, c  
 καὶ <sup>w</sup> συνέθλιβον αὐτόν. <sup>23</sup> καὶ γυνή [τις] οὔσα <sup>x</sup> ἐν u here only.  
 ῥύσει αἵματος ἔτη δώδεκα, <sup>26</sup> καὶ πολλὰ παθοῦσα ὑπὸ v Lev. i. 4 ad.  
 πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ <sup>xx</sup> παρ' ἑαυτῆς πάντα, const. Eph.  
 καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, v. 33.  
<sup>27</sup> ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ w ver. 31 only.  
 ὀπίσθεν, ἥψατο τοῦ ἱματίου αὐτοῦ. <sup>28</sup> ἔλεγε γὰρ ὅτι κἂν Sir. xxxiv.  
 τῶν ἱματίων αὐτοῦ ἄψωμαι <sup>y</sup> σωθήσομαι. <sup>29</sup> καὶ εὐθέως (xxxv.) 14.  
<sup>22</sup> ἐξηράνθη ἡ <sup>a</sup> πηγὴ τοῦ αἵματος αὐτῆς, καὶ <sup>b</sup> ἔγνω τῷ x = I Luke.  
 σώματι ὅτι <sup>b</sup> ἵαται ἀπὸ τῆς <sup>c</sup> μύστιγος. <sup>30</sup> καὶ εὐθέως ὁ Matt. vi. 29.  
 Ἰησοῦς <sup>d</sup> ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ <sup>e</sup> δύναμιν ἐξελ- Lev. xv.  
 θοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγε Τίς μου ἥψατο 33.  
 τῶν ἱματίων; <sup>31</sup> καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ ax Luke x. 7.  
 Βλέπεις τὸν ὄχλον <sup>f</sup> συνθλίβοντά σε, καὶ λέγεις Τίς μου  
 ἥψατο; <sup>32</sup> καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσαντα.  
<sup>33</sup> ἡ δὲ γυνὴ <sup>g</sup> φοβηθεῖσα καὶ τρέμουσα, εἰδοῦσα ὃ γέγονεν g Dan. v. 19.  
 [ἡ ἐπ'] αὐτῇ, ἦλθε καὶ <sup>i</sup> προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ h Acts v. 35.  
 πᾶσαν τὴν <sup>k</sup> ἀλήθειαν. <sup>34</sup> ὃ δὲ εἶπεν αὐτῇ Θύγατερ, ἡ i ch. iii. 11.  
 πίστις σου σέσωκέ σε· ὕπαγε <sup>l</sup> εἰς εἰρήνην, καὶ <sup>m</sup> ἴσθι Acts xvi. 29.  
 m 2 Chron.  
 xviii. 15.  
 1 2 Kings xv. 9.  
 1 Kings i. 17.  
 m Isa. xxxviii.  
 21.

om. B) A B C v.—for ἐπ', πρὸς D abc.—καὶ ἦν om. D bc.—22. ἰδοὺ om. B D L abv  
 Syr. Æth. ins. A C c.—ὀνόματι Ἰάειρος om. D a.—for ἰδὼν αὐτὸν πίπτει, προσέπεσεν  
 D abc.—23. παρακαλεῖ A C L. παρακαλῶν D ab. txt B c.—πολλὰ om. D bc.—καὶ  
 λέγων D ab.—ἐσχάτως ἐσχάτως ἔχει C.—ἐλθε, ἄψα αὐτῆς ἐκ τῶν χειρῶν σου D b.  
 txt (τὰς χ. αὐτῇ B C L. αὐτῷ τὰς χ. A K) A B C K L.—rec. ὅπως. ἵνα A B C D L al.  
 —ζήσῃ B C D L abdv. txt A c.—24. for ἀπῆλθε, ὑπῆγεν D. ἠκολούθησεν C.—  
 25. τις om. A B C L bc. txt D ad.—for καὶ, ἡ D bcd.—26. for τὰ παρ' ἐ. π., τὰ  
 ἑαυτῆς π. D abc Syrr.—αὐτῆς A F G K L M S V 39 all. (παρ' αὐτὴν B).—27. aft.  
 ἀκού. ins. τὰ B.—for ἱματ., κραπέδου M.—28. aft. γὰρ, ins. ἐν ἑαυτῇ D K ac.—τοῦ  
 ἱματίου ἑαυτοῦ D.—30. ἐν ἑαυτῷ om. D. ἐν om. V.—for ἐξ, ἀπ' D.—33. aft. τρέμ.,  
 ins. διὸ πεποιθὴκει λάθρα D ad Arm.—bef. αὐτῇ om. ἐπ' B C D L a Syr. Copt. ἐν  
 αὐτῇ F. αὐτῇ (nom.) D d. txt A.—προσεκύνησεν αὐτόν C.—34. aft. αὐτῇ, ins.

41—56. The same remarks apply to these three accounts as to the last. Matt. is even more concise than there, but more like an eye-witness in his narration: see notes on Matt. and Luke,—Mark the fullest of the three.—21.] *συνήχθη*. . . . = ἀπεδέξατο αὐτ. ὁ ὄχλ. Luke.—22.] ἰδοὺ is of rare occurrence in Mark, and probably should be omitted here.—23.] *ἐσχ. ἔχει* = ἄρτι ἐτελεύτησεν Matt.—24.] Matt. adds, καὶ

οἱ μαθηταὶ αὐτ.—28.] *ἔλεγε γὰρ* is not to be pressed to mean that she actually said it to some one—ἐν ἑαυτῇ may well be understood.—29.] On these particulars see notes on Luke.—ἐγνώ τῷ σώμ., elliptic—knew by feeling in her body.—32.] Peculiar to Mark, and indicative of an eye-witness.—34.] καὶ ἴσθι . . . σου peculiar to Mark, and inexplicable, except because the Lord really spoke the words, as



ύγιῆς ἀπὸ τῆς μάστιγός σου. <sup>35</sup> ἔτι αὐτοῦ λαλοῦντος ABCD  
ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ  
σου ἀπέθανε· τί ἔτι <sup>ο</sup> σκύλλεις τὸν διδάσκαλον; <sup>36</sup> ὁ δὲ

o Matt. ix. 36

var. read.

Luke vii. 6.

viii. 49 only.

p abs. ch. xv.

32 al.

q = Matt. xxiii.

14.

r Luke xxiii.

40 only. Num.

xxii. 11.

s ver. 15.

t 1 Cor. xiii.

only. = Jer.

iv. 8.

u = Acts xx.

10. || Matt.

v 2 Chron.

xxx. 10.

|| M. L.

w Matt. xvii. 1.

Num. xxii.

41.

x gen. || M. L.

ch. i. 31. Gen.

xxix. 16.

y 1 Kings ix.

11. ch. vi. 22.

28.

z 1 Esdr. i. 43.

Luke ii. 42.

Acts iv. 22 al.

a Gen. xxvii.

35. ch. vi. 51.

Ezek. xxvi.

16.

b Ezek. iii. 18.

21. Acts xv.

24 al.

c = Luke xii. 3.

ch. x. 49.

Luke xxv.

1.

d Matt. xiv. 16

al.

e Jer. xxvi. 16.

αὐτοῦ λαλοῦντος ἀκούσας τὸν λόγον λαλοῦμενον λέγει  
τῷ ἀρχισυναγώγῳ Μὴ φόβου, μόνον <sup>1</sup> πίστευε. <sup>37</sup> Καὶ  
οὐκ <sup>1</sup> ἀφῆκεν οὐδένα αὐτῷ <sup>1</sup> συνακολουθῆσαι εἰ μὴ Πέτρον  
καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. <sup>38</sup> καὶ  
ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ <sup>3</sup> θεωρεῖ  
θρόνον, \* κλαίοντας καὶ <sup>1</sup> ἀλαλάζοντας πολλά. <sup>39</sup> καὶ  
εἰσελθὼν λέγει αὐτοῖς Τί <sup>u</sup> θορυβεῖσθε καὶ κλαίετε; τὸ  
παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. <sup>40</sup> καὶ <sup>v</sup> κατεγέλων  
αὐτοῦ. \* ὁ δὲ ἐκβαλὼν ἅπαντας <sup>w</sup> παραλαμβάνει τὸν  
πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ,  
καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον [ἀνακείμενον]. <sup>41</sup> καὶ  
κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ Ταλιθὰ  
\* κοῦμι, ὃ ἐστὶ μεθερμηνευόμενον Τὸ <sup>y</sup> κοράσιον, σοὶ λέγω,  
ἐγείρε. <sup>42</sup> καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει  
ἦν γὰρ <sup>z</sup> ἐτῶν δώδεκα. καὶ <sup>a</sup> ἐξέστησαν ἐκστάσει μεγάλη.  
καὶ <sup>b</sup> διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς \* γινῶ τοῦτο,  
καὶ <sup>c</sup> εἴπε <sup>d</sup> δοθῆναι αὐτῇ <sup>d</sup> φαγεῖν.

VI. <sup>1</sup> Καὶ ἐξῆλθεν ἐκεῖθεν καὶ \* ἦλθεν εἰς τὴν <sup>e</sup> πατριδα  
αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup> καὶ

θάρσει C. — 35. aft. λέγοντες ins. αὐτῷ D bc. — 36. εὐθὺς om. B D L *ben* Copt. Æth. Arm. txt A C ad.—for ἀκούσας, παρακούσας B L.—τούτων τὸν λόγον D.—τὸν λαλ. B. — 37. for αὐτῷ, μετ' αὐτοῦ B C L Copt.—ἀκολουθῆσαι A K al. παρακολουθῆσαι Dal. — τὸν Πέτρ. B C.—for Ἰακώβον, αὐτοῦ D a. — 38. rec. ἔρχεται, but txt A B C D F v Syr. Copt.—bef. κλαίωντας ins. καὶ A B C L M al. v Syrr. Æth. Arm. κλαίωντων καὶ ἀλαλάζοντων D a. — 40. for ὁ, αὐτὸς B C D L *aben*. txt A.—for ἅπαντας, πάντας A C K L M V al. τοὺς ὅλους D. add ἔξω D.—aft. αὐτοῦ, ins. ὄντας D.—εἰσπορεύονται M. εἰσπορεύετο D.—for ὅπου, οἱ A.—ἀνακίμ. om. B D L al. *ab*. ins. A C c.— 41. τὴν χεῖρα D.—aft. αὐτῇ, ins. ῥαββὶ D.—ταλιθὰ B. θαβιτὰ D. txt A.—κοῦμ B C L al. txt AD bc.—rec. ἐγείραι, with many const. mss., but txt A B C D G H K L S V all. — 42. for γὰρ, εἰ D abc. ins. ὥς C.—aft. ἐξέστ. ins. πάντες D c.—εὐθὺς B L Copt. — 43. for γινῶ, γινῶ A B D L al. txt C.—αὐτὴν K.

CHAR. VI. 1. for ἦλθ., ἔρχεται B C L. txt A D. — 2. for γεν. σαβ., ἡμέρα σαβ.

a solemn ratification of the healing which she had as it were surreptitiously obtained: see note on Luke, ver. 43. — 37.] How capricious, according to modern criticism, must this Evangelist have been, who compiled his narrative out of Matt. and Luke, adding minute particulars—in leaving out here *εἰδότες ὅτι ἀπέθανεν* (Luke) *a detail so essential*, if Mark had really been what he is represented. Can testimony be stronger to the untenableness of such a view, and the independence of his narration? And yet such abound in every chapter. — 41.] Ταλ. κοῦμι = מְרַחֵם מְרַחֵם.—σοὶ λέγω is added in the translation.—The accuracy of

Mark's reports often gives occasion to the insertion of the *actual Syriac and Aramaic words* spoken by the Lord: see ch. vii. 11. 34. xiv. 36. *Talitha*, in the ordinary dialect of the people, is a word of *endearment* addressed to a young maiden = κοράσιον. — 42.] καὶ περιεπ. Peculiar to Mark. — The whole account is very probably derived from the testimony of Peter, who was present. — 43.] betokens an eye-witness, who relates what passed *within*. Matthew says nothing of this, but tells what took place *without*, viz. the spreading abroad of the report.

CHAR. VI. 1–6.] Matt. xiii. 54–56,

γενομένου σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν, <sup>f</sup> καὶ πολλοὶ ἀκούοντες <sup>f</sup> ἐξεπλήσσοντο λέγοντες <sup>g</sup> Πόθεν τούτῳ ταῦτα, καὶ <sup>g</sup> τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, [ὅτι] <sup>h</sup> καὶ <sup>h</sup> δυνάμεις τοιαῦται <sup>i</sup> διὰ τῶν χειρῶν αὐτοῦ \* γίνονται; <sup>i</sup> οὐχ οὗτός ἐστιν ὁ <sup>k</sup> τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ <sup>k</sup> Ἰακώβου καὶ \* Ἰωσὴ καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε <sup>l</sup> πρὸς ἡμᾶς; καὶ <sup>m</sup> ἔσκανδαλίζοντο ἐν αὐτῷ. <sup>4</sup> ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς ὅτι <sup>n</sup> οὐκ ἐστὶ προφήτης ἄτιμος <sup>n</sup> εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ <sup>o</sup> ἐν τοῖς συγγενέσι \* καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>5</sup> καὶ οὐκ <sup>p</sup> ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις <sup>q</sup> ἄρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσε. καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν.

<sup>6</sup> Καὶ <sup>r</sup> περιῆγε τὰς κώμας <sup>s</sup> κύκλῳ διδάσκων. <sup>7</sup> καὶ προσκαλεῖται τοὺς δώδεκα, καὶ <sup>t</sup> ἤρξατο αὐτοὺς ἀποστέλλειν <sup>u</sup> δύο δύο, καὶ ἐδίδου αὐτοῖς <sup>v</sup> ἔξουσίαν τῶν πνευ-

μάτων D.—bef. πολλοὶ ins. οἱ B L al.—aft. ἐξεπλ. ins. ἐπὶ τῇ διδασκῇ αὐτοῦ D dv Arm.—bef. ταῦτα ins. πάντα C.—for αὐτῷ, τούτῳ B L.—ὅτι om. A B E F G H L M S V many mss. ἵνα καὶ D K . . . καὶ C.—αἱ δυνάμεις B.—γίνονται C D K al. γινόμεναι B L. txt A abc.—3. fabri abc. ὁ τοῦ τέκτονος υἱὸς καὶ ab Æth. Arm. Origen says of Celsus: οὐ βλέπων, ὅτι οὐδαμῶς τῶν ἐν ταῖς ἐκκλησίαις φερομένων εὐαγγελίων τεκτὼν αὐτὸς ὁ Ἰησοῦς ἀναγέγραπται.—Ἰωσήπος B D L a Copt. txt A C. Ἰωσήφ dv Æth.—for καὶ οὐκ, οὐχὶ καὶ D acv.—ὧδε om. M.—4. bef. πατρ. ins. ἰδίᾳ A L Orig.—συγγενεῖσιν B D<sup>2</sup> E F G L V. txt A C D.—aft. συγ. ins. αὐτοῦ B C K L bd. txt A D.—5. for ἀπιστίαν, πίστιν D (but incredulitatem d).—7. for ἡρξ. αὐτ. ἀπ., ἀπέστειλεν αὐτοὺς D abc.—for δύο δύο, ἀνὰ β̄ D.—for καὶ ἐδίδ., δοὺς D.—τῶν (both times)

where see notes.—1.] ἐξῆλθ. ἐκεῖδ., not, *from the house of Jairus*, by the expression τὴν πατρίδ. αὐτ. in the corresponding clause. I may go out of my own house into a neighbour's, but I do not say, I go out of my own house into Lincolnshire; the two members of such a sentence must correspond;—I go out of Leicestershire into Lincolnshire—so, as corresponding to τ. πατρίδ. αὐτ., ἐκεῖθεν must mean *from that city*, i.e. Capernaum. This against Meyer, who tries on this misinterpretation to ground a difference between Matt. and Mark.—3.] ὁ τέκτων. This expression does not seem to be used at random,—but to signify that the Lord had *actually worked* at the trade of his reputed father. Justin Martyr, Dial. p. 316, C, says, ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο ἐν ἀνθρώποις ὢν, ἄροτρα καὶ ζυγὰ.—5.] οὐκ ἠδύνατο.—The *want of ability* spoken of is not *absolute*, but *relative*. The same Voice which could still the tempests, could any where and under any circumstances have commanded diseases to obey; but in most cases of human infirmity, it was the Lord's

practice to require *faith* in the recipient of aid: and that being wanting, the help *could* not be given. However, from what follows, we find that in a few instances it did exist, and the help was given accordingly.—6.] ἐθαύμαζε—this need not surprise us, nor be construed otherwise than as a literal description of the Lord's mind: in the mystery of His humanity, as He was compassed by human infirmity,—grew in wisdom,—learned obedience,—knew not the day nor the hour, ch. xiii. 32,—so He might *wonder* at the unbelief of His countrymen.—καὶ περιῆγε—see Matt. ix. 35.

7—13.] Matt. x. 1—15. Luke ix. 1—5: see also Matt. ix. 36—38, as the introduction to this mission. The variations in the three accounts are very trifling, as we might expect in so solemn a discourse delivered to all the twelve.—See the notes to Matt.;—and respecting the subsequent difference between Matt. (ver. 16 ff.) and Luke,—those on Luke x.—7.] δύο δύο (see *reff.*) is a Hebraism. These *couples* are pointed out in Matthew's list of the Apostles—*not however in Mark's*, which again shows the

w 2 Thess. iii. 12. <sup>8</sup> καὶ <sup>w</sup> παρήγγειλεν αὐτοῖς ἵνα ABCD  
 x = Matt. iv. 6. μὴδὲν <sup>x</sup> αἴρωσιν εἰς ὁδὸν εἰ μὴ <sup>y</sup> ῥάβδον μόνον, μὴ <sup>y</sup> πήραν  
 Gen. xlii. 1. μὴ ἄσπον μὴ εἰς τὴν ζώνην χαλκόν, <sup>9</sup> ἀλλ' <sup>z</sup> ὑποδεδεμένους  
 y 1 and Luke xxii. 35, 36†, <sup>a</sup> σανδάλια, καὶ μὴ <sup>z</sup> † ἐνδύσῃσθε δύο χιτῶνας. <sup>10</sup> καὶ  
 z 2 Chron. xxviii. 15. ἔλεγεν αὐτοῖς Ὅπου ἐὰν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε  
 a Isa. xx. 2. ἕως ἂν ἐξέλθῃτε ἐκεῖθεν. <sup>11</sup> καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς  
 b Isa. lii. 2. μὴδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν <sup>b</sup> ἐκτινάξατε  
 Rev. xviii. 19 only. Neh. τὸν <sup>b</sup> χοῦν τὸν <sup>c</sup> ὑποκάτω τῶν ποδῶν ὑμῶν <sup>d</sup> εἰς μαρ-  
 v. 13. 1 M. τύριον αὐτοῖς. [ἀμὴν λέγω ὑμῖν, <sup>e</sup> ἀνεκτότερον ἔσται  
 c 2 Kings xxii. 10. Σοδόμοις ἢ Γομορρῶν ἐν <sup>f</sup> ἡμέρᾳ κρίσεως, ἢ τῇ πόλει  
 d Gen. xxi. 30. ἐκείνῃ.] <sup>12</sup> καὶ ἐξελθόντες \* ἐκήρυσσον ἵνα \* μετανοήσωσι  
 e 1 and Matt. x. 22, 24 only†, <sup>13</sup> καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ <sup>g</sup> ἡλειφον ἐλαίῳ  
 f 1 M. xxviii. 8. πολλοὺς <sup>h</sup> ἄρρώστους καὶ ἐθεράπευον. <sup>14</sup> καὶ ἤκουσεν ὁ  
 g Jam. v. 14. βασιλεὺς Ἡρώδης· <sup>i</sup> φανερόν γὰρ <sup>i</sup> ἐγένετο τὸ ὄνομα  
 h ver. 5. αὐτοῦ· καὶ ἔλεγεν ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν  
 i Acts vii. 13. \* ἡγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ <sup>k</sup> δυνάμεις ἐν αὐτῷ·  
 1 Cor. iii. 13. <sup>15</sup> ἄλλοι † δὲ ἔλεγον ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον  
 k = 1 Matt. only. ὅτι προφήτης ἐστίν† ὡς εἰς τῶν προφητῶν. <sup>16</sup> ἀκούσας  
 l 1 only. δὲ ὁ Ἡρώδης εἶπεν ὅτι ὃν ἐγὼ <sup>l</sup> ἀπεκεφάλισα Ἰωάννην,  
 1 K. = xxvi. 9 complut.

om. C. — 8. ἄρῳσιν C. — for εἰς ὁδ., ἐν τῇ ὁδῷ K ac. — 9. rec. ἐνδύσασθαι with B<sup>2</sup> S. txt (ἐνδύσασθε B) A B C D E F V al. Copt. Arm. ne induerentur *bc*. nolite indui *a*. ἐδύσεσθε K. ἐνδεδύσθαι L. — 10. εἰς οἰκίαν om. D a. — 11. for ὅσοι ἂν μὴ δ. ὑ., ὅς ἂν τόπος μὴ δέξηται B L al. δέξονται K. txt A C D *abc*. — τὸν ὑποκάτω om. D *abv* Arm. Æth. — ἀμὴν . . . ἐκείνῃ om. B C D L *bcv* Copt. Arm. txt A a Euseb. canon. Syrr. — 12. ἐκήρυσαν B C D L Syrr. txt A *abd*. — μετανοήσωσι B D L. txt A C. — 13. ἐξέβαλον C D. — ἀλείψαντες D, omg. καί. — 14. aft. Ἡρ. ins. τὴν ἀκοήν Ἰησοῦ K M Orig. — ἔλεγον B *ab*. ἐλέγσαν D. txt A C *c*. — βαπτιστῆς D S al. *abcv* Syr. — ἐγήγετο ἐκ ν. B D L al. *abcd*. ἐκ ν. ἀνέστη A K al. txt (but ἡγ. ἐκ ν.) C. — 15. aft. ἄλλοι (1st) rec. om. δὲ with many const. MSS., but txt A B C D E K L M S all. *abcv* Syr. Copt. — προφ. ἐστ. ὡς om. D *bd*. rec. bef. ὡς ins. ἡ, with many const. MSS., but om. A B C D E G H K L M S V 20 *v* Syr. Copt. Æth. Orig. (ἔστιν om. B L.) — 16. ὁ Ἡρ. om. C. — ἐγὼ om. D Copt. — ἐστίν· αὐτὸς om. B D L al. c Orig. txt

total absence of *connecting design* in this Gospel, such as is often assumed. — 8.] Striking instances occur in these verses, of the independence of the three reports in their present form. — μὴδὲ ῥάβδον Matt. = εἰ μὴ ῥ. μόνον Mark, = μήτε ῥάβδους Luke (or ῥάβδον). — See notes on Matt., also in the next clause. — 9.] ὑποδεδεμένους, scil. *ἔναι*, or some equivalent infinitive. We have another change of construction in ἐνδύσῃσθε. — 13.] ἡλειφον ἐλαίῳ — this oil was not used *medicinally*, but as a *vehicle of healing power committed to them*; — a symbol of a deeper thing than the oil itself could accomplish. That such anointing has nothing in common with the extreme unction of Romanists, see proved in note on James v. 14. — See for instances of such symbolic use of external applica-

tions, 2 Kings v. 14. Mark viii. 23. John ix. 6, &c.

14—29.] Matt. xiv. 1—12. Luke ix. 7—9. (The account of John's death is not in Luke.) Our account is, as usual, the fullest of details. — See notes on Matt. — 14.] Herod was not *king* properly, but only *tetrarch*: — see as above. He heard most probably of the *preaching of the twelve*. — 15.] 'He is a prophet, like one of the prophets;' — i. e. in *their* meaning, 'He is not *The Prophet* for whom all are waiting, but only *some* prophet like those who have gone before.' — Where did our Evangelist get this remarkable expression, in his *supposed compilation from Matt. and Luke*? — 16.] On this repeated declaration of Herod, with its remarkable attraction of construction, De Wette observes, Mark here combines the



οὗτός [ἐστίν· αὐτὸς] ἡγήθη \* ἐκ νεκρῶν. <sup>17</sup> Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας <sup>m</sup> ἐκράτησε τὸν Ἰωάννην καὶ <sup>m</sup> ἔδωκεν αὐτὸν ἐν τῇ φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. <sup>18</sup> ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι οὐκ ἔξεστί σοι <sup>n</sup> ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. <sup>19</sup> ὁ δὲ Ἡρωδιάς <sup>n</sup> ἐνείχεν αὐτῷ, καὶ ἠθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο. <sup>20</sup> ὁ γὰρ Ἡρώδης ἐφοβέτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ <sup>p</sup> συνετήρει αὐτὸν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει, καὶ <sup>q</sup> ἠδέετο αὐτοῦ ἡκούε. <sup>21</sup> καὶ γενομένης ἡμέρας <sup>r</sup> εὐκαίρου ὅτε Ἡρώδης τοῖς <sup>s</sup> γενεσίοις αὐτοῦ δέειπνον ἐποίει τοῖς <sup>t</sup> μεγιστάσιν αὐτοῦ καὶ τοῖς <sup>u</sup> χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, <sup>22</sup> καὶ εἰσελθούσης τῆς θυγατρὸς \* αὐτῆς \* τῆς Ἡρωδιάδος καὶ ὀρχησαμένης καὶ <sup>v</sup> ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς <sup>w</sup> συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ <sup>x</sup> κορασίῳ Αἰτήσόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί. <sup>23</sup> καὶ ὤμοσεν αὐτῇ ὅτι ὃ ἐὰν με αἰτήσῃς δώσω σοί, <sup>y</sup> ἕως ἡμῖς τῆς βασιλείας μου. <sup>24</sup> ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ αὐτῆς Τί <sup>z</sup> αἰτήσωμαι; ἡ δὲ εἶπε Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>25</sup> καὶ ἐξελθοῦσα εὐθέως <sup>a</sup> μετὰ σπουδῆς πρὸς τὸν βασιλέα ᾗτήσατο λέγουσα <sup>b</sup> Θέλω ἵνα μοι δῷς <sup>c</sup> ἕξ αὐτῆς ἐπὶ <sup>d</sup> πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>26</sup> καὶ <sup>e</sup> περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους

A C.—ἐκ νεκ. om. B L Copt. ἀπὸ τῶν ν. C. txt A.—17. ὁ γὰρ Ἡ. L Copt.—ἐν φυλ. κ. ἔδ. αὐτ. A. καὶ ἔδ. αὐτὸν, κ. ἔβαλεν εἰς φυλ. D ab.—rec. bef. φυλ. ins. τῇ, but om. A B C E F G K L S V all.—18. for σοι, σε D a.—19. for ἠθελεν, ἐξήγει C\* abcd. —ἀπόλεσαι C.—20. aft. εἰς. ins. εἶναι D.—καὶ ἄγ. om. B.—for ἐποίει, ἡπόρε B L Copt. txt A C D abr.—21. γενεσίοις D<sup>2</sup>. γενεχλίσις D.—αὐτοῦ om. D abr.—22. for αὐτῆς τῆς, αὐτοῦ B D L al. txt A.—for ἀρεσάσης, ἠρεσεν, and afterwards ὁ δὲ β. εἶπ. B C L c. txt A D abv.—23. αὐτῇ om. L.—aft. αὐτῇ, ins. πολλὰ D a.—εἰ τι ἂν D.—με om. L.—ἡμῖςως S. ἡμῖσον K. ἡμῖσιν L. καὶ τὸ ἡμῖσιν D. txt ABC.—24. for ἡ δὲ (1st). καὶ B.—rec. αἰτήσομαι. txt A B C D G L.—βαπτίζοντος B L Syr. and in ver. 25.—25. εὐθέως om. D L abc Copt. Arm.—μετὰ σπ. om. D abc.—for ᾗτήσατο λέγ., εἶπεν D ab Syr. Arm.—θέλω om. D ab.—ἕος μοι D ab.—ἕξ αὐτῆς om. D. ins. ὥδε D.—26. aft. ὁ βασ. ins. ὡς ἡκουσεν D c.—aft. ὅρκ. καὶ, ins. διὰ D abv.—

text of Luke with that of Matthew (!).—The principal additional particulars in the following account of John's imprisonment and execution are,—ver. 19, that it was *Herodias* who persecuted John, whereas Herod knew his worth and holiness, and listened to him with pleasure, and even complied in many things with his injunctions (on ἐνείχεν see reff. and note Luke xi. 53):—that the maiden went and *asked counsel of her mother* before making the request:—and that a *σπεκουλάτωρ*, one of the body-guard (not from *speculator*,—

*'Speculatoribus . . . . cervicem porrexit,'* Senec. de Benef. iii. 25, cited by Kuinoel) was sent to behead John.—20.] *συνετ.*, 'preserved him,' not, 'esteemed him highly:—kept him in safety that he should not be killed by Herodias.—21.] *εὐκαί.* not, a *festal* day, as Hammond and others interpret it, for this use of *εὐκαίρος* is later—but, a *convenient* day (see ver. 31 and Acts xxiv. 25) for the purposes of Herodias: which shows that the dance, &c. *had been all previously contrived* by her.—*μεγιστᾶνες*, a Macedonian word, which came

m Matt. xii. 11 al.

n Deut. xxviii. 30.

o = Luke xi. 53 only. Gen. xlii. 23.

p = here only. See Luke ii. 19. Dan. vii. 28 al. x.

q ch. xii. 37.

r 2 Cor. xi. 19 only. 2 Macc. vi. 30.

s Heb. iv. 16 only. Ps. ciii. 27.

t only t. dat. of time, ch. ii. 24. iii. 2.

u Rev. vi. 15. xiii. 25 only. Jonah iii. 7.

v al. Dan. v. 1.

w = Rev. vi. 15.

x Esth. ii. 4, 9.

y 3 Macc. v. 39.

z ch. v. 41, 42.

a Esth. v. 3.

b = Matt. xxvi. 38. Luke xxii. 51.

c Exod. xii. 11.

d a ch. x. 35.

e John x vii. 24.

f Acts x. 33 al.

g Phil. ii. 23.

h 1 and Luke xi. 53.

i Ps. xli. 5, 11.

j Matt. xxvi. 38.

e ver. 22.  
f here only.  
Isa. i. 2.  
g here only f.

h constr. here only.

i ver. 16.

d ver. 22.

e Mt. ii. xxv.  
f Is. lxxxi.  
g, 9 only.  
Judg. xiv. 8.  
f Matt. xxii.  
34 al.  
g Matt. xi. 28 al.

h Matt. xvii. 1.  
19 al.

i Matt. xxvi.  
45. Luke  
xii. 19.

j Prov. xxiv.  
23.

k 1 Cor. xvi. 12  
Acts xvii. 21 f.  
constr. here only.

l Matt. xiv. 25 al.

m 2 Km. x. xv.  
17 vat. Matt.  
xiv. 13 only.

n = Acts iii. 11.  
see 1 Pet. iv.  
4 only.

Judith vi. 16.

καὶ τοὺς <sup>e</sup> συνανακειμένους οὐκ ἠθέλησεν αὐτὴν <sup>f</sup> ἀθετῆσαι. ABCD  
27 καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς <sup>†</sup> <sup>g</sup> σπεκουλάτορα  
<sup>h</sup> ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. ὁ δὲ ἀπελλὼν  
<sup>i</sup> ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ <sup>18</sup> καὶ ἤνεγκε τὴν  
κεφαλὴν αὐτοῦ ἐπὶ πῖνακι, καὶ ἔδωκεν αὐτὴν τῷ <sup>d</sup> κοράσιῳ,  
καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 29 καὶ  
ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἦσαν τὸ <sup>e</sup> πτωμα  
αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ. 30 Καὶ <sup>i</sup> συνάγονται  
οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ  
πάντα <sup>l</sup> [καὶ] ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. 31 καὶ  
εἶπεν αὐτοῖς <sup>g</sup> Δεῦτε ὑμεῖς αὐτοὶ <sup>h</sup> κατ' ἰδίαν εἰς ἔρημον  
τόπον, καὶ <sup>\*i</sup> ἀναπαύσθε <sup>j</sup> ὀλίγον. ἦσαν γὰρ οἱ ἐρχό-  
μενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν <sup>\*k</sup> ἠνκαί- ABD  
ρουν. 32 καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ'  
ἰδίαν. 33 καὶ εἶδον αὐτοὺς ὑπάγοντας <sup>†</sup> καὶ <sup>l</sup> ἐπεγνώσαν  
<sup>m</sup> αὐτὸν πολλοί, καὶ <sup>m</sup> πεζῇ ἀπὸ πασῶν τῶν πόλεων  
<sup>n</sup> συνέδραμον ἐκεῖ καὶ προῆλθον αὐτοὺς, <sup>\*</sup> καὶ συνῆλθον

ἀνακειμένους B L. — 27. for καὶ, ἀλλὰ D ac.—ὁ βασ. om. D abc.—rec. σπεκουλάτωρα with qu. ? txt (σπεκουλάτορα D) A B D E F K L S V all. σπεκουλάτ. . . ρα C.—ἐνέγκαι B.—add ἐπὶ πῖνακι C ev.—for ὁ δὲ, καὶ B C L acdv.—28. αὐτοῦ om. D a.—αὐτὴν (1st) om. L b Syr. Arm.—αὐτὴν (2nd) om. D acv Syr. Arm.—29. τῷ μητρί. D.—30. bef. ὅσα om. καὶ B C D E L V abcdv Syr. Copt. Æth. Arm. txt A.—31. for ὑμ. αὐ. κ. ἰδ., ὑπάγωμεν D ac (add seorsum a).—ἀναπαύσασθε A C M al. txt B D (-θαι D).—εἰκαῖρον A B E F L V al. εὐκαίρως εἶχον D. txt C.—32. aft. καὶ, ins. ἀναβάντες εἰς τὸ πλοῖον, omg. τῷ πλ. aft. D acd.—ἀπῆλθεν E F G H V al.—33. rec. aft. ὑπάγ. ins. οἱ ὄχλοι, with many modern const. mss., but om. A B D E G H K L M S U V all. abcdv Copt. Æth. Arm.—ἐγνώσαν B D. txt A.—αὐτόν om. B D abc. αὐτοὺς A K L M all. Syrr. Copt. Æth.—καὶ προῆλ. αὐ. om. D al. bd.—καὶ συν. π. αὐ. om. B L al. cv Copt. Arm. καὶ συνῆλθον αὐτοῦ D bd. καὶ συνέδραμον πρὸς αὐτὸν A.—

into use at the Alexandrine conquest. — 23.] The contracted ἡμίσεως belongs to later Greek, as does also ἀθετέω, ver. 26.

30—44.] Matt. xiv. 13—21. Luke ix. 10—17. John vi. 1—13. This is one of the very few points of comparison between the *four Gospels* during the ministry of our Lord. And here again I believe Mark's report to be an original one, and of the *very highest* authority. Professor Bleek (Beiträge zur Evangelien Kritik, p. 200) believes that Mark has *used the Gospel of John*,—on account of the 200 denarii in our ver. 7 and John ver. 7;—and that he generally compiles his narrative from Matt. and Luke, *ibid.* p. 72—75, which has been elsewhere shown to be wholly untenable. I believe Mark's to be an *original full account*—Matthew's a compendium of *this same account*, but drawn up independently of Mark's:—Luke's a compendium of *another account*: John's, an *independent nar-*

*ative of his own as eye-witness.* — 30.] Mentioned by Luke, *not* by Matt. — 31—34.] One of the most affecting descriptions in the Gospels, and peculiar to Mark. Matt. has a brief compendium of it. Every word and clause is full of the rich recollections of one who saw, and felt, the whole. Are we mistaken in tracing the warm heart of him who said, 'I will go with thee to prison and to death?' — 33.] πεζῇ, not 'a-foot,' but 'by land.' — 34.] ἐξελθὼν, 'having disembarked,' most probably. Meyer would render it 'having come forth from His solitude' in Matt.,—and 'having disembarked' here: but I very much doubt this. There is nothing in Matt. to imply that He had *reached His place of solitude before* the multitudes came up. John indeed, vv. 3—7, *seems* to imply this; but He may very well have mounted the hill or cliff from the sea before He saw the multitudes, and this would be *on His disembarkation*.

πρὸς αὐτόν\*. <sup>24</sup> καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολλὸν ὄχλον, καὶ ὁ ἰσπλαγχνίσθη ἐπ' \* αὐτοῖς, ὅτι ἦσαν ὥς ὁ πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. <sup>25</sup> καὶ ἤδη ὥρας ἡ πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή. <sup>26</sup> ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς [ἄρτους]. τί γὰρ φάγωσιν οὐκ ἔχουσιν. <sup>27</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ἐδοτε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ Ἀπελθόντες ἄγοράσωμεν διακοσίων ἡ δηναρίων ἄρτους, καὶ \* δώμεν αὐτοῖς φαγεῖν; <sup>28</sup> ὁ δὲ λέγει αὐτοῖς Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε. [καὶ] ὡ γνόντες λέγουσι Πέντε, καὶ δύο ἰχθύας. <sup>29</sup> καὶ ἔπεταξεν αὐτοῖς ἀνακλίνειν πάντας ὑποπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. <sup>30</sup> καὶ ἀνέπεσον πρᾶσαι πρᾶσαι, \* ἀνὰ ἑκατὸν καὶ \* ἀνὰ πεντήκοντα. <sup>31</sup> καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε, καὶ κατέκλασε τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἠμέρισε πᾶσι. <sup>32</sup> καὶ ἔφαγον πάντες καὶ ἔχορτάσθησαν. <sup>33</sup> καὶ ἦσαν κλάσματων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. <sup>34</sup> καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες. <sup>35</sup> Καὶ εὐθὺς ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς

34. ἐπ' αὐτοὺς B D F bn. txt A.—36. for κύκλῳ, ἔγγιστα D.—εἰς τὰς κώμας D.—for ἄρτους· τί γ. φ., τί φάγωσιν B L a Copt. τί φαγεῖν D. txt A.—37. ἀγοράσωμεν L abc.—for δώμεν, δώσωμεν A L abcdv. δώσωμεν B D.—38. καὶ om. B D L bc Syr. Copt. txt A a.—aft. πέντε ins. ἄρτους D.—39. ἀνακλιθῆναι B G abcd, πᾶσιν ἀνακλιθῆναι Orig. txt A D v.—for συμ. συμ., κατὰ τὴν συνποσίαν D.—40. αἱ ἐπέσαν B E M V.—πρασ. (once) om. L al.—for ἀνά, κατὰ B D Copt. txt A, and Orig. (omg. 2nd ἀνά).—41. παρατιθῶσιν B L M al. txt A D.—for αὐτοῖς, κατάναντι αὐτῶν D abdv. τῷ ὀχλῷ M.—43. κλάσματα B.—κοφίνων πληρώματα B.—44. ἦσαν om. M.—rec. bef. πεντ. ins. ὥς εἰ, but om. A B D E F G H K L M S V all. (τοὺς ἄρτ. om. D ab) abcv Syrr. Copt. Æth.—45. aft. εὐθ. ins. ἐξεγερθεῖς D abc.—aft. προάγ. ins. αὐτόν

—To show how arbitrary is the assumption of Mark having combined Matt. and Luke,—see how easily the same might be said of Luke himself, with regard to Matt. and Mark here:—ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν, Matt.;—ἤρξατο διδάσκειν αὐτ. πολ., Mark;—ἐλάλει αὐτοῖς περὶ τ. βασ. τ. θ., κ. τοὺς χροῖαν ἐχ. θεραπείας ἱάτο, Luke: = Matt. + Mark.—35.] See notes on John vi. 3—7, and Matt. xiv. 15—17. The Passover was near, which would account for the multitude being on the move.—27.] This verse is to me rather a decisive proof that (see above) Mark had

not seen John's account;—for how could he, having done so, and with his love for accurate detail, have so generalized the particular account of Philip's question? That generalization was in the account which he used, and the circumstance was more exactly related by John, as also the following one concerning Andrew.—40.] πρᾶσαι λέγονται τὰ ἐν τοῖς κήποις διάφορα κόμματα, ἐν οἷς φυτεύονται διάφορα πολλακίς λάχανα. Theophylact. The distributive repetitions of these words are Hebraisms.—41.] The dividing of the fishes, and (ver. 43) the taking up fragments from



in Matt. xiv. 22 al. τὸ πλοῖον καὶ <sup>m</sup> προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ABD  
 o ver. 36. ἕως αὐτὸς \*<sup>o</sup> ἀπολύσῃ τὸν ὄχλον. <sup>46</sup> καὶ <sup>1</sup> ἀποταξάμενος  
 p Luke ix. 61. αὐτοῖς ἀπῆλθεν εἰς τὸ ὕρος προσεύξασθαι. <sup>47</sup> καὶ ὅφιας  
 Acts xviii. 18, 21. 2 Cor. ii. 15. γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς  
 q || M. only. μόνος ἐπὶ τῆς γῆς. <sup>48</sup> καὶ εἶδεν αὐτοὺς <sup>1</sup> βασανιζομένους  
 r — Isa. xxxviii. 21. 3 Kings ix. 27. ἐν τῷ <sup>1</sup> ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς· καὶ  
 s — Exod. xiv. 21. περὶ τετάρτην <sup>5</sup> φυλακὴν τῆς νυκτὸς ἐρχεται πρὸς αὐτοὺς  
 περιπατῶν ἐπὶ τῆς θαλάσσης. καὶ ἤθελε παρελθεῖν  
 αὐτούς. <sup>49</sup> οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσ-  
 σης ἔδοξαν <sup>1</sup> φάντασμα εἶναι, καὶ <sup>u</sup> ἀνέκραξαν. <sup>50</sup> πάντες  
 t || M. only +. Wisd. xvii. 15. γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. καὶ εὐθέως ἐλάλησε  
 u 1 Kings. iv. 5. μετ' αὐτῶν, καὶ λέγει αὐτοῖς Θαρσεῖτε, ἐγὼ εἰμι, μὴ  
 v ch. iv. 39 and reff. φοβεῖσθε. <sup>51</sup> καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ  
 w here only. Dan. iii. 22. ἐκόπασεν ὁ ἄνεμος· καὶ λίαν <sup>w</sup> ἐκ περισσοῦ ἐν ἑαυτοῖς  
 x ch. v. 42 al. ἔξίσταντο καὶ ἐθαύμαζον. <sup>52</sup> οὐ γὰρ <sup>y</sup> συνῆκαν ἐπὶ τοῖς  
 y const. here only. with eis, Ps. xxvii. 5. ἔν, Neh. viii. 12. ἐπὶ with acc. Dan. xi. 27.  
 z ch. viii. 17. John xii. 40. 2 Cor. iii. 14. καὶ <sup>b</sup> προσωρμίσθησαν. <sup>53</sup> καὶ ἐξεληθόντων αὐτῶν ἐκ τοῦ  
 a Matt. ix. 1 al. πλοίου εὐθέως <sup>c</sup> ἐπιγνόντες αὐτὸν <sup>55</sup> \* περιδραμόντες ὅλην  
 b here only +. Isa. xxiii. 2. τὴν περίχωρον ἐκείνην ἤρξαντο ἐπὶ τοῖς <sup>d</sup> κραββάτοις  
 c Matt. xiv. 25 al. τοὺς <sup>e</sup> κακῶς ἔχοντας περιφέρειν <sup>ee</sup> ὅπου ἤκουον ὅτι  
 d Matt. iv. 24 al. e Ezek. xxiv. 4. ee Rev. xii. 19.

D al. Orig.—ἀπολύει B L. ἀπολύσει K al. αὐτὸς δὲ ἀπολύει D b. txt A. — 47. aft. ἦν ins. πάλαι D. longe b.—for ἐπὶ τῆς γῆς, ἦν ἐπὶ τὴν γῆν A.—aft. γῆς ins. ἦν M.— 48. for εἶδεν, ἰδὼν B D L abcv.—for ἐν τ. ἐλ., καὶ ἐλαύνοντας D.—bef. περὶ, om. καὶ B L al.—πρὸς αὐτοὺς om. D abc. καὶ . . . αὐτοὺς om. G H.—ἤθελσεν D.— 49. for φ. εἶναι, ὅτι φάντασμα ἐστὶν B L.— 50. γὰρ αὐτ. εἶδ. om. D ab.—for καὶ, ὁ δὲ B L.—εὐθέως om. D ed.— 51. λίαν om. D b.—ἐκ περισσοῦ om. B L Syr. Æth. Copt.—περισσῶς D.—καὶ ἰθαυμ. om. B L v Copt.— 52. for ἦν γὰρ, ἀλλ' ἦν B L S Copt.— 53. aft. διαπερ. ins. ἐκείθεν D.—Γεννήσαρ D b.—καὶ προσωρμίσθησαν om. D abc Syr.— 54. aft. αὐτὸν ins. οἱ ἄνδρες τοῦ τόπου ἐκείνου A G al. c Syr. Arm.— 55. for περιχ., χώρον B L.—καὶ ἤρξαντο B.—ἐπὶ γραββάτοις φέρειν πάντας τοὺς κακῶς ἔχ. περιέφερον γὰρ αὐτοὺς D.—φέρειν M Copt.—ὅπου ἂν ἤκουσαν τὸν Ἰησ. εἶναι D.—

the fishes, are both peculiar to, and characteristic of Mark: but it would have been most inconsistent with his precision to have omitted *χωρὶς γυν. κ. παιδ.* in ver. 44, had he had it before him.

45—52.] Matt. xiv. 22—33. John vi. 14—21. Omitted in Luke. Matt. and Mark very nearly related as far as ver. 47. John's account altogether original, and differing materially in details: see notes there, and on Matt. — 45.] Βηθσαϊδάν—this was the city of Peter and Andrew, James and John, —on the west side of the lake—and in the same direction as Capernaum, mentioned by John, ver. 17. The miracle just related took place near the other Bethsaida (*Julias*), —Luke ix. 10. — 46.] ἀποταξάμ. in this sense belongs to later Greek. — 48.] κ. ἥθ.

παρ. αὐτ. Peculiar to Mark.—50.] πάντες . . . ἐταράχθ., ditto. After this follows the history respecting Peter, which might naturally be omitted here if this Gospel were drawn up under his *inspection*—but this is at least doubtful in any general sense. — 52.] Peculiar to Mark. — οὐ γὰρ συν.] They did not, from the miracle which they had seen, infer the power of the Lord over nature.

53—56.] Matt. xiv. 34—36. The two accounts much alike, but Mark's the richer in detail: e. g. καὶ προσωρμίσθησαν ver. 34, καὶ ὅπου . . . ἀσθενούντας ver. 56. — 53.] ἐπὶ τ. γ. Γ., off the land of Genn., not to. This is shown by what follows. — 55.] περιφ. implies that they occasionally had wrong information of His being in a

[ἐκεῖ] ἐστι. <sup>56</sup> καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενούν-  
τας, καὶ <sup>f</sup> παρακάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου  
τοῦ ἱματίου αὐτοῦ ἄψωνται, καὶ ὅσοι ἂν \* ἤπτοντο  
αὐτοῦ <sup>h</sup> ἐσώζοντο.

VII. <sup>1</sup> Καὶ <sup>h</sup> συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ  
τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων. <sup>2</sup> καὶ  
ιδόντες τινὰς τῶν μαθητῶν αὐτοῦ <sup>i</sup> κοιναῖς χερσὶ, τουτέσ-  
τιν <sup>k</sup> ἀνίπτοις, ἐσθίοντας \* ἄρτους [ἐμέψαντο]. <sup>3</sup> οἱ γὰρ  
Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ <sup>l</sup> πυγμῇ  
νύφωνται τὰς χεῖρας, οὐκ ἐσθίουσι, <sup>m</sup> κρατοῦντες τὴν  
<sup>n</sup> παράδοσιν τῶν πρεσβυτέρων. <sup>4</sup> καὶ <sup>o</sup> ἀπὸ ἀγορᾶς ἐὰν μὴ  
<sup>p</sup> βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστὶν ἃ  
<sup>q</sup> παρέλαβον <sup>m</sup> κρατεῖν, <sup>r</sup> βαπτισμοὺς ποτηρίων καὶ  
<sup>s</sup> ξεστῶν καὶ <sup>t</sup> χαλκίων καὶ κλινῶν. <sup>5</sup> \* ἔπειτα ἐπερωτῶσιν  
αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς Διατί οἱ μαθηταί  
σου οὐ <sup>u</sup> περιπατοῦσι κατὰ τὴν παράδοσιν τῶν <sup>v</sup> πρεσ-  
βυτέρων, ἀλλὰ \* ἀνίπτοις χερσὶν ἐσθίουσι τὸν ἄρτον;

u = Rom. viii. 1, 4 al. 4 Kings xx. 3.

v = [M. and Heb. xi. 2.

ἐκεῖ om. B L cv Copt. ins. A. — 56. εἰσεπορεύοντο M. — bef. ἀγρούς ins. εἰς B (both times). — for ἀγοραῖς, πλατεῖαις D abcv. — ἐτίθεισαν B L. — ἂν (last) om. D. — ἤψαντο B D L. txt A bedv. — αὐτὸν D.

CHAP. VII. 2. for ἰδόντες, εἰδότες D. — bef. κοιν. ins. ὅτι, and ἐσθίουσι B L Copt. — bef. ἄρτους ins. τοὺς B D L al. om. A. — rec. ἐμέψαντο, with very many MSS., but om. A B E H L V al. Copt. Æth. κατέγνωσαν D. vituperaverunt acdv. (?) — 3. πυγμῇ D. primo d. momento a. subinde b. pugillo c. subinde, or crebro v. sedulo Syr. txt A B Orig. — aft. ἐσθ. ins. ἄρτον D ab, and add suum c. — 4. aft. ἀγορᾶς ins. ἐὰν ὅταν ἐλθῶσι D Arm. — βαπτίζονται L al. βαπτίσονται B al. — ἃ παρέλαβον αὐτοῖς τηρεῖν D. — χαλκίων A L. — καὶ κλιν. om. B L Copt. — 5. for ἔπειτα, καὶ B D L abcv. txt A. — for ἀνίπτοις, κοιναῖς B D v Copt. Arm. txt A bc. — 6. for

place, and had to carry the sick about, following the rumour of His presence. — ὅπ. ἥκ. ὅτι ἐκ. ἐστ., to the places, where they heard He was (there). — ὅπου . . . ἐκεῖ does not signify merely *ubi* (as Grot., Wetst., &c.) by a Hebraism, for that is expressed by οὐ . . . ἐκεῖ, not ὅπου, 1 Kings ix. 10; and never occurs in N. T.: see ref.

CHAP. VII. I—23.] Matt. xv. 1—20. The two reports differ rather more than usual in their additions to what is common, and are not so frequently in verbal agreement where the matter is the same. — 2.] ἰδ. τιν. τ. μαθ.: see ii. 16. — τουτέστ. ἀνίπ. is supposed by some to be a gloss, explaining κοιναῖς: — but ἀνίπτοις is necessary for what follows. — 3.] πυγμῇ. This word has perplexed all the commentators. Of the various renderings which have been given of it, two are excluded by their not being grammatical — (1) that which makes it mean 'up to the elbow' (Euthym.

and Theophylact); 'including the hand as far as the wrist,' Lightfoot: (2) 'having clenched the hand,' 'facto pugno' (Grotius and others). — The two meanings between which our choice lies are, (3) 'frequently' (as E. V. 'oft,' and Vulg. 'crebro'), taking πυγμῇ = πυκνῇ = πυκνῶς, which however is not very probable: or (4), to which I most incline, and which Kuinoel gives, 'sedulo,' 'fortiter,' 'diligently,' 'πυγμῇ,' he observes, meaning 'the fist,' answers in the LXX to the word *ἥρως*, Exod. xxi. 18. Is. lviii. 4. But this same word *ἥρως* is used to signify *strength* and *fortitude*, and *strong men* are called in the Rabbinical writings *יְרֵאָה בְּנֵי*, 'lords of fists.' And the Syriac interpreter renders it by the same Syriac word as he does *ἐπιμελῶς*, Luke xv. 8. — 4.] ἀπ. ἀγ. i. e. (as intended some MSS insert: see var. read.) ἐὰν ἐλθῶσι. — βαπτ. is variously rendered, — of them-

<sup>6</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι <sup>w</sup> καλῶς <sup>x</sup> προεφῆτευσεν ABD  
<sup>α</sup> Ἰσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται Οὗτος  
<sup>γ</sup> ὁ λαὸς τοῖς <sup>γ</sup> χεῖλεσί με τιμᾷ, ἡ δὲ καρδιά αὐτῶν πόρ-  
<sup>z</sup> ρῶ <sup>z</sup> ἀπέχει ἀπ' ἐμοῦ. <sup>7</sup> μάτην δὲ σίβονταί με, διδάσκον-  
<sup>a</sup> τες <sup>a</sup> διδασκαλίας <sup>b</sup> ἐντάλματα ἀνθρώπων. <sup>8</sup> <sup>c</sup> ἀφέντες  
<sup>d</sup> [γὰρ] τὴν ἐντολὴν τοῦ θεοῦ <sup>d</sup> κρατεῖτε τὴν παράδοσιν  
<sup>e</sup> τῶν ἀνθρώπων, <sup>e</sup> βαπτισμοὺς <sup>e</sup> ἑστωῶν καὶ ποτηρίων,  
<sup>f</sup> καὶ ἄλλα <sup>f</sup> παρόμοια τοιαῦτα πολλὰ ποιεῖτε. <sup>9</sup> καὶ ἔλεγεν  
<sup>g</sup> αὐτοῖς <sup>g</sup> Καλῶς <sup>h</sup> ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν  
<sup>i</sup> παράδοσιν ὑμῶν <sup>i</sup> τηρήσῃτε. <sup>10</sup> Μωσῆς γὰρ εἶπε <sup>k</sup> Τίμα  
<sup>l</sup> τὸν πατέρα σου καὶ τὴν μητέρα σου, καὶ ὁ <sup>l</sup> κακολογῶν  
<sup>m</sup> πατέρα ἢ μητέρα θανάτῳ τελευτάτω. <sup>11</sup> ὑμεῖς δὲ λέγετε  
<sup>n</sup> Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ <sup>m</sup> Κορβάν, ὃ  
<sup>o</sup> ἐστὶ δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελήθῃς, <sup>12</sup> [καὶ] οὐκέτι  
<sup>p</sup> <sup>n</sup> ἀφίετε αὐτὸν οὐδὲν <sup>o</sup> ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ  
<sup>q</sup> αὐτοῦ, <sup>13</sup> <sup>p</sup> ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδέσει  
<sup>r</sup> ὑμῶν <sup>q</sup> ἢ <sup>q</sup> παρεδώκατε. καὶ παρόμοια τοιαῦτα πολλὰ  
<sup>r</sup> ποιεῖτε. <sup>14</sup> καὶ προσκαλεσάμενος <sup>r</sup> πάντα τὸν ὄχλον  
<sup>s</sup> ἔλεγεν αὐτοῖς Ἀκούετέ μου πάντες, καὶ συνίετε. <sup>15</sup> οὐδὲν  
<sup>t</sup> ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ  
<sup>u</sup> δύναται αὐτὸν <sup>t</sup> κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα <sup>u</sup> ἀπ'  
<sup>v</sup> αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινῶντα τὸν ἄνθρωπον. <sup>16</sup> εἴτις  
<sup>w</sup> ἔχει ὦτα ἀκούειν, ἀκουέτω. <sup>17</sup> καὶ ὅτε εἰσῆλθεν εἰς οἶκον  
<sup>x</sup> ἀπὸ τοῦ ὄχλου, <sup>x</sup> ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ

ὡς γέγ., καὶ εἶπεν D. qui dixit ab.—for τιμᾷ, ἀγαπᾷ D abc.—for αὐτῶν, αὐτοῦ M.—  
 for ἀπέχει, ἀφίστηκεν D. ἀπεισιν L. ἐστὶν aben Orig. txt A B.—8. ἀφ. . . . θεοῦ  
 is put after βαπτ. . . . ποιεῖτε in D abc.—γὰρ om. B D L Copt. Arm. ins. A.—βαπ.  
 . . . . ποιεῖτε om. B L al. Copt. Arm. ins. A D.—for παρ . . . . ποι., παρόμοια ἃ  
 ποιεῖται ταῦτα πολλὰ D d. ἄλλα om. A.—9. καὶ ἔλ. αὐ. om. B.—τηρήτε B.  
 στήσῃτε D abc Cyp. Jer.—11. for ἐὰν, ὅς ἂν A.—12. καὶ (1) om. B D.—οὐκ ἐν D.  
 —13. aft. ὑμῶν add τῇ μορᾷ D abc.—14. aft. προσκαλ., for πάντα, πάλιν B D L ab  
 Copt. Aeth. txt A.—ἀκούσατε B D L al.—πάντες om. L Copt.—σύνετε B L. σύνετε D.  
 txt A.—15. for ὃ δύν. αὐτ. κοι., τὸ κοινῶν αὐτὸν B.—for ἀπ' αὐτοῦ, ἐκ τοῦ ἀνθρώπου  
 B D L ab Copt. txt A.—ἐκεῖνα om. B L.—τὸν om. B.—16. om. B L Copt.—17. εἰς

*selves, or the meats bought.* It certainly  
 refers to *themselves*; as it would not be  
 any unusual practice to wash things bought  
 in the market:—but probably not to wash-  
 ing their *whole bodies*: see below.—**ἔεστ.**,  
 not from *ἔξω*, to polish, but a corruption of  
*secularis*. See the passage of Josephus  
 cited in the reff.—**χαλκ.**, *brazen vessels*;  
 earthen ones, when unclean, were to be  
*broken*, Lev. xv. 12.—These **βαπτισμοί**,  
 as applied to **κλινῶν** (meaning probably here  
*couches* (triclina) *used at meals*), were cer-  
 tainly *not immersions*, but sprinklings or  
 affusions of water.—8.] Not contained in

Matt., but important, as setting forth their  
*depreciating* of God's command in com-  
 parison with human tradition, before their  
 absolute *violation* of that command in vv.  
 10, 11.—9.] **καλῶς**—ironically—see reff.  
 —10.] **Νοστ. γὰρ εἶπ.** = ὁ γὰρ θεὸς ἐπι-  
 τεύλατο Matt.—11.] **Κορβάν** = *an*  
*offering without a sacrifice.* οἱ κορβάν αὐ-  
 τοῖς ἀγοράσαντες τῷ θεῷ, δῶρον εἰ τοῦ-  
 το σημαίνει κατὰ Ἑλλήνων γλῶτταν.—  
 Joseph. Antt. iv. 4. 4.—12.] See note on  
 Matt. ver. 5.—13.] **καὶ παρ.**, a repetition  
 from ver. 8:—common in Mark.—17.]  
**εἰς οἶκον**] Not into a house, so that any



\* <sup>u</sup>περὶ τῆς παραβολῆς. <sup>18</sup> καὶ λέγει αὐτοῖς Οὕτω καὶ <sup>u</sup>ὑμεῖς <sup>u</sup>ἀσύνετοί ἐστε ; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰς-  
 πορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι,  
<sup>19</sup> ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν  
<sup>v</sup>κοιλίαν· καὶ εἰς τὸν <sup>w</sup>ἀφεδρῶνα ἐκπορεύεται \* καθαρί-  
 ζον πάντα τὰ βρώματα. <sup>20</sup> ἔλεγε δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώ-  
 που ἐκπορευόμενον, ἐκείνο κοινῶς τὸν ἄνθρωπον. <sup>21</sup> ἔσω-  
 θεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ <sup>x</sup>διαλογισμοὶ οἱ  
 κακοὶ ἐκπορεύονται, <sup>y</sup>μοιχεῖαι, <sup>z</sup>πορνεῖαι, φόνοι, <sup>12</sup> κλο-  
 παί, <sup>b</sup>πλεονεξίαι, <sup>c</sup>πονηρίαι, δόλος, <sup>d</sup>ἀσέλγεια, <sup>e</sup>ὀφθαλ-  
 μὸς πονηρὸς, <sup>f</sup>βλασφημία, <sup>g</sup>ὑπερηφανία, <sup>h</sup>ἄφροσύνη.  
<sup>23</sup> πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινῶς  
 τὸν ἄνθρωπον.

<sup>24</sup> Καὶ ἐκείθεν ἀναστὰς ἀπῆλθεν εἰς τὰ \* <sup>i</sup>μεθόρια Τύρου  
 καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς [τὴν] οἰκίαν, οὐδένα  
 ἤθελε γινῶναι, καὶ οὐκ ἡδυνήθη λαθεῖν. <sup>25</sup> \* ἀκούσασα  
 γὰρ γυνὴ \* περὶ αὐτοῦ, <sup>k</sup>ἣς εἶχε τὸ <sup>l</sup>θυγάτριον <sup>k</sup>αὐτῆς  
<sup>m</sup>πνεῦμα ἀκάθαρτον, ἐλθοῦσα <sup>n</sup>προσέπεσε πρὸς τοὺς  
 πόδας αὐτοῦ· <sup>26</sup> ἣν δὲ ἡ γυνὴ Ἑλληνίς, \* Συροφοίνισσα  
 τῷ <sup>o</sup>γένει, καὶ <sup>p</sup>ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ

m ch. v. 2 al.

n Exod. iv. 35.

o = Jer. xxxviii. 1.

p = Luke vii. 36 al.

τὴν οἰκίαν D.—for περὶ τ. π., τὴν παραβολὴν B D L *abcv*. txt A.—18. for οὕτω, οὕτω L al.—19. for ὅτι οὐκ, οὐ γὰρ D *abd*.—for τὸν ἀφ' ἐκπ., τ. ὅχετ' ὃν ἐξέρχεται D.—καθαρίζων A B G H L S X al. Orig. Chrys. txt qu. ? καθαρίζει D.—20. ἔλεγον D F al.—ἐκεῖνα D.—22. πορνεία, κλέμματα, μοιχεῖαι, φόνος, πλεονεξία, δόλος, πονηρία D *d*.—βλασφημίαι D *bc*.—ὑπερηφανίαι D *b*.—24. ἐξῆλθεν L. ἦλθεν M. Syr. Orig.—for μεθ., ὅρια B D L Orig. txt A.—καὶ Σιδ. om. D *ab* Orig.—bef. οἰκίαν om. τὴν A B E G H K L M S V X all. ins. D.—ἡδυνήσθη B.—25. γυνὴ δὲ εὐθὺς ὥς ἀκούσασα D (ut audit d.) *bed*. ἀλλ' εὐθὺς ἀκούσασα γυνὴ B L Copt. Syr. txt A *a*.—αὐτῆς om. D.—26. Συροφοινίκισσα B E F G H S V. Συροφοινίκισσα A K L S Copt. Arm. Bas. Chrys. φόνισσα D. φοίνισσα D<sup>2</sup>. συροφοίνισσα M. txt *bedv*.—

inference can (Meyer) be drawn from it,—but *within doors*: see ch. ii. 1.—ἐπ. . . οἱ μαθ. = ἀποκρ. ὁ Πέτρος ἐπ. Matt.—19.] καθαρίζον. There need not be any difficulty in this additional clause: what is stated is *physically* true. The portion carried off is that which by its removal purifies the meat; the part available for nourishment being in its passage converted into chyle, and the remainder (the *κάθαρμα*) being cast out. If the reading *καθαρίζων* be adopted, it is in the nominative, although answering to *ἀφεδρῶνα*, by a construction of which there are examples (Meyer) in which the grammatical *object* of the sentence is regarded as the logical *subject*:—and much the same meaning will follow.—21, 22.] Matthew's catalogue follows the order of the second table of the decalogue. Mark's more copious one varies the order,

and replaces *ψευδομαρτυρία* by *πλ., πον., δόλ., ἀσέλ., ὀφθ. πον.,* and *βλασφ.* by *βλασφ., ὑπερη., ἀφροσ.*—Compare Rom. i. 29.

24—30.] Matt. xv. 21—28. A striking instance of the independence of the two narrations. Mark, who is much more copious in particulars, *omits* a considerable and important part of the history: this would be most arbitrarily and indeed inexcusably done, if the common account of his having *combined and epitomised* *Matt.* and *Luke* is to be taken.—The Lord's retirement was to avoid the Pharisees: see notes on Matt. throughout.—24.] ἐκείθεν is not, *from the land of Gennesaret* (Meyer),—for ch. vi. 55, 56, has completely removed definiteness from the locality;—but refers to the (unspecified) place of the last discourse.—οὐδ. ἤθ. γν.] Not (Fritz.),

ἐκ τῆς θυγατρὸς αὐτῆς. <sup>27</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ Ἄφες ABD  
 πρῶτον <sup>1</sup> χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστὶ  
 λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς <sup>1</sup> κυναρίοις.  
<sup>28</sup> ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ Ναὶ κύριε, καὶ γὰρ τὰ  
<sup>2</sup> κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν <sup>3</sup> ψιγίων  
 τῶν παιδιῶν. <sup>29</sup> καὶ εἶπεν αὐτῇ Διὰ τοῦτον τὸν λόγον  
 ὕπαγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου.  
<sup>30</sup> καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὔρε τὸ δαιμόνιον  
 ἐξεληλυθὸς καὶ τὴν θυγατέρα <sup>4</sup> βεβλημένην ἐπὶ τῆς  
 κλίνης.  
<sup>31</sup> Καὶ πάλιν ἐξελλὼν ἐκ τῶν ὁρίων Τύρου \* καὶ Σι-  
 δῶνος ἦλθε\* \* πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, <sup>5</sup> ἀνὰ  
 μέσον τῶν ὁρίων Δεκαπόλεως. <sup>32</sup> καὶ φέρουσιν αὐτῷ  
<sup>6</sup> κωφὸν <sup>7</sup> μογιῶλον, καὶ <sup>8</sup> παρακαλοῦσιν αὐτὸν ἵνα  
<sup>9</sup> ἐπιθῇ αὐτῷ τὴν χεῖρα. <sup>33</sup> καὶ <sup>10</sup> ἀπολαβόμενος αὐτὸν  
<sup>11</sup> ἀπὸ τοῦ ὄχλου <sup>12</sup> κατ' ἰδίαν, <sup>13</sup> ἔβαλε τοὺς δακτύλους  
 αὐτοῦ εἰς τὰ ὕδατα αὐτοῦ καὶ <sup>14</sup> πτύσας ἤψατο τῆς γλώσ-  
 σης αὐτοῦ, <sup>34</sup> καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξε,

ἐκβάλλῃ A D E K L S V al.—ἐκ . . . αὐτῆς om. L. for ἐκ, ἀπὸ D.—28. ναὶ om. D bc. —for καὶ γὰρ, καὶ B. ἀλλὰ καὶ D. —29. ὕπαγε· διὰ τ. τ. λ. ἐξελήλυθε D. —30. τὴν θυγ. βεβ. (τὸ παῖδιον βεβλημένον B L al.) ἐπὶ τ. κ. (τὴν κλίνην B D. ὑπὸ τὴν κλ. L) κ. τὸ δαιμ. ἐξεληλυθὸς B D L. txt A. —31. for καὶ Σ. ἦλθε, ἦλθε διὰ Σιδῶνος B D L abc. txt A.—for πρὸς, εἰς B D L. txt A.—μέσων τ. ὁρίων K. inter medios fines abcdv. —32. aft. κωφ. ins. καὶ B D abcv Eth. Arm.—μογιῶλον B F <sup>2</sup> L al. —33. πτύσας ins. bef. ἔβαλε D abc. —34. ἀνεστέναξεν D. —35. εὐθὺς om. B D L ab.

‘wished to know no man:’ but ‘would have no man know it.’ —25.] The woman (Ἑλληνίς, a Gentile) had been following Him and His disciples before, Matt.—26.] Συνοφ., because there were also Λιβυφοῖνκες, Carthaginians. —27.] Ἄφες πρῶτον . . . This important addition in Mark sets forth the whole ground on which the present refusal rested. The Jews were *first* to have the Gospel offered to them, for their acceptance or rejection: it was *not yet time* for the Gentiles. —28.] καὶ γὰρ . . . see on Matt. —30.] These particulars are added here. —βεβλ. ἐπ. τ. κλ.] which the torments occasioned by the evil spirit would not allow her to be before:—κειμένην ἐν εἰρήνῃ, Euthym.

31—37.] Peculiar to Mark.—A miracle which serves a most important purpose; that of clearly distinguishing between the cases of the *possessed* and the *merely diseased* or *deformed*. This man was what we call ‘deaf and dumb;’ the union of which maladies is often brought about by the inability of him who never has heard sounds to utter them plainly:—or, as here apparently, by some accompanying physical

infirmary of the organs of speech. —31.] We have the same journey related Matt. xv. 29; and κωφὸς λαλοῦντας, mentioned among the miracles, for which the people glorified the God of Israel. On *Decapolis*, see Matt. iv. 25.—He crossed the Jordan, and made a circuit to arrive at the lake. —33.] ἀπολ. αὐτ. No reason that we know can be assigned why the Lord should *take aside* this man, and the blind man ch. viii. 23; but how many might there be which we do not know,—such as some peculiarity in the *man himself*, or the *persons around*, which influenced the Lord’s determination! —It is remarkable that the *same medium* of conveying the miraculous cure is there used. Meyer, who blames all the latter assigned reasons as being ‘aus der Luft gegriffen,’ assigns one of which the charge is eminently true, Comm. ii. p. 79.—ἐβαλ. τ. δακ. By the symbolic use of external means, our Lord signified the healing virtue for afflicted human kind, which resides in and proceeds from Him incarnate in our Flesh. He uses either His own touch,—something from Himself,—or the cleansing element to which He so often compares His

καὶ λέγει αὐτῷ Ἐφθαθὰ, ὃ ἐστὶ <sup>1</sup>διανοίχθητι. <sup>35</sup> καὶ <sup>f</sup>Exod. xlii. 2. <sup>g</sup>δεσ- <sup>i</sup>4 Kings vi. <sup>h</sup>δεσ- <sup>j</sup>17. Luke <sup>k</sup>xxiv. 31, 45. <sup>l</sup>δεσ- <sup>m</sup>Luke xlii. 16. <sup>n</sup>Phil. i. 13. <sup>o</sup>h = here only. <sup>p</sup>1 Matt. xvi. 20. <sup>q</sup>ch. ix. 9. <sup>r</sup>1 Matt. viii. 4. <sup>s</sup>1 2 Cor. x. 8. <sup>t</sup>Heb. vi. 17. <sup>u</sup>μάλ. with <sup>v</sup>comp. Phil. i. 23. <sup>w</sup>m here only †. <sup>x</sup>n Matt. vii. 28. <sup>y</sup>al.

καὶ [εὐθέως] διηνοίχθησαν αὐτοῦ αἱ ἀκοαὶ, καὶ ἐλύθη ὁ <sup>36</sup> δεσ- <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

VIII. <sup>1</sup> Ἐν ἐκείναις ταῖς ἡμέραις \* <sup>q</sup> παμπόλλων <sup>o</sup> ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος <sup>g</sup> ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς <sup>2</sup> <sup>r</sup> Σπλαγ- <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup>



h 2 Cor. viii. 14. γον δὲ καὶ ἐχορτάσθησαν, καὶ ἦσαν <sup>h</sup> περισσεύματα ἑκλα- ABCD  
Matt. xii. 34 and 1. 4. σμάτων ἐπὶ τὰ <sup>k</sup> σπυρίδας. <sup>9</sup> ἦσαν δὲ οἱ φαγόντες ὡς τετρα-  
i Matt. xiv. 20 κες χίλιοι. καὶ ἀπέλυσεν αὐτοὺς, <sup>10</sup> καὶ εὐθέως <sup>l</sup> ἐμβὰς  
k = and 1. 4. εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ <sup>m</sup> μέρη  
l = and 1. 4. Δαλμανουθά. <sup>11</sup> καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο  
m Exod. xvi. 45. <sup>n</sup> συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ <sup>o</sup> σημεῖον ἀπὸ τοῦ  
n ch. ix. 10. οὐρανοῦ, <sup>p</sup> πειράζοντες αὐτόν. <sup>12</sup> καὶ <sup>q</sup> ἀναστενάξας τῷ  
o Matt. xii. 39 al. πνεύματι αὐτοῦ, λέγει Τί ἡ γενεὰ αὕτη \* σημεῖον <sup>r</sup> ἐπι-  
p Matt. iv. 1, 7c. ζητεῖ \* ; ἀμὴν λέγω ὑμῖν, <sup>s</sup> εἰ δοθήσεται τῇ γενεᾷ ταύτῃ  
q here only. Lam. i. 4. σημεῖον. <sup>13</sup> καὶ <sup>t</sup> ἀφ' εἰς αὐτοὺς ἐμβὰς πάλιν [εἰς [τὸ]  
r Matt. xii. 39. πλοῖον] ἀπῆλθεν εἰς <sup>u</sup> τὸ πέραν. <sup>14</sup> καὶ <sup>v</sup> ἐπελάθοντο  
s Heb. iii. 11. iv. 3, 5. Gen. xiv. 24. Num. xiv. 30 al. λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μετ' ἑαυτῶν  
t = Matt. iv. 11 al. ἐν τῷ πλοίῳ. <sup>15</sup> καὶ <sup>w</sup> διεστέλλετο αὐτοῖς λέγων Ὁρατε,  
u Matt. xiv. 22 al. x βλέπετε <sup>y</sup> ἀπὸ τῆς <sup>z</sup> ζύμης τῶν Φαρισαίων καὶ τῆς  
v Gen. xli. 30. P. cxviii. 16. Phil. iii. 14. James i. 24. <sup>x</sup> ζύμης Ἡρώδου. <sup>16</sup> καὶ διελογίζοντο πρὸς ἀλλήλους  
w ch. vii. 36. <sup>y</sup> λέγοντες [Ἐπελάθοντες] Ὅτι ἄρτους οὐκ \* ἔχομεν. <sup>17</sup> καὶ γινούσιν ὅ  
x = Matt. xxvi. 4. ch. xiii. 5 al. <sup>z</sup> ὅτι ἔχοντες λέγει αὐτοῖς Τί <sup>a</sup> διαλογίζεσθε ὅτι ἄρτους οὐκ  
y ch. xii. 38. Matt. vii. 15. Luke xii. 1. <sup>a</sup> ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; [ἐτι] <sup>b</sup> πεπωρωμένην  
z Exod. xii. 15. a 1 Mace. xi. 8. ch. ix. 33. <sup>b</sup> ἔχετε τὴν καρδίαν ὑμῶν; <sup>18</sup> ὁφθαλμοὺς ἔχοντες οὐ βλέ-  
Lam. iii. 60, 61. <sup>c</sup> πτετε, καὶ ὅτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε,  
h ch. vi. 52. John xii. 40. 2 Cor. iii. 14. Job xvii. 7. <sup>19</sup> ὅτε τοὺς πέντε ἄρτους ἐκλάσα <sup>c</sup> εἰς τοὺς πεντακίς-  
c = Matt. xxvi. 10. Luke ix. 13. χιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε;

παρατιθέναι D. — 8. aft. ἐχορτ. ins. πάντες K M al. — τὰ περισ. C. τὸ περισσεύμα τῶν D. — σπυρίδας A\* D. txt A<sup>2</sup> B C. — 9. οἱ φαγ. om. B L. — 10. ἐμβὰς αὐτὸς B. αὐτὸς ἀνέβη D. — τὸ om. L al. — καὶ ἦλθ. D. — εἰς τὰ ὅρια D. — Δαλμανουθά B. Μελαγαδὰ D\*. Μαγαδὰ D<sup>2</sup>. txt A C v. — 11. σὺν αὐτῷ D abc. — τὸ σημεῖον D. — 12. αὐτοῦ om. D b. — ζητεῖ σημ. B C D L abcd Copt. txt A? Orig. — ὑμῖν om. B L. — 13. εἰς τὸ πλ. om. B C L. — τὸ om. A E F G M S V X al. txt D. — 14. ἐπελ. οἱ μαθηταὶ D c al. — καὶ om. D. — οὐκ om. D a. — 15. ὁρατε om. D. ὁρατε καὶ C. txt A B. — 16. λέγοντες om. B D ab. txt A C v. — εἶχαν D. ἔχουσι B. txt A C v. — 17. διαλ. ἐν ταῖς καρδίαις ὑμῶν D abc Arm. Æth. ἐν ἑαυτοῖς M al. — ἐτι om. B C D L al. a sic bcd. txt A v. — πεπωρωμένη (D . . πω . . D<sup>2</sup>) ἐστὶν ἡ καρδία D. obtusa sunt corda vestra bcd. — 19. πεντακ. καὶ πόσους D M al. — 20. ὅτε δὲ καὶ C. — ἐπὶ τὰ ἄρτους

are not *his own* words, as in rec., but the Lord's; and again omits *χωρὶς γυναικ. κ. παιδ.* Matt. ver. 33. — 10.] Matthew mentions *Magdala*, ver. 39. Dalmanutha was probably a village in the neighbourhood, — see note on Matt. — a striking instance of the independence of Mark.

11—13.] Matt. xvi. 1—4, who gives the account at more length; without however the graphic and affecting *ἀναστ. τῷ πν. αὐ.* ver. 12. — *εἰ δοθ.* a Hebrew form of strong abjuration: see reef.

14—21.] Matt. xvi. 4—12. Our account is fuller and more circumstantial, — relating that they had but one loaf in the ship, ver.

14; inserting the *additional reproofs* ver. 18, and the reference to the two miracles of feeding more at length, vv. 19. 21. — Mark however omits the *conclusion* in Matt., — that they then understood that He spake to them of the doctrine, &c. Possibly this was a conclusion drawn in the mind of the narrator, not altogether identical with that to be drawn from our account here — for the *leaven of Herod* could not be *doctrine* (καὶ τ. ζ. Ἱερ., ver. 15 — Mark only), but must be understood of the irreligious lives and fawning worldly practices of the hangers-on of the court of Herod. — 14.] *ἐπελ.* is *not* *pluperfect*: see on Matt. ver. 5. — 15.]

λέγουσιν αὐτῷ Δώδεκα. <sup>20</sup> ὅτε δὲ τοὺς ἐπτά εἰς τοὺς τετρακιςχιλίους, πόσων σφυρίδων <sup>d</sup> πληρώματα κλασμάτων ἤρατε; οἱ δὲ εἶπον Ἑπτά. <sup>21</sup> καὶ ἔλεγεν αὐτοῖς Πῶς \* οὐ \* συνίετε;

<sup>d</sup> Rom. xv. 27.  
Eph. iv. 13.

<sup>22</sup> Καὶ \* ἔρχεται εἰς Βηθσαϊδάν. καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ <sup>e</sup> παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψηται. <sup>23</sup> καὶ <sup>f</sup> ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης, καὶ <sup>g</sup> πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας \* αὐτῷ <sup>h</sup> ἐπηρώτα αὐτὸν εἴ τι \* βλέπει. <sup>24</sup> καὶ ἀναβλέψας ἔλεγε Βλέπω τοὺς ἀνθρώπους, †[ὅτι] ὡς δένδρα †[ὁρῶ] περιπατοῦντας. <sup>25</sup> εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ καὶ \* <sup>i</sup> ἐποίησεν αὐτὸν ἀναβλέψαι \* . καὶ \* <sup>k</sup> ἀποκατεστάθη, <sup>l</sup> καὶ <sup>m</sup> ἐνέβλεψε <sup>n</sup> τηλαυγῶς \* ἅπαντας. <sup>26</sup> καὶ ἀπέστειλεν αὐτὸν εἰς † οἶκον αὐτοῦ λέγων Μηδὲ εἰς τὴν κώμην εἰσελθῆς, μηδὲ εἶπῃς τινὲ ἐν τῇ κώμῃ.

<sup>e</sup> Matt. viii. 5 al.  
<sup>f</sup> Acts xxiii. 19.  
<sup>g</sup> ch. vii. 33.  
<sup>h</sup> ver. 5, 27.  
<sup>i</sup> = Matt. v. 32.  
ch. i. 17.  
<sup>k</sup> Matt. xii. 13.  
ch. iii. 5 al.  
<sup>l</sup> Lev. xlii. 16.  
<sup>m</sup> = Acts xxii. 11.  
<sup>n</sup> here only †.  
See Job xxxvii. 21.  
Ps. xvii. 12.  
Lev. xlii. 23.  
Diod. Sic. i. p. 50 (Meyer).

C M<sup>2</sup>.—πόσας σφυρίδας (omg. πληρ.). D acv.—21. πῶς om. C L al.—οὐπω A C D L M X al. acv Syrr. οὕτως K. txt B bd.—νοεῖτε B. συννοεῖτε D. txt A C.—22. ἔρχονται B C D L v Copt. Æth. Arm. venerunt abc. txt A.—Βηθσαϊδὰ C c v. Βηθανίαν D a.—23. λαβόμε. τὴν χεῖρα D.—ἐξήνεγκεν αὐτὸν B L. txt A D v.—χεῖρας αὐτοῦ A K v Syrr. Copt. txt B C D abc.—βλέπεις C D Copt. Æth. txt A B abcdv.—24. rec. ἀνθ. ὡς δένδ. περιπ. with many mss. and D abc, but txt A B C E F K L S V X all. Theophyl.—25. καὶ πάλ. D bc.—ἔθηκεν B.—for καὶ ἐπ. αὐ. ἀναβλ., ἤρξατο ἀναβλ. D.—καὶ διέβλεψεν B. καὶ ἐνέβλεψεν C Copt. txt A.—ἀπεκατεστάθη A E F K M S V X al. ἀποκατέστη B. ἀπεκατέστη C L. txt D.—καὶ ἐνέβλεπε B L. κ. ἀνέβλεψε F al. ὥστε ἀναβλέψαι D abcdv. txt A C.—δηλαυγῶς C.—ἅπαντα B C L Syrr. Copt. Arm. πάντα D abcv. txt A.—26. rec. τὸν οἶκον, but τὸν om. A B C D E F K L S V al.—for μηδὲ . . . κώμῃ, ὕπαγε εἰς τὸν οἶκόν σου, καὶ μηδενὶ εἶπῃς εἰς τὴν κώμην D.

ὁρᾶτε is merely *take heed*, and does not belong to ἀπό.—βλέπ. ἀπὸ is not 'turn your eyes away from' (Tittm. and Kuin. in Meyer), but as in reff.

22—26.] Peculiar to Mark. This appears to have been Bethsaïda Julius, on the N.E. side of the lake. Compare ver. 13.—23.] The leading of this blind man out of the town appears as if it had been done from *some local reason*. In ver. 26 we find him forbidden expressly to enter into or tell it *in the town*, and with a repetition of κώμῃ, which looks as if the place had been somehow unworthy of such a work being done there. (This is a serious objection against Meyer's reason, that the *use of spittle* on both occasions occasioned the same privacy here and in ch. vii. 33.)—Or we may perhaps find the reason in our Lord's *immediate departure* to such a distance (ver. 27); and say, that He did not wish multitudes to gather about and follow Him.—πτύσας . . . ἐπιθεῖς . . . see above on ch. vii. 33.—We cannot say what may

have induced the Lord to perform this miracle *at twice*—certainly not the reason assigned by Dr. Burton, "that a blind man would not, on suddenly recovering his sight, know one object from another, because he had never seen them before," and so would require a double miracle;—a second, to open the eyes of *his mind also*, to comprehend what he saw. This assumes the man to have been *born* blind, which he was not, from ver. 24; for how should he know *how trees appeared*? and besides, the case of the man born blind in John ix. required no such double healing. These things were *in the Lord's power*, and He ordered them as He pleased from present circumstances, or for our instruction.—24.] 'I see men; for I see them walking as it were trees:' i. e. not distinct in individual peculiarity, but as trees in the hedgerow flit by the traveller.—25.] ἐποίη. αὐ. ἀν. He caused him to *look up*: not, to recover his sight, which would be superfluous, from what follows.—26.] See above in this note.

o Matt. xi. 7 al.

<sup>27</sup> Καὶ ὁ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς ABCD  
 κώμας Καισαρείας τῆς Φιλίππου. καὶ ἐν τῇ ὁδῷ ἐπηρώτα  
 τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οἱ  
 ἄνθρωποι εἶναι; <sup>28</sup> οἱ δὲ ἀπεκρίθησαν\* Ἰωάννην τὸν  
 βαπτιστὴν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ \* ἓνα τῶν προφη-  
 τῶν. <sup>29</sup> καὶ αὐτὸς \* λέγει αὐτοῖς \* Ὑμεῖς δὲ τίνα με  
 λέγετε εἶναι; ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ Σὺ εἶ ὁ  
<sup>p</sup> <sup>Ps. ii. 1. Dan.</sup> <sup>ix. 25.</sup> <sup>q</sup> <sup>Matt. xxv.</sup> <sup>31.</sup> <sup>See Ps.</sup> <sup>cv. 9.</sup> <sup>r</sup> <sup>L. and</sup> <sup>Luke xvii. 25.</sup> <sup>Heb. xii. 17.</sup> <sup>Ps. cxviii. 22.</sup> <sup>s</sup> <sup>Matt. xxi. 41</sup> <sup>al.</sup> <sup>t</sup> <sup>John x. 24 al.</sup> <sup>u</sup> <sup>only.</sup> <sup>v</sup> <sup>Matt. ix. 22.</sup> <sup>John xxi. 20.</sup> <sup>w</sup> <sup>= ch. i. 25 al.</sup> <sup>x</sup> <sup>Rom. viii. 5.</sup> <sup>See 1 Macc.</sup> <sup>x. 20.</sup> <sup>z</sup> <sup>Matt. iv. 19.</sup> <sup>Num. xxxiii.</sup> <sup>11.</sup> <sup>a</sup> <sup>Isa. xxxi. 7.</sup> <sup>b</sup> <sup>Prov. i. 19.</sup> <sup>μὲδὲ . . . κωμ.</sup> <sup>om.</sup> <sup>B L.</sup> <sup>txt A C.</sup> — 27. <sup>εἰς Καισαρείαν</sup> <sup>D.</sup> — <sup>τί με</sup> <sup>λ. K.</sup> — 28. <sup>aft.</sup> <sup>ἀπεκ.</sup> <sup>ins.</sup> <sup>αὐτῷ λέγοντες</sup> <sup>B C D L al.</sup> <sup>txt A.</sup> — <sup>ὡς ἓνα</sup> <sup>D abc.</sup> <sup>ὅτι εἰς</sup> <sup>B C L Copt.</sup> <sup>txt A.</sup> — 29. <sup>ἐπηρώτα αὐτοὺς</sup> <sup>B C D L a.</sup> <sup>txt A.</sup> — <sup>ὁ χρ.</sup> <sup>ὁ υἱὸς τ. θ.</sup> <sup>L b Syr.,</sup> <sup>but</sup> <sup>Origen distinctly says that these words are not in Mark or Luke.</sup> — 31. <sup>ὑπὸ τ. πρ.</sup> <sup>om.</sup> <sup>B C D K L al.</sup> <sup>txt A.</sup> — <sup>τῶν ἀρχ.</sup> <sup>B C D E H M V.</sup> <sup>txt A.</sup> <sup>also τῶν γρ.</sup> <sup>txt A.</sup> — 32. <sup>αὐτὸν</sup> <sup>om.</sup> <sup>D.</sup> — 33. <sup>τὰ</sup> <sup>(2nd)</sup> <sup>om.</sup> <sup>D.</sup> — 34. <sup>εἴ τις θέλ.</sup> <sup>B C D L abc Orig.</sup> <sup>txt A.</sup> — <sup>ὀπίσ.</sup> <sup>μ.</sup> <sup>ἀκολουθεῖν</sup> <sup>D E F G H M S V all.</sup> <sup>ab</sup> <sup>Eth.</sup> <sup>Orig.</sup> <sup>txt A B C</sup> <sup>(. . . θειν C).</sup> — 35. <sup>ἀπολέσῃ τὴν ἐαυτοῦ ψ.</sup> <sup>B E F G H K M S V all.</sup> <sup>ὅς δ' ἂν ἀπ.</sup> <sup>. . . ψυχ.</sup> <sup>om.</sup> <sup>D\*.</sup> <sup>ὅς δ' ἂν ἀπ.</sup> <sup>αὐτὴν</sup> <sup>D<sup>2</sup>.</sup> <sup>txt A C abc.</sup> — <sup>ἐμοῦ καὶ</sup> <sup>om.</sup> <sup>D ab Orig.</sup> <sup>Arm.</sup> <sup>Eth.</sup> — <sup>οὗτος</sup> <sup>om.</sup> <sup>A B D K L abc</sup> <sup>Syrr.</sup> <sup>Copt.</sup> <sup>Orig.</sup> <sup>ins.</sup> <sup>(but erased)</sup> <sup>C</sup> <sup>and nearly all const.</sup>

27—30.] Matt. xvi. 13—20. Luke ix. 18—21. With the exception of the introduction in Luke, which describes the Lord to have been *alone praying and joined by His disciples*,—and the omission of the praise of and promise to Peter by both Mark and Luke, the three are in exact accordance. On this latter omission no stress must therefore be laid as to the character of Mark's Gospel, as has been done. (Theophylact in l.—cited by De Wette.)

31—38.] Matt. xvi. 21—28. Luke ix. 22—27. Luke omits the rebuke of Peter. Mark adds, ver. 32, *παρρησία τ. λ. ἐλάλει*

and, in the rebuke of Peter, that the Lord said the words *ιδὼν τοὺς μαθητὰς αὐτοῦ*. In vv. 34, 35, the agreement is verbal, except that Luke adds *καθ' ἡμέραν* aft. *τὸν στ. αὐτοῦ*, and Mark *καὶ τοῦ εὐαγγ.* after *ἐμοῦ*, ver. 35; and informs us, in ver. 34, that the Lord said these words, *having called the multitude with His disciples*. This Meyer calls a *contradiction to Matt. and Luke*,—and thinks it arose from a misunderstanding of Luke's *πάντας*. Far rather should I say that our account represents every detail to the life, and that the *πρὸς πάντας* contains *traces of it*. What wonder that a crowd should here, as every-



τήν. <sup>36</sup> τί γὰρ ὠφελήσει \* ἄνθρωπον, ἐὰν <sup>c</sup> κερδήσῃ τὸν κόσμον ὅλον καὶ <sup>d</sup> ζημιωθῇ τὴν ψυχὴν αὐτοῦ; <sup>37</sup> ἢ τί <sup>e</sup> δώσει ἄνθρωπος ἑαυτάλλαγμα τῆς ψυχῆς αὐτοῦ; <sup>38</sup> ὅς γὰρ ἂν <sup>f</sup> ἐπαισχυνηθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεῇ ταύτῃ τῇ <sup>g</sup> μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται αὐτὸν, ὅταν ἔλθῃ <sup>h</sup> ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

IX. <sup>1</sup> Καὶ ἔλεγεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶ τινὲς τῶν ὧδε ἐστηκότων, <sup>i</sup> οἵτινες οὐ μὴ <sup>m</sup> γεύσονται θανάτου ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν <sup>n</sup> ἐν δυνάμει.

<sup>2</sup> Καὶ μεθ' ἡμέρας ἕξ <sup>o</sup> παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην καὶ <sup>p</sup> ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν <sup>q</sup> κατ' ἰδίαν μόνους, καὶ <sup>r</sup> μετεμορφώθη <sup>s</sup> ἔμπροσθεν αὐτῶν. <sup>3</sup> καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο <sup>t</sup> στίλβοντα, λευκὰ λίαν [ὡς χιῶν], οἷα <sup>u</sup> γναφεὺς <sup>v</sup> ἐπὶ τῆς γῆς οὐ δύναται \* <sup>w</sup> λευκᾶναι. <sup>4</sup> καὶ <sup>x</sup> ὥφθη αὐτοῖς Ἡλίας σὺν Μωσεῖ, καὶ ἦσαν <sup>y</sup> συλλαλοῦντες τῷ Ἰησοῦ. <sup>5</sup> καὶ <sup>z</sup> ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ Ῥαββὶ, <sup>a</sup> καλὸν ἐστὶν ἡμῶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ <sup>b</sup> μίαν καὶ Μωσεῖ μίαν καὶ Ἡλίᾳ μίαν. <sup>6</sup> οὐ γὰρ ᾔδει τί \* <sup>c</sup> λαλήσῃ, \* ἦσαν γὰρ <sup>d</sup> ἔκφοβοι. <sup>7</sup> καὶ <sup>e</sup> ἐγένετο νεφέλη <sup>f</sup> ἐπισκιάζουσα αὐτοῖς, καὶ \* <sup>g</sup> ἦλθε φωνὴ ἐκ τῆς νεφέλης [λέγουσα] Οὗτός ἐστιν ὁ υἱὸς μου

c Deut. ix. 19. Heb. xii. 11 only.

z red. Matt. xi. 25. d || Luke.

a Matt. xxv. 24. 1 Cor. vii. 8. Sir. xiv. 3. e Luke i. 35. Acts v. 15. Exod. xl. 35.

b 1 Kings x. 3. f = John xii. 28.

mss. — 36. ὠφελεῖ B L a. — τὸν ἄνθ. A C D Orig. ἄνθρωπος E F G H L M X. txt B. — for ἐὰν κερδ., κερδήσαι B. — -σας L. — ζημιωθῆναι L. καὶ ζημιωθῆναι B. — 37. τί γὰρ δ. B L Orig. ἢ τί γὰρ D\*. txt A C abed. — δοῖ B. — 38. ἂν om. A. — ὅς δ' ἂν D. — ἐπαισχυνηθήσεται ἐμὲ D.

CHAP. IX. 1. aft. ἐστηκ. ins. μετ' ἐμοῦ D ab. — γεύσονται K L Orig. — 2. for ἀναφ., ἀνάγει D. — 3. ὡς χιῶν om. B C L d Sahid. Arm. Æth. ins. A D aber. (ὡς τὸ φῶς Orig.) ὡς οὐ δύν. τις λευκ. ἐπὶ τ. γ. D bd. ὡς . . . λευκ. om. X a. aft. δύναται ins. οὕτως B C L Copt. Sahid. Æth. Arm. Orig. — 4. ὥφθησαν E M Syr. Æth. — καὶ συλλαλοῦν D a. — 5. bef. ποι. om. καὶ X Sahid. — θέλεις ποιήσω D b. — 6. λαλήσει A D F G H K S V X all. ἀποκριθῇ B C L. ἀπεκριθῇ Orig. txt ? — ἔκφοβοι B. ἔκφ. γὰρ ἐγένοντο B C D L Copt. Chrys. txt A v. — 7. ἐγένετο φων. B C L. txt A D ab Copt. Arm. — λέγουσα om. B C E G H K M S V all. ins. A D abedv. — 8. καὶ

where else, have collected about Him and the disciples? — 38.] Mark and Luke here agree: but Matt., ver. 27, bears traces of this verse, having apparently abridged it in transcribing his report, not to repeat what he had before said, in ch. x. 33. — On μοιχαλίδι, see Matt. xii. 39.

CHAP. IX. 1—8.] Matt. xvi. 28. xvii. 1—8. Luke ix. 27—36. Here again, while Matt. and Mark's accounts seem to have one and the same source, they have de-

flected from it, and additional particulars have found their way into our text. Luke's account is from a different source. If we might conjecture, Peter has furnished the accounts in Matt. and Mark:—this latter being retouched,—perhaps by himself: while that of Luke may have had another origin. The additional particulars in our text are,—the very graphic and noble description in ver. 3, στίλβ. . . λευκᾶναι, and οὐ γὰρ ᾔδει τί λαλ. . . ἔκφοβοι.

g Gen. xxii. 2. δ ἡ ἀγαπητός, αὐτοῦ ἡ ἀκούετε. s καὶ ἡ ἐξάπινα k περι- ABCD  
 h Dent. xviii. 15, 19.  
 i here only. Numb. vi. 9 and fr.  
 k ch. x. 23 abs. Luke vi. 10 v. acc. Exod. 15, 12.  
 l ch. vii. 35, 36. m ch. v. 16 al. n Matt. xx. 19. 1s. xxviii. 13. o = here only. Dan. v. 12. Cant. iii. 4. p = ch. i. 27. Luke xxviii. 23 f. q = Matt. ix. 13.  
 r ch. viii. 27 al. s = ver. 28 only.  
 t = Acts xii. 32 al. fr. Dan. ii. 28.  
 u Mal. iv. 6. Jer. xvi. 15. v = Rom. iv. 9. Heb. vii. 13. 1 Tim. i. 18. w (h) Luke xviii. 9 al. (δ) here only. Judg. ix. 38 al. x Matt. xx. 32. Gen. xx. 9. y = ch. viii. 11. Acts vi. 9 f.

ο ἡ ἀγαπητός, αὐτοῦ ἡ ἀκούετε. s καὶ ἡ ἐξάπινα k περι- ABCD  
 βλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον  
 μεθ' ἑαυτῶν. 9 καταβαίνόντων ἐκ αὐτῶν \* ἀπὸ τοῦ ὄρους  
 διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγῶσιν αἱ εἶδον, εἰ  
 μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἂ ἀναστῇ. 10 καὶ  
 τὸν λόγον ὁ ἐκράτησαν πρὸς ἑαυτούς, ὁ συζητοῦντες τί  
 ἔστι τὸ ἐκ νεκρῶν ἀναστήναι. 11 καὶ ὁ ἐπηρώτων αὐτὸν  
 λέγοντες s Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἠλίαν ἔδει  
 ἔλθειν πρῶτον; 12 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ἠλίας  
 μὲν ἔλθων πρῶτον \* ἂ ἀποκαθιστῇ πάντα· καὶ πῶς γέ-  
 γραπται ὅτι ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ  
 καὶ \* ὡς ἐξουδενωθῇ; 13 ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἠλίας  
 ἐλήλυθε, καὶ ὁ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέ-  
 γραπται ὅτι ἐπ' αὐτόν. 14 Καὶ ἔλθων πρὸς τοὺς μαθητάς,  
 εἶδον ὄχλον πολλὸν περὶ αὐτοὺς καὶ γραμματεῖς ὁ συζη-

εὐθὺς D.—εἰ μὴ τὸν Ἰησ. B D aber Sahid. Copt.—μεθ' ἑαυτῶν aft. εἶδον B.—9. μετα-  
 βαίνοντων S.—ἐκ τοῦ ὄρους B D abc. txt A C.—ἐπιστρέφει C. διηγῶσιν X.—  
 10. τί ἐστιν ὅταν ἐκ νεκρῶν ἀναστῇ D abcd Syr. Jer.—11. ἐπηρώτησαν A a.—οἱ  
 Φαρισαῖοι καὶ γραμ. cv (but not C as Lachm. states).—ὅτι (2) om. D b.—12. αὐτοῖς,  
 εἰ Ἠλίας D d.—μὲν om. D L abc.—ἀποκαθιστάνει A B L al. ἀποκαταστήσει C.  
 ἀποκαταστήσει D. txt qu. ?—for καὶ πῶς, καθὼς A K M al.—ἐξουδενωθῇ D L. txt  
 A B C.—13. καὶ (1) om. Mal. a. Eth. Arm.—ἐποι. . . ἐν αὐτῷ K L.—14. ἐλθόντες . . .  
 εἶδον B L. txt ACD abc.—for περὶ, πρὸς D.—συζ. πρὸς αὐτοὺς B C L. cum illis abev.

Mark omits ἐν ᾧ ἐδόκησα, Matt. ver. 5. (According to De Wette, Ex. Handb. i. 210. ὡς χιῶν is borrowed from Matt. xxviii. 3 (!) What a remarkable borrower this Evangelist must have been!)—8. οὐδένα] 'none of those who appeared,' but (sondern) Jesus alone.

9—13.] Matt. xvii. 9—13. Two remarkable additions occur in our text;—ver. 10, which indicates *Apostolic authority*, and that of *one of the Three*;—and καὶ . . . ἐξουδ. in ver. 12.—10.] ἐκράτ. τ. λ. not, 'they kept the command'—for συζητ. explains it to mean *kept secret the saying*, as in reff.—τί ἐστι τ. ἐκ ν. ἀν. does not refer to the *Resurrection generally*, for it was an article of Jewish belief, and connected with the times of the Messiah;—but to *His Resurrection as connected with His Death*: the whole was enigmatical to them.—12.] Meyer and others place the interrogation after τοῦ ἀνθρώπου and regard ἵνα πολ. . . as its answer. But not to mention that such a sentence would be without example in the Lord's discourses, the sense given by it is meagre in the extreme. As it stands in the text it forms a counter-question to that of the Apostles in ver. 11. *They asked*, 'How say the

Saviour that Elias must first come?' The Lord answers it by telling them that it is even so; and returns the question by another: *And how is it (also) written of the S. of Man, that He &c.?* then comes the conclusion in ver. 13 with ἀλλὰ λέγω ὑμῖν, stating that Elias *has come*, and leaving it therefore to be inferred that the sufferings of the Son of Man were close at hand. Notice how the γέγρ. ἐπ. αὐτὸν binds both together. Just as the first coming of the Son of Man is to suffer and to die, so has the first coming of Elias been as it was written of Him; but there is a future coming of Elias ἀποκαθιστάνειν πάντα, and of the Son of Man in glory. See further in notes on Matt.

14—29.] Matt. xvii. 14—21. Luke ix. 37—42. The account of Mark is by far the most copious: and here, which is very rarely the case in the official life of our Lord, the three accounts appear to have been *originally different and independent*. The descent from the mountain was on the day following the transfiguration, Luke ver. 37.—14.] The Scribes were probably boasting over the disciples, and reasoning from *their inability to that of their Master* also. As Stier remarks, there is hardly

τοῦντας αὐτοῖς. <sup>15</sup> καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτὸν <sup>z</sup> ἐξεθαμβήθη, καὶ <sup>\*</sup> προστρέχοντες <sup>b</sup> ἡσπάζοντο αὐτόν. <sup>16</sup> καὶ <sup>c</sup> ἐπηρώτησε <sup>\*</sup> τοὺς γραμματεῖς Τί συζητεῖτε πρὸς αὐτούς; <sup>17</sup> καὶ ἀποκριθεὶς <sup>d</sup> εἰς ἐκ τοῦ ὄχλου εἶπε <sup>e</sup> Διδάσκαλε ἡνεγκα τὸν υἱόν μου πρὸς σε <sup>f</sup> ἔχοντα πνεῦμα <sup>g</sup> ἄλαλον. <sup>18</sup> καὶ ὅπου ἂν αὐτὸν <sup>h</sup> καταλάβῃ, <sup>i</sup> ῥήσσει αὐτόν, καὶ <sup>k</sup> ἀφρίζει καὶ <sup>l</sup> τριρίζει τοὺς ὀδόντας αὐτοῦ καὶ <sup>m</sup> ξηραίνεται· καὶ <sup>n</sup> εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ <sup>o</sup> ἴσχυσαν. <sup>19</sup> ὁ δὲ ἀποκριθεὶς <sup>\*</sup> αὐτῷ λέγει <sup>Ω</sup> γενεὰ <sup>p</sup> ἄπιστος, <sup>q</sup> ἕως πότε <sup>r</sup> πρὸς ὑμᾶς ἔσομαι; ἕως πότε <sup>s</sup> ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. <sup>20</sup> καὶ ἡνεγκαν αὐτὸν πρὸς αὐτόν. καὶ <sup>t</sup> ἰδὼν αὐτὸν εὐθέως τὸ πνεῦμα <sup>\*</sup> <sup>u</sup> ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς <sup>v</sup> ἐκυλίετο ἀφρίζων. <sup>21</sup> καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ Πόσος χρόνος ἐστὶν <sup>w</sup> ὡς τοῦτο <sup>x</sup> γέγονεν αὐτῷ; ὁ δὲ εἶπε <sup>\*</sup> <sup>y</sup> Παιδιόθεν. <sup>22</sup> καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι <sup>z</sup> δύνασαι, βοήθησον ἡμῖν <sup>z</sup> σπλαγχνισθεὶς ἐφ' ἡμᾶς. <sup>23</sup> ὁ <sup>z</sup> ὧν here only. <sup>z</sup> Matt. xv. 32 al.

w = Luke xii. 58. x John v. 14. Acts vii. 40. y here only. z Matt. xv. 32 al.

txt A D. — 15. ἰδόντες αὐτὸν ἐξεθαμβήθησαν B C D L (τὸν Ἰησ. ἐθάμβησαν D). txt A. — προστρέχοντες A C. προσχέ(αἶ)ροντες D cd. txt B v. — 16. for τοὺς γρ., αὐτοὺς B D L bc. txt A C a. — πρὸς αὐτοὺς A G M al. — ἐν ἡμῖν D abc. — 18. ῥάσσει D. applontat d. — ἴσχυσαν ἐκβαλεῖν αὐτὸ D abd Arm. — 19. αὐτῷ om. C. αὐτοῖς A B D L al. abcn Syr. Copt. Arm. — 20. πρὸς αὐτόν om. D bc. — εὐθέως om. D ab. — for ἐσπάρ., ἐτάρραξεν D abcn. συνεσπάραξε B C L. txt A. — 21. for ὡς, ἕως B. — ἐξ οὗ C L. txt A D. — ἐκ παιδιόθεν B C G L. ἐκ παιδὸς D Chryst. txt A. — 22. καὶ πολλὰ αὐτόν om. K. — καὶ (2) om. D abn Syr. Arm. — τὸ πῦρ A G M V al. — δύνῃ B D L. txt A C. — aft. ἡμῖν ins. κύριε D ab. — 23. τὸ om. D K M al. Syrr. quid est si quid

such another contrast to be found in the Gospel as this, between the open heaven and the sons of glory on the mount, and the valley of tears with its terrible forms of misery and pain and unbelief. — 15.] The Lord's countenance probably retained traces of the glory on the mount; so strong a word as ἐξεθαμβήθη would hardly have been used merely of their surprise at His sudden approach; see Exod. xxxiv. 29, 30. That brightness, however, terrified the people: this attracts them; see 2 Cor. iii. 7—18. — 16.] Stier thinks that τοὺς γρ. is not the right reading, — for that the Lord would not ask the Scribes, but His own disciples. But we may say on the other hand that He came to the help of His own disciples, and thus naturally addresses Himself to the Scribes. They however are silent, and the father of the child answers. — 17.] πρὸς σε — i. e. intended to do so, not being aware of His absence. From Luke, ver. 38, we learn that he was his

only son. — ἄλαλον, causing deafness and dumbness, and fits of epilepsy; see Luke xi. 14. — 18.] ξηρ. 'wastes or pines away,' as E. V. or perhaps 'become dry' or 'stiff.' — 19.] γενεὰ — not addressed to the man, as unbelieving, — nor to the disciples, — but generally, to the race and generation among whom the Lord's ministry was fulfilled. The additional words καὶ διεσπάρμηνεν (Matt. Luke) are probably from Deut. xxxii. 5, 20, where ἄπιστος is also expressed, — by υἱοὶ οἷς οὐκ ἔστι πίστις ἐν αὐτοῖς. The question is not asked in a spirit of longing to be gone from them, but of holy impatience of their hardness of heart and unbelief. In this the father, disciples, Scribes, and multitude are equally involved. — 20.] "The kingdom of Satan, in small and great, is ever stirred into a fiercer activity by the coming near of the kingdom of Christ. Satan has great wrath, when his time is short." (Trench, Mir. 365.) — 21.] The Lord takes occasion to



p Luke i. 62 or xxii. 37. ix. 40. Acts xxii. 30. Rom. viii. 26. q = Acts v. 26. xx. 19. Heb. v. 7. r Matt. xiii. 58 al. s here only. t ch. i. 25 al. u ch. i. 23. v ver. 17. ch. vii. 35 only. Ps. xxxviii. 13. w ch. vii. 32. Exod. iv. 11. x ch. i. 27. y Matt. iii. 16. Ps. xxxviii. 13. z constr. here and Acts iii. 7 only. See 1 Kings xv. 27. a Acts iii. 7. Dan. x. 19. b rep. ch. vii. 25 and ref. c ver. 2. d = ver. 11 only.

δὲ Ἰησοῦς εἶπεν αὐτῷ ὅτι <sup>1</sup> Τὸ εἰ \* δύνασαι [πίστευσαι] ABCD πάντα δυνατὰ τῷ πιστεύοντι. <sup>21</sup> καὶ εὐθὺς κράζας ὁ πατὴρ τοῦ παιδίου <sup>1</sup> [μετὰ θαυμάσιον] ἔλεγε Πιστεύω· ἡ βοήθει μου τῇ ἀπιστίᾳ. <sup>25</sup> ἰδὼν δὲ ὁ Ἰησοῦς ὅτι <sup>5</sup> ἐπισυντρέχει ὄχλος, <sup>1</sup> ἐπετίμησε τῷ πνεύματι τῷ ἁκαθάρτῳ, λέγων αὐτῷ Τὸ πνεῦμα τὸ ἁλάλον καὶ <sup>w</sup> κωφόν, ἐγὼ σοὶ <sup>x</sup> ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰέλθῃς εἰς αὐτόν. <sup>26</sup> καὶ \* κράζαν καὶ πολλὰ \* σπαράζαν [αὐτόν] ἔξηλθε, καὶ ἐγένετο ὥστε <sup>y</sup> νεκρὸς, ὥστε \* πολλοὺς λέγειν ὅτι ἀπέθανεν. <sup>27</sup> ὁ δὲ Ἰησοῦς <sup>z</sup> κρατήσας \* αὐτόν τῆς χειρὸς <sup>a</sup> ἤγειρεν αὐτόν, καὶ ἀνέστη. <sup>28</sup> Καὶ εἰσελθόντα αὐτόν \* εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπρωότων <sup>b</sup> αὐτόν <sup>c</sup> κατ' ἰδίαν \* <sup>d</sup> ὅτι ἡμεῖς οὐκ ᾔδον ὅτι ἐκβαλεῖν αὐτό; <sup>29</sup> καὶ

potes A. txt A B C.—δύνη B D L. txt A C.—πίστευσαι om. B C L Copt. Arm. Æth. ins. A D abc.—24. εὐθὺς om. C.—μετὰ θαυ. om. A B C L Copt. Æth. Arm. ins. A<sup>2</sup> D ac.—rec. Πιστ. κύριε. om. A B C D L Syrr. Æth. Arm. Chrys.—25. bcf. ὄχλ. ins. ὁ A L M X al.—ἀπ' αὐτοῦ C abcd. txt A B D.—26. κράζας . . . σπαράζας B C D L. txt A.—αὐτόν om. B C D L b. txt A ac.—ἐξηλ. ἀπ' αὐτοῦ D abc.—ὥς νεκ. D.—τοὺς πολλοὺς A B. txt C D abcd.—λέγοντας D.—27. τῆς χειρ. αὐτοῦ B D L al. abc. αὐτόν τῆς χ. αὐτοῦ C. txt A.—28. εἰσελθόντος αὐτοῦ B C D L al. txt A.—διὰ τί

enquire thus of the father, to bring in the trial of his faith.—vv. 21—27 are peculiar to Mark.—22.] see Matt. ver. 15.—εἰ τι δύν. This speaks, if any faith, at most but a very ignorant and weak one.—ἡμᾶς—the wretched father counts his child's misery his own: thus the Syrophenician woman, Matt. xv. 25, βοήθει μοι.—23.] τὸ εἰ δ. πίσ. The τὸ involves this in some difficulty. The most probable rendering is to make it designatory of the whole sentence: Jesus said to him *the saying* 'If thou canst believe, all things are' &c. Some would set an interrogation after δύνασαι, and suppose the Lord to be citing the father's words; "didst thou say, 'if thou canst?'—believe:" &c. Others, as Dr. Burton, suppose it to mean τὸ, 'εἰ δύνασαι,' πίστευσαι (imperative):—"Believe what you have expressed by your εἰ τι δύνασαι &c."—But both these renderings involve methods of construction and expression not usual in the Gospels. The εἰ δύνασαι is a manifest reference to the εἰ δύνασαι before, and meant to convey a reproach, as the father's tears testify. The sentence also, unless I am mistaken, is meant to convey an intimation that the healing was not to be an answer to the εἰ τι δύνασαι, so that the Lord's power was to be challenged and proved,—but an answer to faith, which (of course by laying hold on Him who πάντα δύναται) can do all things.—24.] Nothing can be more touch-

ing and living than this whole most masterly and wonderful narrative. The poor father is drawn out into a sense of the unworthiness of his distrust, and "the little spark of faith which is kindled in his soul reveals to him the abyssal depths of unbelief which are there" (Trench, p. 367). "Thus," remarks Olshausen, (B. Comm. i. 534,) "does the Redeemer show Himself to the father as a μαριτυρῆς πίστεως first, before He heals his son. In the struggle of his anxiety, the strength of Faith is born, by the aid of Christ, in the soul empty of it before."—There is strong analogy, in the Lord's treatment of the father here, for the sponsorial engagement in Infant baptism. The child is by its infirmity incapacitated; it is therefore the father's faith which is tested, and when that is proved, the child is healed. The fact is, that the analogy rests far deeper: viz. on the 'inclusion' of 'the old man' in Adam and 'the new man' in Christ; see Rom. v. 12—21.—25.] This took place at a distance from the crowd, among those who had run forward to meet the Lord, ver. 15.—ἐγὼ σοὶ ἐπ. . .] emphatic, as opposed to the want of power on the part of the disciples. This is the only place where we have such a charge as μηκέτι εἰσελθ. εἰς αὐ.—showing the excessive malignity and tenacity of this kind (see ver. 29) of spirit. This is also shown by ver. 26.—27.] as He had done on the mount,

εἶπεν αὐτοῖς Τοῦτο τὸ <sup>e</sup> γένος <sup>f</sup> ἐν οὐδενὶ δύναται ἐξελθεῖν <sup>e</sup> εἰ μὴ ἐν <sup>g</sup> προσευχῇ καὶ <sup>h</sup> νηστείᾳ.

<sup>30</sup> Καὶ ἐκεῖθεν ἐξελόντες <sup>i</sup> παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις \* γινῶ. <sup>31</sup> ἐξίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ ἀνθρώπου <sup>k</sup> παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ ἀποκτανθεὶς \* τῇ τρίτῃ ἡμέρᾳ \* <sup>l</sup> ἀναστήσεται. <sup>32</sup> οἱ δὲ <sup>m</sup> ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

<sup>33</sup> Καὶ ἦλθεν εἰς Καπερναοὺμ, καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοὺς Τί ἐν τῇ ὁδῷ [πρὸς <sup>n</sup> ἑαυτοὺς] <sup>o</sup> διελογίζεσθε; <sup>34</sup> οἱ δὲ ἐσιώπων, πρὸς ἀλλήλους γὰρ διελέχθησαν [ἐν τῇ ὁδῷ] τίς <sup>p</sup> μεῖζων. <sup>35</sup> καὶ <sup>q</sup> καθίσας <sup>r</sup> ἐφώνησε τοὺς δώδεκα καὶ λέγει αὐτοῖς Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἑσχατος καὶ πάντων <sup>s</sup> διάκονος. <sup>36</sup> καὶ λαβὼν παιδίον ἕστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ <sup>t</sup> ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς <sup>37</sup> Ὁς ἐὰν ἐν τῶν

<sup>e</sup> = Matt. xiii. 47. 1 Cor. xii. 10, 28.  
<sup>f</sup> = Acts iv. 9, 12. Matt. xii. 27, 28.  
<sup>g</sup> Matt. xxi. 22 al. 2 Kings vii. 27.  
<sup>h</sup> Luke ii. 37. 2 Kings xii. 16.  
<sup>i</sup> ch. ii. 23. Deut. ii. 4, 18, k Ezek. xxiii. 28.  
<sup>j</sup> Matt. xx. 19 al. Isa. xxvi. 19.  
<sup>m</sup> = Acts xiii. 27. 2 Chron. xvi. 9.  
<sup>n</sup> ver. 50.  
<sup>o</sup> = here only.  
<sup>p</sup> Matt. xiii. 32. and rell.  
<sup>q</sup> Matt. v. 1.  
<sup>r</sup> Matt. xx. 32.  
<sup>s</sup> = and Rom. xiii. 4. John ii. 5, 9.  
<sup>t</sup> ch. x. 16 only. Prov. vi. 10.

ἡμεῖς A C D K al. txt B. — 29. καὶ νηστεία om. B. ins. A C D acv. — 30. ἐπορεύοντο B D. txt A B<sup>2</sup> C bdn.—γινῶ B C D L. txt A.—31. ἀποκτανθεὶς om. D ac.—μετὰ τρεῖς ἡμέρας B C D L bcd Copt. txt A v.—33. ἦλθον B. ἦλθοσαν D. txt A C.—πρὸς ἑαυτοὺς om. B C D L abcdv Copt. ins. A.—34. ἐν τῇ ὁδῷ om. A D ab. txt B C c Orig.—τίς μεῖζων γένηται αὐτῶν D abcd.—35. καὶ λέγει αὐτοῖς . . . διάκονος om. D.—for διάκ., δοῦλος M.—36. τὸ παιδ. D.—ἀναγκαλ. C. ἀγκαλισάμενος D.—37. ἐν om. D X al.—τῶν παιδ. τούτων C.—for δέχεται (2nd), ἐέχεται B ac. txt

Matt. xvii. 6, 8; see also Rev. i. 17. Dan. x. 9, 10. — 29.] The answer is given more at length in Matt. ver. 20, and the Lord there distinctly includes the *disciples* in the γενεὰ ἀπίστος, by telling them διὰ τὴν ἀπιστίαν ὑμῶν. The assurance also occurs there, which was repeated Matt. xxi. 21, where see notes.—τοῦτο τὸ γένος] That there are *kinds*, more and less malicious, of evil spirits, we find from Matt. xii. 45—and the pertinacity and cruelty of this one showed him to belong to the worst kind. The Lord's saying here is rather for their *after* guidance, than their present; for they could not fast while He was with them, ch. ii. 19.

30—32.] Matt. xvii. 22, 23. Luke ix. 43—45, where see notes, as this account is included in the two others.

33—50.] Matt. xviii. 1—9. Luke ix. 46—50. Here again the three accounts are *independent*, and differ in some particulars unimportant in themselves, but very instructive for a right comparison of the three Gospels. First take Luke's account.—The disciples had been disputing;—the Lord knowing the strife of their hearts, took a child, &c.;—then compare

Mark—the Lord asked them, on coming into a house, what had been the subject of their dispute;—they were silent from shame;—He sat down, delivered His sentence to the twelve,—and then took the child, &c.—Lastly turn to Matthew. There, the disciples *themselves* referred the question to the Lord, and He took the child, &c.—Who can forbear seeing in these narratives the unfettered and independent testimony of three witnesses, consistent with one another in the highest form and spirit of truthfulness, but differing in the mere letter? Mark's account is again the richest and fullest, and we can hardly doubt that if the *literal exact detail* of fact is in question, we have it here.—33.] Between the coming to Capernaum, and this discourse, happened the *demand of the tribute money*, Matt. xvii. 20—27.—34.] There is no real difference in the matter in question here (and in Luke), and in Matt. The kingdom of heaven was looked on as about soon to appear: and their relative rank *now* would be assumed as their relative rank *then*. The difference in the *expression* of this is a mark of independence and authority.—35.] see Matt.

u = Matt. xix. 9, Acts iv. 21.  
 v ver. 29.  
 w = ch. x. 14 and j. Luke xi. 52. Acts xi. 17.  
 x = Matt. vii. 22 al.  
 y = Matt. xxiv. 5, Acts ii. 28, z = here only.  
 a Acts xix. 9. j. xod. xxi. 15.  
 b Matt. xxv. 35. Gen. xxi. 19. Exod. ii. 13.  
 c = here only.  
 d = Matt. x. 21.  
 e = Matt. x. 42. Acts viii. 10.  
 f John iii. 15, 16 f.  
 g = ch. ix. 5.  
 h = Matt. xxvi. 24 and j. Luke xii. 49. 1 Kings xxiv. 7.  
 i j. L. Heb. xii. 1. j here only f.

τοιούτων παιδίων δέξεται <sup>u</sup> ἐπὶ τῷ ὀνόματί μου, ἐμὲ ABCD δέχεται· καὶ ὅς ἐάν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστειλαντά με. <sup>38</sup> ἀπεκρίθη [δὲ] αὐτῷ [ὁ] Ἰωάννης λέγων Διδάσκαλε εἰδομέν τινα <sup>v</sup> ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, [ὅς οὐκ ἀκολουθεῖ ἡμῖν]· καὶ <sup>w</sup> ἐκωλύσαμεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ ἡμῖν. <sup>39</sup> ὁ δὲ Ἰησοῦς εἶπε Μὴ κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν ὃς ποιήσει <sup>x</sup> ἐν ἑαυτῷ ἐπὶ τῷ ὀνόματί μου καὶ ἐννήσεται <sup>y</sup> ταχὺ <sup>z</sup> κακολογῆσαι με. <sup>40</sup> ὃς γὰρ οὐκ ἔστι καθ' <sup>a</sup> ἡμῶν, ὑπὲρ <sup>b</sup> ἡμῶν ἐστιν. ὃς γὰρ ἂν <sup>c</sup> ποτίσῃ ὑμᾶς ποτήριον ὕδατος <sup>d</sup> ἐν [τῷ] ὀνόματί [μου,] ὅτι χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν, <sup>e</sup> οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. <sup>42</sup> καὶ ὃς ἂν <sup>f</sup> σκανδαλίσῃ ἓνα τῶν <sup>g</sup> μικρῶν <sup>h</sup> τούτων τῶν <sup>i</sup> πιστευόντων <sup>j</sup> εἰς ἐμέ, <sup>k</sup> καλὸν ἐστὶν αὐτῷ μᾶλλον <sup>l</sup> εἰ <sup>m</sup> περιέκειται <sup>n</sup> λίθος <sup>o</sup> μυλικὸς <sup>p</sup> περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς

A C D b. — 38. δὲ om. B D L b. ins. A C c. — ἐφ' αὐτῷ ὁ Ἰω. B L Copt. Syr. — ὁ bef. Ἰω. om. A D E G H K S V all. ins. B C L. — ἐν om. A E F K S V all. but ins. B C D abc. — ὅς οὐκ ἄκ. ἡμ. om. B C L Syr. Æth. Copt. ins. A D (μεθ' ἡμῶν D ad) abcd. — ἐκωλύομεν B D L. txt A C abcd. — ὅτι . . ἡμῖν om. D X abc. txt (ἡκολ. B) A B C. — 39. αὐτὸν om. D ab. eos c. — 40. for ἡμῶν, ὑμῶν (twice) A D K S V all. abc Copt. Æth. ἡμῶν . . ὑμῶν L. txt B C. — 41. τῷ om. A B C F G K L S V X all. ins. D all. — μου om. A B C L Syr. ins. D abc (τούτῳ Arm.). — ὑμῖν ὅτι B C D L. txt A ac. — 42. μικρῶν om. S. — rec. om. τούτων, but τῶν μ. τούτων or τούτων τῶν μ. A B C D L bcd Syr. Copt. Æth. — πιστὸν ἐχόντων D a. — εἰς ἐμέ om. D ab. — περιέκειτο D. — μέλος δικῆς B C D L abc Syr. Arm. Æth. txt A. — ἐπὶ D. — τὸν τρ. εἰς τὴν θ. ἐβλήθη D

xx. 26, and note. — 36.] ἐναγκ. αὐτ. This particular we learn from Mark. — 37.] see Matt. x. 40. — 38.] only found in Luke, vv. 49, 50. — Notice the repetition of οὐκ ἀκολ. ἡμ. as characteristic of Mark. The connexion of this remark with what goes before, is; 'If the receiving any one, even a little child in Thy Name, be receiving Thee; were we doing right when we forbade one who used Thy name, but did not follow us?' "Observent hoc," says Bengel, "qui charismata alligant successioni canonicæ." This man actually did what the very Apostles themselves were specially appointed to do: and the Lord so far from prohibiting, encourages him; see Numb. xi. 26—29. — 39.] see 1 Cor. xii. 3. The very success of the miracle will awe him, and prevent him from soon or lightly speaking evil of Me. — We must beware of supposing that the application of this saying is to be confined to the working of a miracle—ver. 40 shows that it is general—a weighty maxim of Christian toleration and charity, and caution to men how they presume to limit the work of the Spirit of God to any sect, or succession, or outward form of Church; see Phil. i. 16—18.—

40.] This saying is not inconsistent with that in Matt. xii. 30. They do not refer to the same thing. This is said of outward conformity—that, of inward unity of purpose—two widely differing things. On that saying, see note there. On this, we may say—all those who, notwithstanding outward differences of communion and government, believe in and preach Jesus Christ, without bitterly and uncharitably opposing each other, are hereby declared to be helpers forward of each other's work. O that all Christians would remember this! — ὑμῶν—ὑμῶν is probably the right reading—though I should not lay such stress on the change as Stier does. — 41.] This verse does not take up the discourse from ver. 37, as some think, but is immediately connected with ver. 40:—'Even the smallest service done in My Name shall not be unrewarded—much more should not so great an one as casting out of devils be prohibited.'—ἐν ὀνόματι ὅτι is probably the right reading, and signifies 'by reason that,' but not without an allusion to τ. ὀνομα μου, which furnishes the reason.—χριστ. ἐστὶ] the only place in the Gospels where this ex-



τὴν θάλασσαν. <sup>43</sup> καὶ ἐὰν σκανδαλίῃ σε ἡ χεὶρ σου, <sup>k</sup> ἀπόκοψον αὐτήν· καλὸν σοι ἐστὶ <sup>l</sup> κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, <sup>m</sup> ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν <sup>n</sup> γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον, <sup>44</sup> ὅπου ὁ <sup>p</sup> σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. <sup>45</sup> καὶ ἐὰν ὁ πούς σου σκανδαλίῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶ <sup>†</sup> σε εἰσελθεῖν εἰς τὴν ζωὴν <sup>q</sup> χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον, <sup>46</sup> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. <sup>47</sup> καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίῃ σε, <sup>r</sup> ἔκβαλε αὐτόν· καλὸν σοι ἐστὶ <sup>s</sup> μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν [τοῦ πυρὸς] <sup>t</sup> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. <sup>49</sup> πᾶς γὰρ πυρὶ ἁλισθήσεται, καὶ πᾶσα θυσία ἀλλ' ἁλισθήσεται. <sup>50</sup> καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας <sup>v</sup> ἄναλον γένηται, <sup>w</sup> ἐν

*abcd.* — 43. σκανδαλίση B L a.—τὰς om. D.—for ἀπελ., βληθῆναι D a.—εἰς . . . ἄσβ. om. L. τοῦ πυρὸς F. ὅπου ἐστὶ τὸ πῦρ τὸ ἄσβ. D. — 44. this ver. and ver. 46 om. B C L Copt. Arm. — 45. καλὸν γὰρ A c.—rec. ἐστὶ σοι with (σοι ἐστὶν D S) D S *aed*, but txt A B C E F G H K L V X all.—ζω. αἰώνιον D *abc*.—τὴν om. X.—εἰς . . . ἄσβ. om. B C L (and ver. 46) b Copt. Arm.—τοῦ πυρὸς F *Æth*. — 47. καὶ ὁ ὀφθ. σ. εἰ σκανδαλίξει D.—for σοι, σε B L.—for βληθ., ἀπελθεῖν D.—τὸ πῦρ τὸ ἄσβεστον F.—τὴν om. B.—τοῦ πυρὸς om. B D L *ab* Copt. Arm. ins. A C.—48. αὐτῶν om. G S V X c. — 49. πᾶς γ. π. ἁλίσθ. om. D *abc*. ins. A B C (ἐν π. c).—καὶ π. θ. ἀλλ' ἁλίσθ. om.

pression is used. Paul has it; see Rom. viii. 9. 1 Cor. i. 12. iii. 4.—42.] see Matt. xviii. 6.—43—48.] These solemn repetitions of former declarations (see Matt. v. 29. xviii. 8, 9) are by no means to be regarded as arbitrary insertions by this or that Evangelist, but as the truth of what was uttered by the Lord—(see Prolegomena.)—vv. 44, 46, 48 are only in Mark: they are cited from Isaiah (see *reff.*), where the prophecy is of the carcasses of those who have transgressed against the Lord: see note on Matt. v. 22. This triple repetition gives sublimity, and leaves no doubt of the discourse having been *verbatim* thus uttered. — 49.] In order to understand this difficult verse, it will be necessary first to examine its connexion and composition.—(1) What is γάρ? It connects it with the solemn assertions in vv. 43—48, καλὸν ἐστὶ σοι . . . and furnishes a *reason why* it is better for us to cut off and cast away, &c.—πᾶς then is *every one*, absolutely: referring back both to the σοι, and the αὐτῶν, above:—πᾶσα θυσία is (not *opposed* to (Meyer.), but) *parallel with* πᾶς, and καὶ equivalent to 'just as.' (2) This being stated, let us now enquire into the *symbolic terms* used.

FIRE is the *refiner's fire* of Mal. iii. 3, to which indeed there seems to be a reference, —the fire of Matt. iii. 11 and Acts ii. 3—of Ezek. xxviii. 14; (see my Hulsean Lectures for 1841.—pp. 9—12.) Fire is the *symbol of the Divine purity and presence*;—our God is a *consuming fire*, not only to His foes, but to His people:—but in *them*, the fire shall only burn up what is impure and requires purifying out, 1 Cor. iii. 13. 1 Pet. i. 7. iv. 12. This very fire shall be to them as a *preserving salt*. The salt of the covenant of God (Lev. ii. 13) was to be mixed with *every sacrifice*; and it is with fire that *all men are to be salted*. This fire is the Divine purity and judgment in the *covenant*, whose promise is 'I will dwell among them.' And in and among this purifying fire shall the people of God ever walk and rejoice everlastingly. Rev. xxi. 23. This is the right understanding of Isa. xxxiii. 14, 15. 'Who among us shall dwell with the devouring fire? &c. He that walketh in righteousnesses' &c. And thus the connexion with the preceding verses is,—'it is better for thee to cut off,' &c.—'for it is *part of the salting of thee, the living sacrifice* (Rom. xii. 1) that every offence and

w Luke xiv. 34. <sup>w</sup> τὶνι αὐτὸ ἄρτύσετε; ἔχετε ἐν <sup>x</sup> ἑαυτοῖς ἄλα[ς], καὶ ABCD  
 Col. iv. 6+. <sup>xx</sup> εἰρηνεύετε ἐν ἀλλήλοις.  
 x ver. 33. <sup>xx</sup> εἰρηνεύετε ἐν ἀλλήλοις.  
 xx 2 Cor. xiii. 11, 1 Thess. v. 13, Rom. xii. 18 only+.  
 Sir. vi. 6.  
 y Matt. ii. 16 al.  
 z Matt. viii. 18 al.  
 a = here only.  
 b ch. ix. 11 al.  
 c Matt. v. 31 al.  
 d Matt. iv. 1.

X. <sup>1</sup> Κακέθην ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας \* διὰ <sup>z</sup> τοῦ \* πέραν τοῦ Ἰορδάνου. καὶ <sup>a</sup> συμπορεύονται πάλιν ὄχλοι πρὸς αὐτὸν, καὶ ὡς εἴωθι πάλιν ἐδίδασκεν αὐτούς. <sup>2</sup> καὶ προσελθόντες [οἱ] Φαρισαῖοι ἐπηρώτησαν αὐτὸν εἰ ἔξιστιν ἀνδρὶ γυναῖκα <sup>c</sup> ἀπολῦσαι, <sup>d</sup> πειράζοντες αὐτόν. <sup>3</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Τί ὑμῖν <sup>e</sup> ἐνετείλατο Μωσῆς; <sup>4</sup> οἱ δὲ εἶπον Μωσῆς <sup>f</sup> ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ ἀπολῦσαι. <sup>5</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς <sup>h</sup> Πρὸς τὴν <sup>i</sup> σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην. <sup>6</sup> ἀπὸ δὲ ἀρχῆς <sup>k</sup> κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς [ὁ θεός]. <sup>7</sup> ἔνεκεν τούτου <sup>l</sup> καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ <sup>m</sup> προσκολληθήσεται \* πρὸς τὴν γυναῖκα \* αὐτοῦ, <sup>8</sup> καὶ ἔσονται οἱ δύο <sup>n</sup> εἰς σάρκα μίαν. ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σάρξ. <sup>9</sup> ὁ οὖν ὁ θεὸς <sup>o</sup> συνέζευξεν, ἄνθρωπος μὴ <sup>p</sup> χωριζέτω. <sup>10</sup> καὶ \* ἐν τῇ οἰκίᾳ \* πάλιν οἱ μαθηταὶ αὐτοῦ περὶ \* τοῦ αὐτοῦ \* ἐπηρώ-

B L al. Copt. Arm. ins. (but π. γὰρ θν. D bc. ἀλλ' om. ac) A C D abc. — 50. ἀρτύσεται A C D L (but see prolegg. to var. read.). ἀρτυθήσεται K Syr. Æth. Arm. txt B. — αὐτὸ om. K M. — ἐν ἑαυ. ἄλλα A B D L al. txt A<sup>2</sup> C.

CHAP. X. 1. διὰ τοῦ om. C<sup>2</sup> D bc. for δ. τ., καὶ B C L Copt. Æth. txt A. — συνέρχεται π. ὁ ὄχλος D bc. — ὡς εἴω., καὶ D b. — 2. προσελθ. οἱ Φ. om. D ab. — οἱ bef. Φ. om. A B D F G H K L M S all. ins. C. — 3. ἐτείλατο D. — 4. δοῦναι γράψαι D. dare scriptum cd. dare b. — 5. for ἡμῖν, Μωσῆς D bc. — 6. κτίσεως om. D b. — αὐτοὺς om. D b. — ὁ θ. om. B C L c Copt. ins. A D ab. — add καὶ εἶπεν D al. bc Æth. Arm. — 7. αὐτοῦ aft. πατ. om. D, and aft. μητ. ins. ἑαυτοῦ D abc. — καὶ προσκ. πρὸς τ. γ. αὐτ. om. B. for πρὸς τ. γ., τῇ γυναίκα A. γυναίκα C. txt D v. — 8. in carne una abcdv. — 9. οὖν om. D, but not d. — ὁ bef. θ. om. A. — ἔζευξεν D c. — 10. κ. εἰς τὴν οἰκίαν B D L b. txt A C v. — περὶ τοῦ αὐ. om. K al. περὶ τούτου A B C L X al. a. txt

scandal must be burnt out of thee before thou canst enter into life.' — 50.] The connexion of this, (elsewhere said in other references, Matt. v. 13. Luke xiv. 34) is now plain. If this fire which is to purify and act as a preserving salt to you, have, from the nullity and rapidity of the grace of the covenant in you, *no such power*, — it can only *consume* — the salt has lost its savour: the covenant is void — you will be cast out, as it is elsewhere added, and the fire will be no longer the fire of *purification*, but of *wrath eternal*. — I will just add that the interpretation of the sacrifice as the *condemned* — and the fire and salt as *eternal fire*, — except in the case of the salt having lost its savour, — is *contrary to the whole symbolism of Scripture*, and to the exhortation with which this verse ends: 'Have this grace of God — this Spirit of

adoption — this pledge of the covenant, in yourselves; — and,' with reference to the strife out of which the discourse sprung, — 'have peace with one another.'

CHAP. X. 1—12.] Matt. xix. 1—12. — 1.] διὰ τοῦ π. The Lord retired, after His discourses to the Jews in John x. and before the raising of Lazarus, to Bethabara or Bethany (John i. 28) beyond Jordan, and thence made His last journey to Jerusalem; so that, with reference to this last journey, He might be said to go διὰ τοῦ π. — Matt. has πέραν τ. Ἰορ. without the διὰ τοῦ, which is probably spurious in our text and inserted for explanation — see note there. — 2—9.] see notes on Matt., with whose account ours is nearly identical. Compare however our vv. 3, 4, 5 with Matt. vv. 7, 8, 9, and we have testimony to the *independence* of the two

τησαν αὐτόν. <sup>11</sup> καὶ λέγει αὐτοῖς Ὁς ἐὰν ἀπολύσῃ τὴν  
 γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, <sup>q</sup> μοιχᾶται ἐπ' αὐτήν. <sup>r</sup> <sup>q</sup> Matt. v. 32.  
<sup>12</sup> καὶ ἐὰν \* γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ <sup>r</sup> = Luke ix. 5.  
 \* γαμηθῇ ἄλλῃ \*, μοιχᾶται. <sup>2</sup> Cor. i. 23.  
 ch. ix. 12.

<sup>13</sup> Καὶ προσέφερον αὐτῷ παῖδια, ἵνα <sup>s</sup> ᾄψῃται αὐτῶν. <sup>s</sup> = ch. viii. 22.  
 οἱ δὲ μαθηταὶ <sup>t</sup> ἐπετίμων \* τοῖς προσφέρουσιν \*. <sup>t</sup> Matt. xvi. 22.  
 δὲ ὁ Ἰησοῦς <sup>u</sup> ἠγανάκτησε καὶ εἶπεν αὐτοῖς <sup>v</sup> Ἀφετε τὰ <sup>u</sup> Zech. iii. 3.  
 παῖδια ἔρχεσθαι πρὸς με, καὶ μὴ <sup>w</sup> κωλύετε αὐτά. <sup>w</sup> abs. Matt.  
 τῶν <sup>x</sup> γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. <sup>x</sup> xi. 15.  
<sup>15</sup> ἀμὴν λέγω <sup>y</sup> <sup>y</sup> = Matt. xxiii. 14.  
 ὑμῖν, ὅς ἐὰν μὴ <sup>w</sup> δέξῃται τὴν βασιλείαν τοῦ θεοῦ ὡς <sup>w</sup> ch. ix. 38.  
 παῖδιον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. <sup>w</sup> = Acts vii.  
<sup>16</sup> καὶ <sup>x</sup> ἐναγκαλισάμενος <sup>38.</sup> 2 Cor. vi.  
 αὐτά, <sup>y</sup> τιθεὶς τὰς χεῖρας ἐπ' αὐτά <sup>z</sup> ἐυλόγει αὐτά. <sup>z</sup> ch. ix. 36.  
 only. Prov.  
 vi. 10.  
 y constr. 2 Cor.  
 iii. 13.  
 Rev.  
 i. 17. 3 Kings  
 ii. 24.  
 z Matt. viii. 19.  
 al.  
 a acc. ch. i. 40.  
 b Matt. v. 5 al.  
 Num. xxvi.  
 55.  
 c ch. xii. 37.

<sup>17</sup> Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν <sup>z</sup> εἰς καὶ  
<sup>a</sup> γονυπετήσας αὐτὸν ἐπὶ ῥώτα αὐτὸν Διδάσκαλε ἀγαθὲ, τί  
 ποιήσω ἵνα ζῶν αἰώνιον <sup>b</sup> κληρονομήσω; <sup>18</sup> ὁ δὲ Ἰησοῦς εἶπεν  
 αὐτῷ Τί με <sup>c</sup> λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός. <sup>c</sup>

(aft. τοῦ αὐ. ins. λόγον C) C *bn*. — 12. κ. ἐὰν αὐτῇ B C L. txt A D *abc*. — καὶ γυνὴ  
 ἐὰν ἐξελθῇ ἀπὸ τοῦ ἀνδρός καὶ D *abd* al. Arm. — γαμήσῃ ἄλλον (or ἄ. γ.) B C D L al.  
 txt A. — 13. οἱ δὲ μαθ. ἐπετίμισαν αὐτοῖς B C L c *Co*pt. txt A D *abv*. — 14. παι-  
 δάρια D. — aft. με, om. καὶ B E G H K S V all. *Co*pt., but ins. A C D *abedv*. — 15. εἰς  
 αὐτήν εἰσελεύσεται D. — 16. for ἐναγ., προσκαλεσάμενος D *cd* (convocans). — rec.  
 ἡνέλογει with many mss., but txt (κατευλόγει, τιθ. τ. χ. ἐπ' αὐτὰ BC) A B C D E F G K M V X  
 (ευλόγησεν F G K). κατηυλόγει L. — 17. ἰδοὺ τις πλούσιος προσδρ. A K M (om. τις)  
 al. Arm. txt B C D L. — γονυπετῶν D. — 18. for εἰς ὁ θ., μόνος εἰς D (see var. read. on

reports—for such an arbitrary alteration of arrangement is inconceivable. — 10—12.] In Matt. this saying forms part of the discourse *with the Jews*. Here again Mark furnishes us with the *exact circumstantial* account of the matter. On the addition, Matt. vv. 10—12, see notes there.—We may notice, that Mark omits Matthew's *κατὰ πᾶσαν αἰτίαν* in ver. 2,—and his *εἰ μὴ ἐπὶ πορνείᾳ* in ver. 11. The one omission seems to involve the other. The report here gives the enquiry without this particular exception. As a general rule, Mark, so accurate in circumstantial details, is less exact than Matthew in preserving the order and connexion of the discourses. — 12.] This verse corresponds to ὁ ἀπο-  
 λευμήνην γαμήσας μοιχᾶται in Matt. ver. 9—but it is *expressed* as if the *woman* were the active party, and put away her husband, which was allowed by Greek and Roman law (see I Cor. vii. 13), but not by Jewish (see Deut. xxiv. 1. Jos. Antt. xv. 7, 10). This alteration in the verbal expression may have originated in the source whence Mark's report was drawn. On *μοιχᾶται*, Grotius remarks, 'Mulier, cum domina sui non sit, si, marito relicto, ad aliud matrimonium se conferat, omnino

adulterium committit, non interpretatione aliqua, aut per consequentiam, sed *directe*: ideo non debuit hic addi, ἐπ' αὐτόν.'

13—16.] Matt. xix. 13—15. Luke xviii. 15—17. The three are nearly identical:—from Matt. we have the additional reason after ἵνα ᾄψ. αὐτ., καὶ προσεύξῃται, and from Mark, ἐναγκαλ. αὐτά.—see on Matt.

17—22.] Matt. xix. 16—22. Luke xviii. 18—23. There are some very trifling but instructive variations, by which we may in other cases form our judgment.—εἰ δὲ θέλ. εἰς. εἰς τ. ζ. τήρ. τ. ἐντ. λέγει αὐτῷ, Ποίας; ὁ δὲ Ἰησ. εἶπε τό. (Matt.) = τὰς ἐντολὰς οἷδας (Mark and Luke) without any break in the discourse. Similarly, in Matt., the young (Matt.) ruler (Luke) asks, ver. 20, τί ἐτι ὑστερῶ; but in Mark and Luke, Jesus says to him, (and here with the remarkable addition of ἐμβλ. αὐτ. ἡγ. αὐτ.), ἐν σοι ὑστερεῖ (or λείπει). Such notices as these show the point at which, but not short of which, we may expect the Evangelists to be in accord; viz. in that *inner truthfulness of faithful report* which reflects to us the teaching of the Lord, but does not depend on slavish literal exactitude; which latter if we require, we overthrow their testimony, and



<sup>d</sup> Exod. xxx. 12. <sup>19</sup> τὰς ἐντολὰς οἶδας, <sup>d</sup> Μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ ἀποστερήσῃς, <sup>dd</sup> ἀποστερήσῃς, <sup>e</sup> τίμα τὸν  
<sup>e</sup> = j only. Lev. xviii. 5. <sup>f</sup> Acs xxvi. 4. <sup>g</sup> Ps. lxxxvii. 13. <sup>h</sup> Gen. viii. 21. <sup>i</sup> Ps. xxxviii. 4. <sup>j</sup> Neh. ix. 21. <sup>k</sup> Matt. ii. 11. <sup>l</sup> Jude. ix. 14. <sup>m</sup> k ch. viii. 34. <sup>n</sup> l = here only. <sup>o</sup> Matt. xvi. 3. <sup>p</sup> Ezek. xxxvii. 35. <sup>q</sup> m = ch. iii. 5 al. <sup>r</sup> n ch. xiii. 25. <sup>s</sup> Heb. v. 12. <sup>t</sup> o abs. ch. v. 32. <sup>u</sup> ix. 8 only. <sup>v</sup> p j only. <sup>w</sup> q ch. i. 27. <sup>x</sup> Acts ix. 6. <sup>y</sup> 2 Kings xxii. 5. <sup>z</sup> r here only. <sup>aa</sup> = Matt. xxi. 50. <sup>ab</sup> Luke xii. 20. <sup>ac</sup> John xi. 30. <sup>ad</sup> s Luke xi. 22. <sup>ae</sup> xviii. 9. <sup>af</sup> Ps. ii. 12. <sup>ag</sup> t Matt. ix. 5. <sup>ah</sup> i Macc. iii. 184. <sup>ai</sup> u l. only. <sup>aj</sup> Judg. i. 2. <sup>ak</sup> Jer. xiii. 4. <sup>al</sup> v = M. Loomly. <sup>am</sup> w Matt. xxvii. 23. <sup>an</sup> Acts xxvi. 11. <sup>ao</sup> 2 Macc. xiii. 27. <sup>ap</sup> x Matt. vii. 28 al. <sup>aq</sup> y ch. ix. 33. <sup>ar</sup> z Luke i. 37. <sup>as</sup> Rom. n. 13 al. <sup>at</sup> a ver. 32. <sup>au</sup> Matt. xxvi. 22. <sup>av</sup> b = Matt. iv. 11, 20, 22 al.

Matt. xix. 16).—aft. θ. add ὁ πατὴρ Orig. (four times.)—19. for φον., πορνείσῃς D.—ἀποστερήσῃς D, om. B\*.—20. ἐφύλαξα A D Clem. Orig. txt B C.—μον τί ἐτι ὑστερῶ K M al. ac Arm.—21. εἶπ. αὐτ., εἰ θέλεις τέλειος εἶναι K M al. Copt. Æth. Syr., and aft. ὁστ. Arm. Clem.—ἐν σε ὁστ. BCM. txt AD.—τοῖς bef. πτωχ. om. A B E F G H M S V X all. Clem. Theophyl. ins. C D.—ἄρας τὸν στ. om. B C D bcdv Hil. Clem. ins. A, and bef. καὶ δεῦρο G al. a Syr. Æth. Iren. Arm.—22. ἐπὶ τούτῳ τῷ D abc.—χρήματα D.—23. τὰ bef. χρ. om. C.—aft. εἰσελ. ins. τάχειον κάμηλος διὰ τρυμαλίδος ῥαφίδος διελεύσεται, ἢ πλούσιος εἰς τὴν βασιλείαν τοῦ θ. D abd, omitting ver. 25.—24. τεκνία A al. om. E G K al. c. txt B C D.—τοὺς πεπ. ἐπὶ τ. χρ. om. B.—τοῖς om. A C F G H K S V X all. Clem. ins. D.—25. τρυμ. ῥαφ. (omg. τῆς twice) A C D (above) F K al. txt B.—aft. ῥαφ., εἰσελθεῖν A E F M S V X all. a Syr. Clem. Theophyl. txt B C.—26. for πρὸς ἑαυτ., πρὸς ἀλλήλους M\*. πρὸς αὐτὸν B C Copt. txt A D b.—27. ἀδόν. τοῦτο C D\* b. txt A B v.—ἐστιν παρὰ διὲ D abc.—τῷ bef. θ. om. B C F M V X all. Theophyl. txt A D.—τῷ θ. δυνατὸν, omg. πάντα . . . θ. D abc.—28. καὶ (1) om. A B C E F G H M S V al. ins. D abcv.—ἠκολουθήκαμεν B C D.

most effectually do the work of our adversaries.—19.] Mark here takes exactly the commandments of the second table,—μὴ ἀποστ., standing for the tenth. Matt. adds their summary, omitting (with Luke) μὴ ἀποστ. perhaps on account of μὴ κλ. having gone before.—21.] ἄρας τὸν στ. is added here.—22.] ἦν γὰρ ἔχ. so also Matt.

23—31.] Matt. xix. 23—30. Luke xviii. 24—30. Here our ver. 24 is a most important addition; the rest is much alike. There we have all misunderstanding of our Lord's saying removed, and "the proverb," as Wesley well observes (Stier i. p. 333), shifted to this ground: "It is easier for a camel, &c. than for a rich man to cast off his trust in his riches." Yet the power of

<sup>29</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα [ἢ γυναῖκα] ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ † [ἕνεκεν] τοῦ <sup>d</sup> εὐαγγελίου, <sup>30</sup> <sup>e</sup> εἰ μὴ λάβῃ <sup>f</sup> ἑκατονταπλασίονα νῦν ἐν τῷ <sup>g</sup> καιρῷ τούτῳ, οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ \* μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ <sup>h</sup> αἰῶνι τῷ ἐρχομένῳ ζῶν αἰῶνιον. <sup>31</sup> πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ [οἱ] ἔσχατοι πρῶτοι.

<sup>32</sup> Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν ἰπροάγων αὐτοὺς ὁ Ἰησοῦς, καὶ <sup>k</sup> ἐθαμβοῦντο καὶ ἀκολουθοῦντες ἐφοβοῦντο. καὶ <sup>l</sup> παραλαβὼν πάλιν τοὺς δώδεκα <sup>m</sup> ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ <sup>n</sup> συμβαίνειν, <sup>33</sup> ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου <sup>o</sup> παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ [τοῖς] γραμματεῦσι, καὶ <sup>p</sup> κατακρινούσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, <sup>34</sup> καὶ <sup>q</sup> ἐμπαΐξουσιν αὐτῷ καὶ <sup>r</sup> μαστιγώσουσιν αὐτὸν καὶ <sup>s</sup> ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ \* τῇ τρίτῃ ἡμέρᾳ \* <sup>t</sup> ἀνα-

txt A.—29. οἰκίαν om. D b.—ἢ πατέρα om. D a.—ἢ γυναῖκα om. B D abcv Copt. Arm. Orig. expressly (οὐ συγκατηρήθηται δὲ τοῖς γυνή) ins. A C.—ἢ ἕνεκεν D.—rec. om. 2nd ἕνεκεν, with A c, but ins. B C D E G H K M V al. ab Syrr. Copt. Arm. Clem. Theophyl.—30. ὃς ἂν D.—νῦν om. D? a.—aft. τούτῳ, ins. ὃς δὲ ἀφῆκεν D abd (omg. καὶ aft. διωγ. and insg. λήμψεται aft. αἰῶνιον).—καὶ ἀδελφὰς om. M.—add καὶ πατέρα K M X all.—μητέρα A C D K X al. ab Æth. Arm. Syr. txt B v.—διωγμοῦ D Syr. Æth.—αἰωνίαν B.—31. οἱ om. A D K L M V al. ins. B C.—32. καὶ ἄκ. ἐφ. om. D K al. ab Chrys. καὶ οἱ ἄκ. ἐφ. C οἱ δὲ ἄκ. ἐφ. B. txt A.—33. παραδίδονται K.—τοῖς bef. γρ. om. C D F G K S V X al. txt A B.—34. καὶ μαστ. αὐτ. om. D. ins. aft. κ. ἐμπ. αὐτ. B C L abcv. txt A.—aft. ἀποκτ. om. αὐτὸν B L bc Copt.—κ. ἀποκ. αὐτ. om. A<sup>2</sup> D. txt A C a.—μετὰ τρεῖς ἡμέρας B C D L b Copt. post tertium diem ac.

divine grace can and does accomplish even this.—τέκνα is remarkable, and a trace of exactitude; see John xxi. 5:—so also περιβλ., ver. 23.—28.] Here is an instance of a saying of Peter's reported, without any distinction indicating that he had a share in the report.—See notes on Matt. for the promise here made to the Apostles.—29, 30.] Here our report is most important. To it and Luke we owe νῦν ἐν τῷ καιρῷ τούτῳ, without which the promise might be understood of a future life only;—and to it alone we owe the particularizing of the returns made, and the words μετὰ διωγμῶν, which light up the whole passage, and show that it is the inheritance of the earth in the higher sense by the meek which is spoken of;—see 1 Cor. iii. 21, 22.—Observe fathers and mothers—nature gives us only one of each—but love, many. We do not read, wives: because Christ

does not promise aught which can point to sensual enjoyment, and because of that mystic relation to the soul united to Him, in which *He Himself* stands.—Here follows in Matt. the parable of the Labourers in the vineyard, ch. xx. 1—16.

32—34.] Matt. xx. 17—19. Luke xviii. 31—34. The interesting particulars of ver. 32 are only found here.—This was (see Matt. xvi. 21. xvii. 22,) the third declaration of His sufferings which the Lord had made to them, and it was His going before them, accompanied most probably by something remarkable in His gait and manner—a boldness and determination perhaps, an eagerness, denoted in Luke xii. 50,—which struck them with astonishment and fear.—33.] The circumstances of the passion are brought out in all three Evangelists with great particularity. The 'delivery to the Gentiles' is common to them

<sup>t</sup> here only. Exod. xxiv. 14 al.  
<sup>u</sup> Matt. xxvii. 38. Luke i. 11. 1 Kings xxiii. 9. v intr. Matt. xxiii. 2.  
<sup>w</sup> = Matt. xvi. 39. Isa. li. 17.  
<sup>x</sup> = [M. only].  
<sup>y</sup> Isa. xxi. 4. Ps. lxxviii. 3.  
<sup>z</sup> constr. Rom. vi. 21. Luke v. 25. xvii. 1.  
<sup>a</sup> Matt. xxv. 34. Tobit vi. 17.  
<sup>b</sup> ch. x. 28, 32. c ver. 14.  
<sup>d</sup> = [M. Luke ii. 15. 2 Cor. x. 8.  
<sup>e</sup> Gal. ii. 6, 9.  
<sup>f</sup> Rom. xv. 12. only. Gen. xlv. 26.  
<sup>g</sup> Gen. i. 28. ix. 1. 1 Pet. v. 3.  
<sup>h</sup> Jer. xxxi. (xxxviii.) 34.  
<sup>i</sup> [only].  
<sup>j</sup> [Rom. xiii. 4.  
<sup>k</sup> Matt. xxv. 41.  
<sup>m</sup> = Jos. ii. 14. Matt. vi. 25.  
<sup>n</sup> [only. Exod. xxi. 30. Lev. xix. 20. xxv. 51. Isa. xlv. 13.  
<sup>o</sup> Matt. xxviii. 12. Luke vii. 11 al.  
 στήσεται. <sup>35</sup> καὶ ἑπορευόμενοι αὐτῷ Ἰάκωβος καὶ Ἀβδὲν  
 Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες Διδάσκαλε θέλομεν  
 ἵνα ὁ ἐὰν αἰτήσωμέν ἡμεῖς ποιήσῃς ἡμῖν. <sup>36</sup> ὁ δὲ εἶπεν  
 αὐτοῖς Τί θέλετε \* ποιῆσαί με \* ὑμῖν; <sup>37</sup> οἱ δὲ εἶπον αὐτῷ  
 Δὸς ἡμῖν ἵνα εἰς ἕκ δεξιῶν σου καὶ εἰς ἐξ ἐωνύμων  
 [σου] ὡ καθίσωμεν ἐν τῇ δόξῃ σου. <sup>38</sup> ὁ δὲ Ἰησοῦς εἶπεν  
 αὐτοῖς Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτή-  
 ριον ὃ ἐγὼ πίνω, \* καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι  
 βαπτισθῆναι; <sup>39</sup> οἱ δὲ εἶπον αὐτῷ Δυνάμεθα. ὁ δὲ Ἰησοῦς  
 εἶπεν αὐτοῖς Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ  
 βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε. <sup>40</sup> τὸ δὲ  
 καθίσαι ἐκ δεξιῶν μου \* καὶ ἐξ ἐωνύμων ἡμεῖς οὐκ ἔστιν  
 ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται. <sup>41</sup> καὶ ἀκούσαντες οἱ  
 δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.  
<sup>42</sup> ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς  
 Οἴδατε ὅτι οἱ δοκοῦντες ἄρχαι τῶν ἐθνῶν κατα-  
 κυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζου-  
 σιν αὐτῶν. <sup>43</sup> οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν. ἀλλ' ὅς  
 ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται διάκονος ὑμῶν.  
<sup>44</sup> καὶ ὅς ἂν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάν-  
 των δοῦλος. <sup>45</sup> καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθε  
 διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν  
 αὐτοῦ λύτρον ἀντὶ πολλῶν.  
<sup>46</sup> Καὶ ἔρχονται εἰς Ἱερικὴν. καὶ ἐκπορευομένου αὐτοῦ  
 ἀπὸ Ἱερικῆς καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἰκανοῦ,

txt (τῇ om. A) A<sup>2</sup>. — 35. οἱ om. A M X al.—aft. οἱ ins. δύο B C Copt. txt D abc Orig.—  
 ἵνα om. D, but not d.—ἐρωτήσωμεν D. αἰτήσωμεν A C.—rec. om. σε, but ins.  
 A B C D abd Copt. Arm. Syr.—36. τί θέλ. ποιήσω C D ab. txt A B L.—37. ἐξ  
 ἀριστέρων B L. txt A C D.—σου om. B D. ins. A C L.—add in gloriam de.—38. for  
 καὶ τὸ β. ἡ τὸ β. B C D L al. abc Copt. Arm. Orig. txt A.—39. μὲν om. B C L.  
 ins. A D abc.—40. ἡ ἐξ εὐ. B D L abc Copt. txt A C.—rec. ins. μου aft. εὐων. with  
 many const. mss., but om. A B C D E K L S V all. abcdv Copt. Arm. Syr. Theophyl.—  
 ἄλλοις (aliis) abd (and Scholz says D, but how is this ascertained?) Æth. ἅλλοι C.—  
 41. bef. ἔκα ins. λοιποὶ D abc.—ἡγανακτήσαν A.—περὶ τῶν δύο ἀδελφῶν A.—42. καὶ  
 κατακυριεύουσιν D\*. — 43. δὲ om. D ab.—ἔστιν B C D L bc. txt A.—ἔστω C X.—  
 44. for ὁμῶν, ἐν ὑμῖν B C L abc Hil. txt A D d.—for γεν., εἶναι B C D L abc  
 Ambr. Jer. txt A.—for πάντ., ὑμῶν D.—46. ἔρχεται D ab Orig.—for ἀπ. Ἱερ., ἐκεῖθεν  
 D ab Orig.—μετὰ τ. μαθ. D abc.—bef. υἱὸς ins. ὁ B C D L S. txt A.—bef. τυφ. om.

all.—34.] ἐμπτ. Mark and Luke:—σταυρ.,  
 Matt. only, which is remarkable, as being  
 the first intimation, in plain terms, of the  
 death He should die. The ἀρας τὸν στ.,  
 so often alluded to, might have had now  
 for them a deep meaning—but see Luke  
 ver. 34. After τοῖς ἔθν. the subject of the  
 verbs (ἐμπ., μαστ. &c.) is τὰ ἔθνη.

35—45.] Matt. xx. 20—28, where see  
 notes throughout, and especially on the

difference in ver. 35. The two accounts of  
 the discourse are almost verbatim the same,  
 and that they came from one source is very  
 apparent. Even here, however, slight de-  
 viations occur, which are unaccountable if  
 the one had actually before him the writing  
 of the other.—42.] οἱ δοκοῦντες ἀρχ.  
 ‘those who are reputed to rule’—‘who  
 have the title of rulers,’ not = ‘those who  
 rule,’ which God alone does.



\* υἱὸς Τιμαίου Βαρτίμαιος [ὁ] τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν \* <sup>p</sup> προσαιτῶν. <sup>47</sup> καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζω- <sup>p = John ix. 8. Job xxvii. 14.</sup> ραῖός ἐστιν, ἤρξατο κρᾶζειν καὶ λέγειν [Ὁ] \* υἱὸς Δαυὶδ Ἰησοῦ, ἐλέησόν με. <sup>48</sup> καὶ <sup>48</sup> ἐπετίμων αὐτῷ πολλοὶ ἵνα <sup>q Matt. xvi. 22.</sup> σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἐκραζεν Υἱὲ Δαυὶδ ἐλέησόν με. <sup>49</sup> καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν ἴφωναθῆναι. καὶ <sup>r ch. ix. 35 al</sup> φωνοῦσι τὸν τυφλὸν λέγοντες αὐτῷ Θάρσει, ἴ' ἔχεις, φωνεῖ σε. <sup>50</sup> ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ \* ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν. <sup>51</sup> καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς Τί θέλεις <sup>s Matt. xx. 32. Gen. xx. 9.</sup> ποιήσω σοί; ὁ δὲ τυφλὸς εἶπεν αὐτῷ <sup>t Matt. xi. 5.</sup> ἴ' Ραββουνί, ἵνα ἁναβλέψω. <sup>52</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ὑπαγε, ἡ πίστις σου <sup>u Matt. ix. 21 al.</sup> σέσωκέ σε. καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει ἰ' αὐτῷ ἐν τῇ ὁδῷ.

XI. <sup>1</sup> Καὶ ὅτε <sup>v j and Luke xxiv. 28.</sup> ἔγγιζουσιν εἰς Ἱερουσαλὴμ, \* εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, <sup>2</sup> καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν κώμην τὴν <sup>w ch. xii. 41. j L. = ἀπὸ ναυτε, M.</sup> κατέναντι ὑμῶν, καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν \* οὐδεὶς ἀνθρώπων \* <sup>x intr. Matt. xxiii. 2.</sup> κεκάθικε· \* λύσαντες αὐτὸν

ὁ B D L. ins. A C.—aft. τυφ. ins. προσαίτης B L Copt. omg. προσαιτῶν. ἐπαυτῶν D. txt C<sup>2</sup>.—47. Ναζαρητὸς B L abev. Ναζορητὸς D. txt A C.—υἱὲ B C L. txt (ὁ om. D Orig.) A D Orig.—Ἰησ. om. L.—48. αὐτὸν B.—υἱὸς D Orig.—49. for καὶ φ. τ. τυφ., οἱ δὲ λέγουσι τῷ τυφλῷ D abd.—rec. ἔχειται, with? but txt A B C D K L V X al.—50. for ἀναστὰς, ἀναπηδήσας B D L abedv Copt. Orig. txt A C.—51. rec. ραββουνί with ce and many const. mss., but txt (κύριε ραββί D abd) ABCFGHKLMSVX al. Copt. Orig. ραββουνί E.—52. rec. τῷ Ἰησοῦ with Orig. txt A B C D L al. abedv Copt. Æth. Arm. Orig.

CHAP. XI. 1. ἔγγιζεν D bcr. ἔγγισαν M. txt A B C Orig.—Ἱεροσόλυμα B C D L al. abcd Sahid. Orig. txt A.—καὶ εἰς A D abc. txt B C.—Βηθφ. καὶ om. D abev Orig. ἰδωμεν δὲ περὶ τῆς Βηθφαγῆ μὲν κατὰ Ματθαῖον, Βηθανίας δὲ κατὰ τὸν Μάρκον, Βηθφαγὴ δὲ καὶ Βηθανίας, κατὰ τὸν Λουκᾶν Orig. 3, 743. txt (Βηθφαγὴ B. Βηθφαγὴ B<sup>2</sup>) A B C Orig. also.—τὸ τῶν ἐλαιῶν B.—ἐπεμψεν δύο C abc.—2. εἰς αὐτὴν om. D abc Sahid.—aft. ἐφ' ὃν, or aft. οὐδ., or aft. ἀνθρ. ins. οὐπω B C K L al. b Syr. Sahid. οὐδεὶς πώποτε A. txt D abc.—ἐκάθισε B C Orig. txt A D.—λύσατε αὐτὸν καὶ

46—52.] Matt. xx. 29—34. Luke xviii. 35—43. On the three accounts referring to one and the same miracle, see on Matt. I will only add here, that a similar difference of number between Matt. and Mark is found in the miracle in the neighbourhood of Gadara, ch. v. 2.—46.] Βαρτ. patronymic. ܒܪܬܝܡܝܐ:—so Bartholomew, ch. iii. 18, Barjesus, Acts xiii. 6.—48.] see on Matt. vv. 30, 31.—50.] ἀποβ.,—signs of an eye-witness, which make us again believe, that here we have the *literally exact* account of what took place.—51.] Ῥαββουνί=רַבּוּנִי, My Master, see John xx. 16. It *was* said (Drus. in Meyer) to be a more respectful form than ραββί.—52.] In Matthew only, the Lord *touches* him.

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The account here and in Luke seems to correspond better with the wonderful strength of his faith. The Lord healed *by a word* in such cases, see Matt. viii. 10—13, Mark vii. 29, and other places. Luke adds, δοξάζων τὸν θεόν,—and that all the people seeing him gave glory to God; see also Luke xix. 37.

CHAP. XI. 1—11.] Matt. xxi. 1—17. Luke xix. 29—44. John xii. 12—36. On the general sequence of events of this and the following day, see note on Matt. ver. 1.—1, 2.] As far as εὐρήσετε the agreement in Matt., Mark, and Luke is nearly verbal; after that, Mark and Luke only mention the *foal*, and add ἐφ' ὃν οὐδ. πῶ. ἀνθ. κεκ. Compare with this Luke xxiii. 53. The

T

ἀγάγετε \*. <sup>3</sup> καὶ ἰάν τις ὑμῶν εἴπῃ Τί ποιεῖτε τοῦτο; ABCD  
εἶπατε ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει, καὶ εὐθέως αὐτὸν  
† ἀποστέλλει \* ὥδε. <sup>4</sup> ἀπῆλθον δὲ καὶ εὔρον [τὸν] πῶ-  
λον δεδεμένον <sup>5</sup> πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ <sup>z</sup> ἀμφόδου,  
καὶ λύουσιν αὐτόν. <sup>5</sup> καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον  
αὐτοῖς Τί ποιεῖτε λύοντες τὸν πῶλον; <sup>6</sup> οἱ δὲ εἶπον αὐ-  
τοῖς καθὼς <sup>a</sup> ἐνετείλατο ὁ Ἰησοῦς, καὶ <sup>b</sup> ἀφῆκαν αὐτούς.  
<sup>7</sup> καὶ \* ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ  
\* ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ’  
\* αὐτῷ. <sup>8</sup> πολλοὶ δὲ τὰ ἱμάτια αὐτῶν <sup>d</sup> ἔστρωσαν εἰς τὴν  
ὁδόν, ἄλλοι δὲ \* <sup>e</sup> στοιβάζας <sup>f</sup> ἔκοπτον ἐκ τῶν \* δένδρων  
[καὶ ἐστρώνοντες εἰς τὴν ὁδόν], <sup>9</sup> καὶ οἱ <sup>g</sup> προάγοντες καὶ  
οἱ ἀκολουθοῦντες ἔκραζον [λέγοντες] <sup>h</sup> Ὡσαννὰ, <sup>i</sup> εὐλο-  
γημένος ὁ ἐρχόμενος <sup>k</sup> ἐν ὀνόματι κυρίου, <sup>10</sup> εὐλογημένη ἡ  
ἐρχομένη βασιλεία [ἐν ὀνόματι κυρίου] τοῦ πατρὸς ἡμῶν  
Δαυὶδ, Ὡσαννὰ ἐν τοῖς ὑψίστοις. <sup>11</sup> καὶ εἰσῆλθεν εἰς  
Ἱεροσόλυμα ὁ Ἰησοῦς [καὶ] εἰς τὸ ἱερόν· καὶ <sup>l</sup> περιβλε-  
ψάμενος πάντα, <sup>m</sup> ὥφιας ἤδη οὕσης τῆς ὥρας ἐξῆλθεν  
εἰς Βηθανίαν μετὰ τῶν δώδεκα.

<sup>12</sup> Καὶ τῇ <sup>n</sup> ἐπαύριον ἐξελλόντων αὐτῶν ἀπὸ Βηθανίας

φέρετε B C L v Copt. Sahid. Orig. txt A D. — 3. τί λύετε τὸν πῶλον D ab Orig.—  
aft. τοῦτο ins. καὶ C? (τοῦτο . . . εἶπ.)—ὅτι om. B abc.—rec. ἀποστελεῖ with a, but  
txt A B C D E F K L S V X al. bc.—aft. ἀποστ. ins. πάλιν B D L, and bef. ἀποστ. C?  
(. . . .) txt A.—4. bef. πῶλ. om. τὸν A B D E F G L M S V al. Orig. ins.  
C Orig.—6. for ἐνετείλ., εἶπεν B C L Copt. Æth. Arm. Orig.—εἰρήκει αὐτοῖς D abcd  
Copt. Sahid. Æth.—7. καὶ ἄγουσι C al. καὶ φέρονσι B L Orig. txt A D cv.—ἐπι-  
βάλλουσιν B C D L bn Orig. txt A c.—τὰ ἱμ. αὐτοῦ D.—καθεῖξει D.—ἐπ’ αὐτόν  
B C D L. txt A.—8. ἐν τῇ ὁδῷ A K M al. ac Sahid.—στοιβάζας B K L. στοιβάζ-  
δας D. στειβάζας E. txt A C Orig.—for δένδ., ἀγρῶν B C L Orig. (twice) Sahid.  
txt A D abcv.—εἰς om. D. ἐν τῇ ὁδῷ K M abv. καὶ ἐστ. ε. τ. ὁδ. om. B C L Sahid.  
txt A abcdv.—9. λέγοντες om. B C L c Copt. Sahid. Orig. ins. A D abv.—ὥσαννὰ  
om. D b.—aft. κυρ. ins. καὶ A D \* d.—10. ἐν ὀνόματι κυρ. om. B C D L U al. abcdv  
Orig. (twice.) txt A Jer.—11. καὶ bef. εἰς τ. ἱερ. om. B C L M al. abed Orig. txt  
A D.—ὥφὲ C.—τῆς ὥρας om. B. τῆς om. D.—aft. δῶδ. ins. μαθητῶν D abc.—12. for  
ἐξελλόντων αὐτῶν, ὃν ἐξελλόντα D.—13. συκὴν μίαν K M.—rec. om. ἀπὸ with many

Lord's birth, triumph, and burial were to be, in this, alike. 'A later tradition, sprung from the sacred destination of the beast (for beasts never yet worked were used for sacred purposes, Num. xix. 2. Deut. xxi. 3. 1 Sam. vi. 7).' Meyer.—But does it never strike such annotators, that this very usage would lead not only to the narrative being so constructed, but to the command itself having been so given? — 4.] The report of one of those sent; qu. Peter?—see note on Matt. ver. 1.—ἀμφόδ. is the street: see Reff.—8, 9.] On the interesting addition in Luke, vv. 37—40, see notes there.—στοιβ. = βαῖα τ. φοινίκων John, ver. 13.

—10.] εὐλ. . . . Δαυίδ—peculiar to Mark, clearly setting forth the idea of the people that the Messianic Kingdom, the restoration of the throne of David, was come.—See Luke vv. 41—44, and notes.—11.] See Matt. ver. 12, and notes on ver. 1: also on John ii. 13—18.—I am by no means certain that the solution proposed in the notes on Matt. is the right one, but I leave it for the present. When Mark, as here, relates an occurrence throughout, with such signs of an eye-witness as in ver. 4, it is very difficult to suppose that he has transposed any thing; whereas Matt. certainly does not speak here so exactly, having transposed

ᾠ ἐπείνασε. <sup>13</sup> καὶ ἰδὼν συκῇν <sup>p</sup>† ἀπὸ μακρόθεν ἔχουσιν φύλλα, ἦλθεν <sup>q</sup> εἰ ἄρα εὐρήσει τί ἐν αὐτῇ, καὶ ἐλθὼν <sup>r</sup> ἐπ' αὐτήν, οὐδὲν εὔρεν <sup>s</sup> εἰ μὴ φύλλα. \* οὐ γὰρ ἦν <sup>t</sup> καιρὸς \* σύκων. <sup>14</sup> καὶ <sup>u</sup> ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ Μηκέτι ἐκ σοῦ <sup>v</sup> εἰς τὸν αἰῶνα † μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. <sup>15</sup> καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν <sup>w</sup> ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ \* ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς \* τραπέζας τῶν <sup>y</sup> κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς <sup>z</sup> κατέστρεψε, <sup>16</sup> καὶ οὐκ <sup>a</sup> ἤφιεν ἵνα τις <sup>b</sup> διενέγκῃ <sup>c</sup> σκεῦος διὰ τοῦ ἱεροῦ. <sup>17</sup> καὶ ἐδίδασκε λέγων αὐτοῖς Οὐ γέγραπται ὅτι ὁ οἶκός μου <sup>d</sup> οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν <sup>e</sup> σπήλαιον ληστῶν. <sup>18</sup> καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ <sup>f</sup> ἐζήτουν πῶς αὐτὸν † ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτὸν, \* ὅτι πᾶς ὁ ὄχλος <sup>g</sup> ἐξεπλήσσετο <sup>h</sup> ἐπὶ τῇ διδαχῇ αὐτοῦ. <sup>19</sup> καὶ ὅτε <sup>i</sup> ὕψ ἐγένετο, \* ἐξεπορεύετο ἔξω τῆς πόλεως. <sup>20</sup> καὶ <sup>j</sup> πρῶτ' ἀπαπορευόμενοι εἶδον τὴν συκῇν <sup>k</sup> ἐξηραμμένην <sup>l</sup> ἐκ ῥιζῶν. <sup>21</sup> καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ

const. mss., but ins. A B C D L M al. Orig. Theophyl.—ἦλθεν εἰς ἐν τὶ ἐστὶν D bc.—ἐλθ. ἐπ' αὐτ. om. D bc.—μηδὲν εὐρὼν D.—φύλλα μόνον C.—ὁ γὰρ κ. οὐκ ἦν σύκ. B C L Syr. txt (ὁ καιρ. D) A D abc Orig.—14. καὶ om. D a Orig.—rec. οὐδεῖς, with many const. mss., but txt A B C D E K L S V all. Orig. (twice) Theophyl.—φάγη D al. Orig. (twice).—15. for ἔρχονται, εἰσελθὼν D. add πάλιν L.—for εἰσελθὼν, ὅτε ἦν D.—ἐν τῷ ἱερῷ D.—aft. ἐκβάλλ. ins. καὶ A, ἐκείθεν D b.—τοὺς ἀγορ. A B C K L M. om. D Orig.—ἐν αὐτῷ A.—κατέστρ. om. D c.—17. οὐ om. D bc Copt.—ἐποιήκατε B L Orig. txt A C D abc.—18. aft. γρ. om. καὶ D abc.—rec. ἀπολέσουσιν with? txt A B C D H V X al. abcdv Orig.—αὐτὸν (2) om. A K al. c. populum a.—for ὅτι πᾶς, πᾶς γὰρ B C Copt. txt A D abcde.—19. ὅταν B C K L al. txt A D.—ἐγένετο A E<sup>2</sup> G H V<sup>2</sup> X.—ἐξεπορεύοντο A B K M al. cd Syr. Arm. txt C D.—ἐκ D.—20. τὸ πρῶτ' D.—21. ἐξηράνθη D L al. Orig. ἐξήραται X al. Theophyl. txt A B C.

the anointing in Bethany: see notes on ch. xxvi. 1.

12—19.] Matt. xxi. 18—22. Our account here bears strong marks of being that of a beholder and hearer: e.g. ἐξελθ. αὐ. ἀπ. Βηθ.,—μακρόθεν,—ἔχουσιν φύλλα,—καὶ ἤκουον οἱ μαθ. αὐτ.—The times and order of the events are here more exact than in Matt., who places the withering of the tree *immediately after* the word spoken by the Lord.—13.] οὐ γὰρ ἦν κ. σ. This tree was *precocious* in its being clothed with leaves: and if it had had on it *winter figs*, which remain on from the autumn, and ripen early the next season, they would have been *ripe at this time*. But there were none—it was a *barren tree*. On the *import* of this miracle, see notes on Matt.

—15—19.] Matt. xxi. 12, 13, where see notes: also Luke xix. 45—48.—οὐκ ἤφιεν . . . This was the *court of the Gentiles*, which was used as a thoroughfare; this desecration the Lord forbade.—σκεῦος is *any vessel*,—e.g. a pail or basket,—used for common life.—17.] πᾶσι τοῖς ἔθν., omitted in Matt. and Luke, but contained in the prophecy:—‘mentioned by Mark as writing for Gentile Christians’—Meyer, but qu.?—19.] πᾶς ὁ ὄχλ. . . . This remark, given by Mark and Luke, is omitted by Matt.: probably because he has given us so much of the διδαχὴ itself.—19.] See note on Matt. ver. 17. On the Monday and Tuesday evenings, the Lord appears to have gone to Bethany.

20—26.] Matt. xxi. 19—22. The an-



<sup>m</sup> Matt. v. 44. James iii. 9.  
<sup>n</sup> constr. Gd. ii. 16. James ii. 1 al.  
<sup>o</sup> Acts x. 20. Rom. iv. 20. James i. 6.  
<sup>p</sup> Gen. xiv. 6.  
<sup>q</sup> — Gen. i. 3 and pass.  
<sup>r</sup> Matt. vi. 12. Isa. xxii. 14.  
<sup>s</sup> Matt. v. 23. Rev. ii. 14, 14, 20.  
<sup>t</sup> Matt. vi. 11 al.  
<sup>u</sup> Isa. xxxix. 2. Acts iv. 7. Luke i. 17. iv. 14.  
<sup>v</sup> 2 Kings xv. 2. 3 Kings xiii. 12.  
<sup>w</sup> 2 Kings iii. 13. Luke xxiii. 9.  
<sup>x</sup> — here only.  
<sup>y</sup> ch. x. 26 al.  
<sup>z</sup> change of constr. Luke v. 14. Acts x. xiii. 22, 23, 24. Acts i. 1.  
<sup>a</sup> Rev. iii. 1 Int?  
<sup>b</sup> Num. xxii. 37. Luke xxiii. 47. 1 Tim. v. 3.

Ῥαββὶ ἴδε ἡ συκῇ ἣν <sup>m</sup> κατηράσω ἐξήρανται. <sup>22</sup> καὶ ABCD ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς Ἐχετε <sup>n</sup> πίστιν θεοῦ. <sup>23</sup> ἀμὴν [γὰρ] λέγω ὑμῖν ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἄρθῃτι καὶ βλήθῃτι εἰς τὴν θάλασσαν, καὶ μὴ <sup>o</sup> διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ <sup>p</sup> πιστεύσῃ \* ὅτι ἂ λέγει <sup>q</sup> γίνεται, ἔσται αὐτῷ ὁ ἐὰν εἴπῃ\*. <sup>24</sup> διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα [ἂν] \* προσευχόμενοι αἰτεῖσθε, πιστεύετε ὅτι \* λαμβάνετε, καὶ ἔσται ὑμῖν. <sup>25</sup> καὶ ὅταν \* στήκητε προσευχόμενοι, ῥάψετε εἰ τι <sup>s</sup> ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ ἑκ παραπτώματα ὑμῶν. <sup>26</sup> εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

<sup>27</sup> Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι <sup>28</sup> καὶ λέγουσιν αὐτῷ <sup>u</sup> Ἐν <sup>v</sup> ποίᾳ ἐξουσίᾳ ταῦτα ποιῆς, καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῇς; <sup>29</sup> ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς κἀγὼ ἵνα <sup>w</sup> λόγον καὶ ἀποκριθῇτέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>30</sup> τὸ βάπτισμα † τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκριθῇτέ μοι. <sup>31</sup> καὶ \* <sup>x</sup> ἐλογίζοντο <sup>y</sup> πρὸς ἑαυτοὺς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἔρεῖ Διατί [οὖν] οὐκ ἐπιστεύσατε αὐτῷ; <sup>32</sup> ἀλλ' [ἐὰν] \* εἴπωμεν Ἐξ ἀνθρώπων; <sup>z</sup> ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ <sup>a</sup> εἶχον τὸν Ἰωάννην ὅτι <sup>b</sup> ὠντως προφήτης

— 22. εἰ ἔχετε D ab Arm. — 23. γὰρ om. BD abcv. ins. A C. — ὅτι om. D. — πιστεύετε X al. πιστεύῃ B L. — τὸ μέλλον ὁ ἐὰν εἴπῃ γενήσεται αὐτῷ D. omg. ὅτι ἂ λ. γίν. — for ἂ λέγει, ὁ λαλεῖ B. ὅλα L. — ὁ ἐὰν εἴπῃ om. B C L. txt A. — 24. ἂν om. B C D L. txt A K. — προσεύχεσθε καὶ αἰτ. B C D L ac Cyp. txt A b. — for λαμβ., ἐλάβετε B C L Copt. λήψετε D abc Cyp. txt A. — 25. στήκετε A C D H V X. txt B Orig. — ἀφίετε C. — ὦν ἐν τ. οὐ. D abc Cyp. — τοῖς om. K. — ἀφῇ X. ἀφήσει D. — ὑμῶν (2) om. D. — 26. om. B L S Copt. Arm. Theophyl. ins. A C D. — τοῖς om. C D K 4. ins. A. — ἀφήσει ὑμῖν D abc Cyp. txt A C. — aft. ὑμῶν, ins. λέγω δὲ . . . ἀνοιγήσεται (as in Matth. vii. 7, 8) M al. — 27. ἔρχεται D X bc Eth. — πρεσβ. τοῦ λαοῦ D. — 28. καὶ . . . ποιῇς om. D. — for καὶ, ἢ B L. — 29. κἀγὼ om. B L. — καὶ bef. ἀποκ. om. D abc Arm. — καὶ ἐγὼ λέγω D. — 30. rec. om. τὸ bef. Ἰω. ins. A B C D L abc. — πόθεν ἦν C. Syr. Eth. omg. ἦν aft. οὐρ. — 31. ἐλογίζοντο B C D K L M all. txt A. — aft. λέγ. ins. τί εἴπωμεν D ad. — for ἐρεῖ, λέγει ἡμῖν D M abc Syr. Eth. Copt. Arm. — ὡν om. A C L M X al. abcd Copt. Eth. Arm. ins. B D r. — 32. rec. ἀλλ' ἐὰν with many const. mss. (ἐὰν D), but ἐὰν om. A B C E F G H K L M S V X and very many mss. — φοβοῦμεν D. φοβούμεθα D<sup>2</sup>. — τὸν ὄχλον B C. — for εἶχον, ᾔδεισαν D abc Arm. — for

swers are very similar, but with one important addition here, viz. vv. 25, 26: see Matt. vi. 14, and 1 Tim. ii. 8. The connexion here seems to be, 'Though you should aim at strength of faith,—yet *your* faith should not work in all respects as

you have seen Me do, in judicial anger condemning the unfruitful and evil; but you must *forgive*.'

27—33.] Matt. xxi. 23—32. Luke xx. 1—8. Our account and that of Matt. are very close in agreement. Luke's has (see

ἦν. <sup>33</sup> καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ Οὐκ οἶδαμεν. καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

XII. <sup>1</sup> Καὶ ᾤξατο αὐτοῖς ἐν παραβολαῖς λέγειν <sup>c</sup> Ἀμπελῶνα ἐφύτευεν <sup>d</sup> ἄνθρωπος, καὶ <sup>e</sup> περιέθηκε <sup>f</sup> φραγμὸν, καὶ <sup>g</sup> ὥρυξεν <sup>h</sup> ὑπολήνιον, καὶ <sup>i</sup> ὠκοδόμησε πύργον, καὶ \* <sup>1</sup> ἐξέδοτο αὐτὸν γεωργοῖς, καὶ <sup>k</sup> ἀπεδήμησε. <sup>2</sup> καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ <sup>1</sup> καιρῷ δούλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ <sup>m</sup> ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος. <sup>3</sup> οἱ δὲ λαβόντες αὐτὸν <sup>n</sup> ἔδειραν καὶ ἀπέστειλαν <sup>o</sup> κενόν. <sup>4</sup> καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον· κακεῖνον <sup>p</sup> [λιθοβολήσαντες] <sup>q</sup> ἐκεφαλαίωσαν καὶ \* ἀπέστειλαν <sup>r</sup> ἡτιμωμένον \*. <sup>5</sup> καὶ [πάλιν] ἄλλον ἀπέστειλε· κακεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, \* τοὺς μὲν δέροντες, \* τοὺς δὲ † ἀποκτείνοντες. <sup>6</sup> ἔτι οὖν ἕνα υἱὸν ἔχων <sup>s</sup> ἀγαπητὸν [αὐτοῦ], ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων ὅτι <sup>t</sup> ἐντραπήσονται τὸν υἱόν μου. <sup>7</sup> ἐκείνοι δὲ οἱ γεωργοὶ εἶπον πρὸς <sup>u</sup> ἑαυτοὺς ὅτι οὗτός ἐστιν ὁ <sup>v</sup> κληρονόμος. <sup>w</sup> δεῦτε ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ <sup>x</sup> κληρονομία. <sup>8</sup> καὶ λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον † αὐτὸν ἔξω τοῦ ἀμπελῶνος. <sup>9</sup> τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

ὡντως, ἀληθῶς D. ὡντως, ὅτι BC L.—33. for αὐτοῖς, αὐτῷ D.—εἰς ποίαν ἐξουσίαν D. (ἐν D<sup>2</sup>.)

CHAP. XII. 1. λαεῖν B G L *bedv* Syr.—ἐξέθετο K. ἐξέδετο A C. txt B D L.—τοῖς γεωργ. D.—2. παρὰ τῶν γεωργ. om. D *abd*.—λάβῃ om. D *abd*. insg. δώσουσιν αὐτῷ aft. ἀμπελῶνος.—τῶν καρπῶν B C L Syr. txt A.—3. καὶ λαβόντες B D L. txt A C.—ἐδῆραν B<sup>2</sup>.—4. πάλιν om. X.—λιθοβ. om. B D L *abcdv* Copt. txt A C.—for ἀπέστ. ἡτιμ., ἡτίμησαν B D L *abcdv* Copt. txt A C.—5. πάλιν om. B C D L *abcd* Copt. *Æth*. txt A v.—οὓς μὲν B D L al. οὓς δὲ B L. ἄλλους δὲ D. txt A C.—rec. ἀποκτείνοντες with? txt A B C D E G H K V X al. ἀποκτινωύντες L al.—6. οὖν om. B L.—αὐτοῦ om. B C D L *ab* Syr. Arm. ins. A.—καὶ om. B L X Syr. Arm.—πρὸς αὐτοὺς om. D a.—κακεῖνον ἀπέστ., ἔσχ. D a.—7. for ἐκείνοι δὲ οἱ, οἱ ἐδ *abv* Arm.—8. rec. om. αὐτόν. ins. A B C D M al. *ac* Syr. Copt.—9. οὖν om. B L.—

ver. 6, πᾶς ὁ λ. κατ. ἡμ.) few and unimportant additions: see notes on Matt. — 32.] The *ἐάν* being omitted as spurious, a note of interrogation must be set after *ἀνθρ.*—a question which is answered by the *Evangelist*, 'quoniam haud facile quisquam sibi aperte timorem adscribere consuevit.' Rinck. in Meyer.

CHAP. XII. 1—12.] This parable is, for the most part, identical with that in Matt. xxi. 33—46, and Luke xx. 9—19. The *number*, and *treatment* of the servants sent, is enlarged on here;—and in ver. 4 there occurs the singular word *κεφαλαίω*, which

appears to be used by a solœcism, for *κεφαλίζω*, 'to wound in the head.' Some have rendered it, 'they made short work with him,' which is the more usual sense of the word, but not probable here; for they *did not kill* him, but sent him away.—I must not allow any opportunity to pass of directing the attention to the *sort of difference*, in similarity, between these three parables,—and observing that no origin of that difference is imaginable, except the *gradual deflection of accounts from a common, or a parallel, source*:—see notes on Matt. throughout.—9.] *ἐλεύσεται*, &c., is

<sup>c</sup> Deut. xx, 6.  
<sup>d</sup> Matt. xxi, 28.  
<sup>e</sup> Matt. xxvii, 28.  
<sup>f</sup> Ps. cxxix, 12.  
<sup>g</sup> Eph. ii, 14.  
<sup>h</sup> Isa. v, 2.  
<sup>i</sup> Deut. xvi, 13.  
<sup>j</sup> Prov. iii, 10.  
<sup>k</sup> here only.  
<sup>l</sup> Isa. xvi, 10.  
<sup>m</sup> = προλήνιον,  
Isa. v, 2.  
<sup>n</sup> i only. Exod.  
ii, 21.  
<sup>o</sup> Sir. vii, 25.  
<sup>p</sup> Matt. xxv, 14, 15.  
<sup>q</sup> Ps. i, 3. Lam.  
iv, 18.  
<sup>r</sup> Matt. xv, 27  
al. ἐκ. Rev.  
xviii, 4.  
<sup>s</sup> n ch. xiii, 9.  
<sup>t</sup> Acts v, 40 al.  
<sup>u</sup> Gen. xxxi, 42.  
<sup>v</sup> Deut. xv, 20.  
<sup>w</sup> Luke i, 53.  
<sup>x</sup> Exod. viii, 26  
al. Acts vii, 58 al.  
<sup>y</sup> = here only.  
Sir. xxxv, (xxxii.) 8.  
<sup>z</sup> here only f.  
<sup>aa</sup> Matt. iii, 17  
and ref.  
<sup>ab</sup> act. Sir. ii, 10,  
pass. Exod. x, 3.  
<sup>ac</sup> Luke xxvii, 2, 4.  
<sup>ad</sup> u ch. ix, 33.  
<sup>ae</sup> Judg. xviii, 7.  
<sup>af</sup> 2 Kings xlv, 7.  
<sup>ag</sup> Rom. vii, 17.  
<sup>ah</sup> Gal. iv, 1.  
<sup>ai</sup> Gen. xxxvii, 20.

<sup>10</sup> οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν <sup>x</sup> ἀπειδο- ABCD  
<sup>11</sup> κίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη <sup>s</sup> εἰς κεφαλὴν  
<sup>12</sup> γωνίας· <sup>11</sup> <sup>z</sup> παρὰ κυρίου ἐγένετο <sup>a</sup> αὕτη, καὶ ἔστι θαν-  
<sup>13</sup> μαστὴ <sup>b</sup> ἐν ὀφθαλμοῖς ἡμῶν. <sup>12</sup> καὶ <sup>c</sup> ἐζήτουν αὐτὸν  
<sup>14</sup> κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἐγνώσαν γὰρ ὅτι  
<sup>15</sup> πρὸς αὐτοὺς τὴν παραβολὴν εἶπε. καὶ ἀφέντες αὐτὸν  
<sup>16</sup> ἀπῆλθον. <sup>13</sup> καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν  
<sup>17</sup> Φαρισαίων καὶ τῶν Ἱερωδιανῶν, ἵνα αὐτὸν <sup>f</sup> ἀγρεύσωσι  
<sup>18</sup> λόγῳ. <sup>14</sup> οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ Διδάσκαλε οἶδα-  
<sup>19</sup> μεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ  
<sup>20</sup> βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' <sup>i</sup> ἐπ' ἀληθείας  
<sup>21</sup> τὴν <sup>k</sup> ὁδὸν τοῦ θεοῦ διδάσκεις\*. <sup>15</sup> ἔξεστι <sup>1</sup> κῆνσον Καί-  
<sup>22</sup> σαρι <sup>m</sup> δοῦναι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν; ὁ δὲ εἰδὼς  
<sup>23</sup> αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς Τί με <sup>n</sup> πειράζετε;  
<sup>24</sup> φέρετέ μοι δηνάριον ἵνα ἴδω. <sup>16</sup> οἱ δὲ ἤνεγκαν. καὶ λέγει  
<sup>25</sup> αὐτοῖς Τίνος ἢ <sup>o</sup> εἰκὼν αὕτη καὶ ἡ <sup>p</sup> ἐπιγραφή; Οἱ δὲ  
<sup>26</sup> εἶπον αὐτῷ Καίσαρος. <sup>17</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν  
<sup>27</sup> αὐτοῖς <sup>q</sup> Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ  
<sup>28</sup> τῷ θεῷ. καὶ ἐθαύμασαν <sup>r</sup> ἐπ' αὐτῷ. <sup>18</sup> Καὶ ἔρχονται  
<sup>29</sup> Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν <sup>s</sup> ἀνάστασιν  
<sup>30</sup> μὴ εἶναι, καὶ ἐπηρώτησαν αὐτὸν λέγοντες <sup>19</sup> <sup>ss</sup> Διδάσκαλε,  
<sup>31</sup> Μωσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ  
<sup>32</sup> καὶ καταλίπῃ γυναῖκα καὶ τέκνα μὴ <sup>t</sup> ἄφῃ, ἵνα <sup>u</sup> λάβῃ ὁ  
<sup>33</sup> ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ <sup>v</sup> ἔξαναστήσῃ  
<sup>34</sup> σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>20</sup> ἐπὶ τὰ [οὖν] ἀδελφοὶ ἦσαν.  
<sup>35</sup> καὶ ὁ πρῶτος <sup>w</sup> ἔλαβε γυναῖκα καὶ ἀποθνήσκων οὐκ  
<sup>36</sup> ἄφηκε σπέρμα. <sup>21</sup> καὶ ὁ δεύτερος <sup>x</sup> ἔλαβεν αὐτὴν καὶ

13. πρὸς αὐτὸν om. D ac.—παγιδεύσωσι D.—14. καὶ ἐπηρώτων αὐτὸν οἱ Φαρισαῖοι D.  
—ἀνθρώπου G K al. b.—aft. διδάσκει, ins. εἰπὲ οὖν ἡμῖν C D M abc. txt A B.  
—aft. εἶπ. οὖν ἡμ. ins. εἰ C D abc.—15. ἡμᾶς δοῦναι ἐπικεφάλαιον καὶ D.—δῶμ. ἢ  
μὴ δ. om. D abc. Ethl.—ἰδὼν D bc.—aft. πειρ. ins. ὑποκριταὶ G al. Arm.—17. ἀπόδ.  
οὖν M al. abc—τὰ τοῦ K. τῷ K. D.—ἐξεθαύμαζον B.—19. καταλίψει C.—ἐχρη D  
abcd. txt A B (καταλείπει A).—τέκνον B L—αὐτοῦ (2) om. C.—ἔξαναστήσει A C.—  
20. οὖν om. A B C E F L V all. Syr. Theophyl. ins. D.—ἦσαν παρ' ἡμῖν D abc Copt.

not the answer of the Pharisees, but a con-  
tinuation of the Lord's discourse.—After  
ver. 11 comes in Matt. vv. 43—45.—12.]  
Meyer makes ὁ ὄχλος the subject to ἐγνώ-  
σαν, but I think improperly. The fear of  
the people is increased by the consciousness  
on the part of the rulers that He had spoken  
the parable against them: they are as men  
convicted before the people.

13—17.] Matt. xxii. 15—22. Luke xx.  
20—26. The parable of the wedding-gar-  
ment, Matt. xxii. 1—14, is omitted. The  
only matters requiring remark in these

verses are—14.] ἐπ' ἀληθ., 'truly,' 'indeed'  
—see ver. 32 and reff.—15.] δῶμεν ἢ μὴ δ.;  
The originality of the report is shown by  
these words. They wish to drive the Lord  
to an absolute affirmation or negation.—  
δηνάρ. Mark and Luke = τὸ νόμισ. τοῦ  
κῆνσ. Matt.

18—27.] Matt. xxii. 23—33. Luke xx.  
27—40. The three reports are very much  
alike in matter, and now and then coincide  
verbally (Matt., ver. 27. Luke, ver. 32.  
Mark, ver. 23 end. Luke, ver. 33). The  
chief additions are found in Luke, vv. 34—



ἀπέθανε, καὶ \* οὐδὲ αὐτὸς ἔφηκε \* σπέρμα, καὶ ὁ τρίτος  
 ὡσαύτως, <sup>22</sup> καὶ [ἔλαβον αὐτὴν] οἱ ἐπτά [καὶ] οὐκ  
 ἔφηκαν σπέρμα. \* ἔσχάτη πάντων ἀπέθανε καὶ ἡ γυνή \*.  
<sup>23</sup> ἐν τῇ [οὖν] <sup>s</sup> ἀναστᾶσει [ὅταν ἀναστῶσι,] τίνος αὐτῶν  
 ἔσται \* γυνή; οἱ γὰρ ἐπτά <sup>x</sup> ἔσχον αὐτὴν γυναικα. <sup>24</sup> καὶ <sup>x = 11 and Matt. xiv. 1, Deut. xxviii. 30, Prov. xii. 7, Isa. xlii. 8, Matt. xxiv. 4, John v. 39, vii. 38.</sup>  
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐ διὰ τοῦτο <sup>y</sup> πλα-  
 νᾶσθε μὴ εἰδότες τὰς <sup>z</sup> γραφὰς μηδὲ τὴν δύναμιν τοῦ  
 Θεοῦ; <sup>25</sup> ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν  
 οὔτε <sup>a</sup> \* γαμίσκονται \*, ἀλλ' εἰσὶν ὡς ἄγγελοι [οἱ] ἐν <sup>a here only †.</sup>  
 τοῖς οὐρανοῖς. <sup>26</sup> περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται, οὐκ  
 ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως ἐπὶ \* τῆς βάτου, ὡς <sup>b 11 L. only. see Acts xxi. 20.</sup>  
 εἶπεν αὐτῷ ὁ Θεὸς λέγων Ἐγὼ [ὁ] Θεὸς Ἀβραάμ καὶ [ὁ]  
 Θεὸς Ἰσαὰκ καὶ [ὁ] Θεὸς Ἰακώβ; <sup>27</sup> οὐκ ἔστιν ὁ Θεὸς  
 νεκρῶν, ἀλλὰ † ζώντων. [ὑμεῖς οὖν] πολὺ πλανᾶσθε.  
<sup>28</sup> Καὶ προσελθὼν <sup>bb</sup> εἰς τῶν γραμματέων ἀκούσας αὐτῶν <sup>bb Matt. xix. 0. c. viii. 11.</sup>  
<sup>c</sup> συζητούντων, \* εἰδὼς ὅτι <sup>d</sup> καλῶς αὐτοῖς ἀπεκρίθη <sup>d = Matt. xv. 7.</sup>  
 ἐπηρώτησεν αὐτὸν <sup>e</sup> Ποία ἐστὶ πρώτη † πάντων <sup>e = Matt. xix. 18, xxi. 23, Lev. iv. 13, Matt. v. 19.</sup> ἐντολή;

—21. for κ. οὐδὲ αὐτὸς ἀφ., μὴ καταλιπὼν B C L. txt (ins. οὐκ bef. ἀφ. D) A D ad.  
 —ὁ τρίτος bef. ὡσαύτ. om. D and (22) καὶ after it.—ἐλαβον αὐτὴν om. B C L M. ins.  
 A D.—aft. αὐτὴν ins. ὡσαύτως καὶ A.—aft. ἐπτά om. καὶ B C L. ins. A D ac.—ἐσχ.  
 πάντ. om. D. ἔσχατον [δὲ] B C G H K L all. txt A.—κ. ἡ γ. ἀπ. B C D L. txt A.  
 —23. οὖν om. B C E F H L S V X all. Copt. ins. (aft. ἀναστ. D a) A D ac.—ὅταν  
 ἀναστ. om. B C D L c Syr. Copt. ins. A av.—bef. γυνή ins. ἡ A D\*. om. B C.—  
 24. for εἰδ., γινώσκοντες D Orig.—aft. θ. ins. οἶδατε D.—25. οὔτε γαμίζονται B C G L.  
 ἐγαμίσκονται A F H. γαμίζουσιν D. txt Origen.—οἱ ἄγγ. B Orig. aft. ἄγγ. om. οἱ  
 C D K L M all. abc Copt. Syr. ins. A B.—26. τοῦ βάτου A B C E F G H K L M S V  
 all. txt D Orig.—πῶς εἶπεν B C L al. txt A D abc.—aft. θ. (2nd) ins. εἰμι M al. Orig.  
 θ. three times without ὁ B D Orig. 2nd time K. txt A C Orig.—27. bef. νεκρῶν  
 ins. Θεὸς M al.—rec. bef. ζώντων ins. Θεὸς with nearly all const. mss. (Scholz), but om.  
 A B C D K L al. abcd Orig. Syrr. Copt. Arm.—ὑμεῖς οὖν om. B C L. ins. A D abc.—  
 28. ἰδὼν C D L al. abc Syrr. Æth. Arm. Aug. txt A B.—aft. αὐτὸν, ins. λέγων διδά-  
 σκαλε D bc.—ἐντολή πρώτη πάντων B C. ἐντ. πρ. omg. πάντ. D. rec. πασῶν with

36, where see notes, and on Matt. through-  
 out.—26.] ἐπὶ τῆς βάτου (so also Luke);—  
 either, ‘in the chapter containing the history  
 of God appearing in the bush,’ or, ‘when he  
 was at the bush.’ The former is the more  
 probable, on account of the construction of  
 the verse in our text.—In Luke, if we had  
 his account alone, the other rendering might  
 be admissible, ‘Moses testified, at the bush:’  
 but this will not answer in our text.

28—34.] Matt. xxii. 34—40, but with  
 differing circumstances. There the ques-  
 tion appears as that of one among the Pha-  
 risees’ adherents, who puts this question,  
 πειράζων αὐτόν, and in consequence of  
 the Pharisees coming up to the strife, after  
 He had discomfited the Sadducees. I should  
 be disposed to take Mark’s as the ‘accurate  
 account, seeing that there is nothing in the  
 question which indicates enmity, and our

Lord’s answer, ver. 34, plainly precludes it.  
 The man, from hearing them disputing,  
 came up, and formed one of the band who  
 gathered together for the purpose of tempt-  
 ing Him; and Matthew’s account seems to  
 assign his question to this motive, classing  
 it with the other captious inquiries: Mark’s  
 report however, which here is wholly un-  
 connected in origin with Matthew’s, is that  
 of some one who had taken accurate note of  
 the circumstances and character of the man.  
 —28.] The motive seems to have been, ad-  
 miration of the Lord’s wise answer, and a  
 desire to be instructed further by Him.—  
 πρώτ. πάντ. ἐντ.;—this was one of the μαχαί-  
 νομικαὶ (Tit. iii. 9),—which was the great-  
 est commandment. The Scribes had many  
 frivolous enumerations and classifications of  
 the commands of the law.—πάντων, not  
 πασῶν.—πρώτη-πάντων in both places is

20 ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ ὅτι πρώτη † πάντων τῶν ABCD  
 ἐντολῶν Ἄκουε Ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς  
 ἐστι, 30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς ABD  
 καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς  
 h Eph. iv. 18. ἡ διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. [αὕτη πρώτη  
 i Lev. xix. 18. ἐντολή.] 31 καὶ δευτέρα ὁμοία αὕτη Ἰ' Ἀγαπήσεις τὸν  
 πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολή  
 οὐκ ἔστι. 32 καὶ εἶπεν αὐτῷ ὁ γραμματεὺς Καλῶς διδά-  
 j ver. 14. σκαλεῖ ἰ' ἐπ' ἀληθείας εἶπας ὅτι εἷς ἐστι [θεὸς], καὶ οὐκ  
 ἔστιν ἄλλος πλην αὐτοῦ. 33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ  
 ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνείσεως, καὶ ἐξ ὅλης  
 τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν  
 πλησίον ὡς \* ἑαυτόν, 8 πλεόν ἐστι πάντων τῶν ἰόλο-  
 i Matt. vi. 25. καυτωμάτων καὶ † θυσιῶν. 34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι  
 i Exod. x. 25. ἰ Kings xv. 32. Heb. x. 8, 9. ἵνα  
 n here only 4. n Matt. vii. 30. Josh. ix. 22. 2 Tim. iii. 1. νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ Οὐ μακρὰν εἶ ἀπὸ  
 τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν

many mss., but txt A B C E F G H K L S V all. Syr. Theophyl. — 29. rec. *πασῶν* with many later const. mss., but txt (πάντων *πρ.* orig. *ἐντ.* Dab) A C D E F G H S V X all. (*πρ. πάν. ἐντολή ἐστίν αὕτη* C. *πρ. πάν. ἐντ.* A. *πρ. πάντ.* X). — for ver. 29, ἀπεκρ. Ἰησ. ὅτι πρώτη ἐστίν B. — 30. ὅλης καρδ. B X. — τῆς (three times) om. B. — κ. ἐξ ὅ. τ. ψ. σου om. K al. — κ. ἐξ ὅ. τ. δια. σ. om. D e Cyp. — αὐτ. *πρ. ἐντ.* om. B E L Copt. ins. A D *bed* Cyp. Hil. — *πρ. πάντων* K al. — 31. ὁμοία om. B L Copt. — ταύτη D. — 32. καλ. εἶπες D *abc* Hil. — *αὐτ. εἷς ἐστι* om. θεός A B K L M S V al. Syr. Eth. Theophyl. Aug. ins. (ὁ θ. D) D *abc* Hil. — ἄλλος om. D a. — 33. καὶ . . . ψυχ. om. B L a Copt. — καὶ . . . ἰσχ. om. D Arm. — ὡς σεαυτὸν A D. txt B *abev.* — for *πλ.*, περισσό- *τερον* B L. — rec. bef. *θυσ.* ins. τῶν, with many mss., but om. A B D F G L S V al. — 34. αὐτὸν om. D L a. *ben* Arm. Hil. — οὐκέτι om. D. txt A B. — 36 γὰρ om. B L a

treated almost as *one word*, so that πάντων does not belong to τῶν ἐντ., but, q. d. 'first-of-all of the commandments.' — 29.] Mark cites the passage entire, — Matt. only the command itself: — compare the LXX. — In this citation the Vat. reading *διανοίας* and the Alex. *καρδίας* are combined; and *ἰσχύος* = *δυνάμειος*. "Thou shalt love the Lord with spirit, soul, and body:" with the inner spirit, and the outer life. This is *faith working by love*: for K. ὁ θ. ἡμῶν is the language of *faith*. — 31.] The Lord adds this second, as an application or bringing home of the first. — The first is the *Sun*, so to speak, of the spiritual life: — this the *lesser light*, which reflects the shining of that other. It is *like* to it, inasmuch as both are *laws of love*: both deduced from the great and highest love: both dependent on 'I am the Lord thy God,' Lev. xix. 18. — Stier (ii. 474) sets forth beautifully the strong contrast between the requirements of these two commands, and the then state of the Jewish Church: see John vii. 19. — 32, 33.] The Scribe shows that he had entered into the true spirit of the Lord's

answer; and replies in admiration at its wisdom. — Observe *συνείσεως* = *διανοίας*. — ὅλοκ. κ. θ., the things to which the outward literal observers paid all their attention. — 34.] *νουνεχῶς* — Attice, *νουνεχόντως*, opposed to *ἀφρόνως*, Isocr. v. 7 (Meyer). — Οὐ μακρὰν . . . This man had hold of that principle in which Law and Gospel are one; he stood as it were at the door of the Kingdom of God. He only wanted (but what a want!) repentance and faith, to be *within it*. The Lord shows us here that even outside His flock, those who can answer *νουνεχῶς* — who have knowledge of the *spirit* of the great command of Law and Gospel, are *nearer* to being of His flock, than the *formalists*: — but then, as Bengel adds, 'Si non procul es, intra: alias *præstiterit, procul fuisse*.' — καὶ οὐδεὶς . . . This is apparently out of its place here, as it is *after the question which now follows*, that Matt. relates this discomfiture of His adversaries. We must not however conclude too hastily, especially where the minute accuracy of Mark is at stake. The question just asked *was the last put to the*

ἐπερωτήσαι. <sup>35</sup> Καὶ ὁ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε διδάσκων ὁ <sup>al.</sup> <sup>o</sup> Matt. xi. 25. <sup>al.</sup> <sup>p</sup> = [M. only, see Ezek. xxvii. 9, Luke ii. 27, Rev. i. 10 al. pp. <sup>q</sup> Matt. xxv. 33, xxvii. 38, 1 Kings xxiii. 9. <sup>r</sup> Matt. v. 35, Acts vii. 19, Isa. lxi. 1, Ps. xlviii. 5, <sup>rr</sup> = Luke i. 43, <sup>s</sup> = here only. <sup>t</sup> ch. vi. 20. <sup>u</sup> 2 Cor. xi. 19, <sup>v</sup> ch. viii. 15, <sup>w</sup> only, <sup>ab</sup> = Matt. vii. 15 al. <sup>v</sup> ch. xvi. 5, <sup>z</sup> Luke xvi. 22, <sup>aa</sup> = Josh. iii. 6, <sup>w</sup> [and 1 Cor. xvi. 22. Col. iv. 18. <sup>x</sup> [only 1. <sup>y</sup> and Luke xiv. 7, 8. <sup>z</sup> 2 Cor. xi. 20, Gal. v. 15, 1st. ix. 12, constr. Ex. v. 14. xviii. 16. Rev. ii. 18. <sup>a</sup> Phil. i. 18. Acts xxvii. 30. Hos. x. 4. <sup>b</sup> & Dan. iv. 33. Luke xii. 4. 1 Cor. xii. 23 al. <sup>bb</sup> ch. xi. 2. Luke xix. 30. Zech. xiv. 4. = ἀπέναντι, M. c Luke xxi. 1. John viii. 20. 2 Macc. v. 18 al. <sup>d</sup> = [and John xii. 6. <sup>e</sup> = ch. vi. 8. <sup>f</sup> Matt. viii. 19 al.

ἐπερωτήσαι. <sup>35</sup> Καὶ ὁ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε διδάσκων ὁ <sup>al.</sup> <sup>o</sup> Matt. xi. 25. <sup>al.</sup> <sup>p</sup> = [M. only, see Ezek. xxvii. 9, Luke ii. 27, Rev. i. 10 al. pp. <sup>q</sup> Matt. xxv. 33, xxvii. 38, 1 Kings xxiii. 9. <sup>r</sup> Matt. v. 35, Acts vii. 19, Isa. lxi. 1, Ps. xlviii. 5, <sup>rr</sup> = Luke i. 43, <sup>s</sup> = here only. <sup>t</sup> ch. vi. 20. <sup>u</sup> 2 Cor. xi. 19, <sup>v</sup> ch. viii. 15, <sup>w</sup> only, <sup>ab</sup> = Matt. vii. 15 al. <sup>v</sup> ch. xvi. 5, <sup>z</sup> Luke xvi. 22, <sup>aa</sup> = Josh. iii. 6, <sup>w</sup> [and 1 Cor. xvi. 22. Col. iv. 18. <sup>x</sup> [only 1. <sup>y</sup> and Luke xiv. 7, 8. <sup>z</sup> 2 Cor. xi. 20, Gal. v. 15, 1st. ix. 12, constr. Ex. v. 14. xviii. 16. Rev. ii. 18. <sup>a</sup> Phil. i. 18. Acts xxvii. 30. Hos. x. 4. <sup>b</sup> & Dan. iv. 33. Luke xii. 4. 1 Cor. xii. 23 al. <sup>bb</sup> ch. xi. 2. Luke xix. 30. Zech. xiv. 4. = ἀπέναντι, M. c Luke xxi. 1. John viii. 20. 2 Macc. v. 18 al. <sup>d</sup> = [and John xii. 6. <sup>e</sup> = ch. vi. 8. <sup>f</sup> Matt. viii. 19 al.

ἐν τῷ ἱερῷ Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς ἐστὶ Δαυὶδ; <sup>36</sup> αὐτὸς γὰρ Δαυὶδ εἶπεν <sup>r</sup> ἐν [τῷ] πνεύματι [τῷ] ἁγίῳ <sup>pp</sup> \* Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθου <sup>q</sup> ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου <sup>r</sup> \* ὑποπόδιον τῶν ποδῶν σου. <sup>37</sup> Αὐτὸς [οὗν] Δαυὶδ λέγει αὐτὸν κύριον, καὶ <sup>rr</sup> πῶθεν υἱὸς αὐτοῦ ἐστι; καὶ ὁ <sup>s</sup> πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως. <sup>38</sup> καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ <sup>u</sup> Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν <sup>v</sup> στολαῖς περιπατεῖν, καὶ <sup>w</sup> ἄσπασμοὺς ἐν ταῖς ἀγοραῖς <sup>39</sup> καὶ <sup>x</sup> πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ <sup>y</sup> πρωτοκλισίας ἐν τοῖς δείπνοις, <sup>40</sup> οἱ <sup>z</sup> κατεσθιόντες τὰς οἰκίας τῶν χρησῶν, καὶ <sup>a</sup> προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται <sup>b</sup> περισσότερον κρίμα. <sup>41</sup> Καὶ καθίσας ὁ Ἰησοῦς <sup>bb</sup> κατέναντι τοῦ <sup>c</sup> γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος <sup>d</sup> βάλλει <sup>e</sup> χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἐβαλλον πολλὰ, <sup>42</sup> καὶ ἐλθοῦσα <sup>f</sup> μία χήρα πτωχὴ ἐβαλε λεπτὰ δύο ὅ ἐστι

Copt.—καὶ οὗτος Δ. D Arm. (but et ipse d). txt A bc Hil.—ἐν om. B.—τῷ bef. πνεύ. om. A E F G H K M S V X al. ins. B D L.—τῷ bef. ἁγ. om. A. ins. B D.—for εἶπεν (2) λέγει A D E G H K S V al. txt B L abcd.—κάθισον B. txt A D.—ἀν om. D.—for θῶ, θῶσω D. θήσω D<sup>2</sup>.—for ὑποπ., ὑποκάτω B D Copt. txt A abcd.—37. οὖν om. B D L a Hil. ins. A v.—bef. πολ. om. ὁ D.—καὶ αὐτοῦ ἤκουεν ἡδέως D bd.—38. ὁ δὲ διδάσκων ἦμα ἔλεγεν αὐτοῖς D a. txt A B v.—aft. γραμ. ins. καὶ τῶν τελωνῶν D (qu. mistake for τῶν θελ. originally, and thence incorporated with it ?).—ἀγοραῖς ποιέσθαι D.—πρωτοκλῆσις A.—40. κατέσθοντες B. κατεσθίουσιν D abcd.—τάς and τῶν om. D.—aft. καὶ ins. ὀφραῶν D al. abc. txt A B.—41. ἀπέναντι B.—βάλλει ... πλούσιοι om. Dd. ἐβαλλον D. πλούς. ἐβαλον FV L al. Theophyl.—42. πτωχὴ om.

Lord, and therefore the notice of its *being the last*, comes in fitly here. The inquiry which follows did more than silence their questioning: it silenced their *answering too*; both which things Matt. combines as the result of this day, in his ver. 46.

35—37.] Matt. xxii. 41—46. Luke xi. 41—44. The reports are apparently independent of any common original, and only agree verbally in the citation from the LXX.—See notes on Matt.—37.] κ. ὁ πολ. ὄχ. ἦκ. αὐτ. ἡδ. is peculiar to Mark.—Observe ἐν τῷ πν. τῷ ἁγίῳ (Mark and Matt.) = ἐν βίβλῳ ψαλμῶν Luke: a coincidence not to be passed over.

38—40.] Luke xx. 45—47. These verses, nearly verbatim the same in the two Evangelists, and derived from a common report, are an abridgement of the discourse which occupies the greater part of Matt. xxiii.—with the additions of θελ. ἐν στολ. περιπ., and οὗτοι λήψ. περισ. κρίμα. The words

ἐν τῇ διδ. αὐτ. seem to imply that Mark understood it as a *compendium*.—κατεσθιόντες, a change of construction not without example in the classics: Herod. i. 51, Λακεδαιμονίων φαμένων εἶναι ἀνάθεμα, οὐκ ὁρθῶς λέγοντες.

41—44.] Luke xxi. 1—4: probably a common origin.—41.] τοῦ γαζ. This is usually understood of *thirteen chests*, which stood in the court of the women, into which were thrown contributions for the temple, or the tribute (of Matt. xvii. 24). But it is hardly likely that *they* would be called τὸ γαζ., and we hear of a building by this name in Joseph. Ant. xix. 6, 1. Lücke, on John viii. 20, believes *some part of the court of the women* to be intended, perhaps a chamber in connexion with these chests.—The Lord had at this time *taken His leave of the temple*, and was going out of it—between Matt. xxiii. end, and xxiv.—42.] λεπτὰ = *minutiae*, the smallest Jewish



<sup>g</sup> Matt. v. 26 only <sup>h</sup> L. John vi. 13 al. 1 Kings ii. 36. i Phil. iv. 11 only <sup>k</sup> = Luke viii. 43. l Matt. viii. 19 al. m = Matt. viii. 27. 1 John iii. 1. n = 1 M. and Eph. ii. 21. o 1 Jud. ii. 23. p 1 Matt. xxi. 41 al. Ezr. v. 12. q 1 John xxi. 7. 2 Thess. ii. 4. Acts vii. 4. r ch. xii. 41 and 49. s Matt. xvii. 1 al. t 1 Kings x. 7. Matt. xii. 39. u 1 Lam. ii. 17. Rom. ix. 28. o 1 Job xvi. 42. v Matt. xxvi. 22. w = 1. Col. iii. 8 al. x = and Matt. xxii. 29. Isa. xlii. 5. Micah iii. 5. y = ch. ix. 39. Luke xxiv. 47. z Dent. xxxii. 39. Zeph. ii. 15 (iii. 1). John viii. 58. xviii. 5, 6, 8. a = and Matt. xii. 2. Acts xiii. 16. b Matt. iv. 21. 2 Kings xiii. 30. c 1 M. 2 Thess. ii. 2. Cant. v. 4. d = Acts xii. 32. Dent. ii. 38. e 1 M. Isa. xix. 2. f = and Acts xiv. 23. ii. 46. v. 42 al. g John v. 4 only <sup>h</sup> Ex. xv. 14. Job xxi. 17. Isa. xxi. 3. i constr. 2 John 8. k = Matt. x. 17. xxvii. 18.

<sup>g</sup> κοδράντης. <sup>43</sup> καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ ABD λέγει αὐτοῖς Ἄμην λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων \* βέβληκε τῶν ἱβανδόντων εἰς τὸ γαζοφυλάκιον. <sup>41</sup> πάντες γὰρ ἐκ τοῦ <sup>h</sup> περισσέοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς <sup>i</sup> ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν <sup>k</sup> βίον αὐτῆς.

XIII. <sup>1</sup> Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ <sup>1</sup> εἰς τῶν μαθητῶν αὐτοῦ Διδάσκαλε ἴδε <sup>m</sup> ποταποὶ λίθοι καὶ ποταπαὶ <sup>n</sup> οἰκοδομαί. <sup>2</sup> καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ Βλέπεις ταύτας τὰς μεγάλας οἰκοδομὰς; οὐ μὴ <sup>o</sup> ἀφεθῇ \* λίθος ἐπὶ \* λίθῳ ὃς οὐ μὴ <sup>p</sup> καταλυθῇ. <sup>3</sup> καὶ καθημένου αὐτοῦ <sup>q</sup> εἰς τὸ ὄρος τῶν Ἑλαιῶν <sup>r</sup> κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν <sup>s</sup> κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας <sup>4</sup> Εἰπέ ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ <sup>t</sup> σημεῖον ὅταν μέλλῃ πάντα ταῦτα <sup>u</sup> συντελεῖσθαι; <sup>5</sup> ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς <sup>v</sup> ἤρξατο λέγειν <sup>w</sup> Βλέπετε μή τις ὑμᾶς \* πλανήσῃ <sup>x</sup> πολλοὶ γὰρ ἐλεύσονται <sup>y</sup> ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι <sup>z</sup> ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν. <sup>7</sup> ὅταν δὲ <sup>a</sup> ἀκούσητε πολέμους καὶ <sup>b</sup> ἀκοὰς πολέμων, μὴ <sup>c</sup> θροεῖσθε, <sup>d</sup> δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω τὸ τέλος. <sup>8</sup> <sup>e</sup> ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, [καὶ] ἔσονται σεισμοὶ <sup>f</sup> κατὰ τόπους, καὶ ἔσονται λιμοὶ [καὶ <sup>g</sup> παραχαί]. \* ἀρχαὶ <sup>h</sup> ὠδίνων ταῦτα. <sup>9</sup> <sup>i</sup> βλέπετε δὲ ὑμεῖς αὐτὰς <sup>k</sup> παραδώ-

D abc Arm. ins. A B Orig. — 43. βεβλ., ἔβαλε A B D L al. Orig.—rec. βαλόντων, with? txt A B D E L V X Orig. (twice.) — 43. aft. γὰρ, ins. οὗτοι D d.

CHAP. XIII. 1. bef. τῶν μαθ. ins. ἐκ A F X al. txt B D.—aft. οἰκ. ins. τοῦ ἱεροῦ D bc.—2. εἶπ. αὐτοῖς D ab.—βλέπετε D ad.—bef. οὐ ins. ἀμην λέγω ὑμῖν ὅτι D abc al. Arm.—aft. ἀφεθῇ ins. ὡδε B D G L al. abd. txt A v.—ἐπὶ λίθον B G L M X al. txt A D.—aft. καταλ. ins. καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἄνευ χειρῶν D abc Cyp.—3. ἐπηρώτα B L.—ὁ Πέτ. D.—4. εἶπον B D L. txt A.—μέλλει D E M X al. txt A B.—5. for ἤρξ. λέγ., εἶπεν αὐτοῖς D al. ad.—πλανήσει D.—6. γὰρ om. B.—καὶ om. B.—7. ἀκούσε B.—μὴ θορυβεῖσθαι(ε) D al.—γὰρ om. B.—8. bef. ἔσονται, om. kai B D L al. Copt. ins. A abc.—aft. τόπ. om. kai B L Copt. Arm.—ἔσονται (2) om. D abc Arm.—καὶ παραχαί om. B D L abedv Copt. Æth. ins. A.—ἀρχὴ B D K L al. ab Syrr. Copt. Æth. Arm. txt A, and nearly all const. mss. (Scholz.)—9. βλέπ. . .

coin: see Lightfoot. Mark adds ὅ ἐστι κοδ. for his Roman readers:—the λεπτόν =  $\frac{1}{2}$  of an as.—λεπτ. δύο, as Bengel remarks, are noticed, because she might have kept back one.—43.] πλεῖον—more, in God's reckoning;—more, for her own stewardship of the goods entrusted to her care.

CHAP. XIII.] Matt. xxiv. Luke xxi. 5—36. The accounts are apparently distinct, and each contains some fragments which have escaped the others. On the matter of the prophecy, I have fully com-

mented in Matt., where see notes; also those on Luke.—1.] ποταποὶ λίθοι.—Josephus, B. J. v. 5, 2, 3, says, πέτραι δὲ τεσσαράκοντα πήχεις τὸ μέγεθος ἦσαν τοῦ δομήματος. And again, vi. 4, 1, ἐξ ἡμέραις ἀδιαλείπτως ἡ σερφοτάτη πασῶν ἐλεπολις τύπτουσα τὸν τοῖχον οὐδὲν ἠνυσεν ἀλλὰ καὶ ταύτης καὶ τῶν ἄλλων τὸ μέγεθος καὶ ἡ ἀρμονία τῶν λίθων ἦν ἀνείκων.—3.] Πέτ. κ. Ἰάκ. . . . = οἱ μαθηταὶ Matt., = τινὲς Luke.—4.] πάντα τ. implies that they viewed the destruction of

σουσι γὰρ ὑμᾶς εἰς <sup>1</sup> συνέδρια, καὶ εἰς συναγωγὰς <sup>m</sup> δαρή- <sup>1</sup> Matt. xxvi. 59.  
 σεσθε, καὶ <sup>n</sup> ἐπὶ ἡγεμόνων καὶ βασιλέων <sup>o</sup> σταθήσεσθε <sup>John xi. 47</sup>  
<sup>p</sup> ἔνεκεν ἑμοῦ, εἰς <sup>q</sup> μαρτύριον αὐτοῖς, <sup>10</sup> καὶ εἰς πάντα τὰ <sup>m ch. xii. 3.</sup>  
 ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. <sup>11</sup> ὅταν δὲ <sup>Acts v. 40.</sup>  
<sup>†</sup> ἄγωσιν ὑμᾶς παραδιδόντες, μὴ <sup>s</sup> προμεριμνᾶτε τί λαλή- <sup>n = Acts xxv. 26.</sup>  
 σητε [, μὴδὲ <sup>t</sup> μελετᾶτε], ἀλλ' <sup>u</sup> ὅ ἐὰν <sup>u</sup> δοθῇ ὑμῖν ἐν ἐκείνῃ <sup>o Acts xxiv. 20.</sup>  
 τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, <sup>p ch. x. 29.</sup>  
 ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. <sup>12</sup> \* παραδώσει δὲ \* ἀδελφὸς <sup>q Zeph. iii. 8.</sup>  
 ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ <sup>v</sup> ἐπαναστή- <sup>r Matt. x. 18al.</sup>  
 σονται τέκνα ἐπὶ γονεῖς καὶ <sup>w</sup> θανατώσουσιν αὐτοὺς, <sup>13</sup> καὶ <sup>Acts vi. 12.</sup>  
 ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ <sup>s here only t.</sup>  
 ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. <sup>14</sup> Ὅταν δὲ ἴδῃτε <sup>t Acts iv. 25.</sup>  
 τὸ <sup>x</sup> βδέλυγμα τῆς <sup>y</sup> ἐρημώσεως [τὸ <sup>z</sup> ῥηθὲν ὑπὸ Δανιὴλ <sup>Prov. viii. 7.</sup>  
 τοῦ προφήτου] \* ἑστὼς ὅπου οὐ δεῖ· ὁ ἀναγινώσκων <sup>u = Matt. xii. 39.</sup>  
<sup>a</sup> νοεῖτω· τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, <sup>v || M. only.</sup>  
<sup>15</sup> ὁ \* δὲ ἐπὶ τοῦ δώματος <sup>b</sup> μὴ καταβάτω [εἰς τὴν οἰκίαν] <sup>Deut. xix. 11.</sup>  
 μὴδὲ εἰσελθέτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ· <sup>16</sup> καὶ ὁ <sup>bb</sup> εἰς <sup>xxii. 20.</sup>  
 τὸν ἄγρον [ὦν] μὴ <sup>c</sup> ἐπιστρεψάτω εἰς <sup>d</sup> τὰ ὀπίσω ἄραι τὸ <sup>v || 2 Cor. vi. 9.</sup>  
 ἱμάτιον αὐτοῦ. <sup>17</sup> <sup>e</sup> οὐαὶ δὲ ταῖς ἐν γαστρὶ <sup>f</sup> ἐχούσαις καὶ <sup>iii. 18.</sup>  
 ταῖς <sup>g</sup> θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. <sup>18</sup> προσεύ- <sup>x || M. Luke xvi. 15.</sup>  
 χεσθε δὲ ἵνα μὴ \* γένηται ἡ φυγὴ ὑμῶν χειμῶνος\*. <sup>Dent. xxix. 17 al.</sup>  
<sup>ABCD</sup> <sup>19</sup> ἔσονται γὰρ αἱ ἡμέραι ἐκείναι \* <sup>h</sup> θλίψεις, <sup>i</sup> οἷα οὐ γέγονε <sup>y || M. Jer. xxxii. (xxv.) 18.</sup>  
<sup>i</sup> τοιαύτη ἀπ' ἀρχῆς \* <sup>k</sup> κτίσεως \* <sup>h</sup> ἣς ἔκτισεν ὁ θεός, <sup>1</sup> ἕως <sup>z Dan. ix. 27.</sup>  
 τοῦ νῦν, καὶ οὐ μὴ γένηται. <sup>20</sup> καὶ εἰ μὴ κύριος <sup>m</sup> ἐκολό- <sup>xii. 11.</sup>  
 βωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη <sup>n</sup> πᾶσα σὰρξ· ἀλλὰ διὰ <sup>a || M. Acts vi. 13.</sup>  
 τοὺς <sup>o</sup> ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσε τὰς ἡμέρας. <sup>xxi. 28.</sup>  
<sup>o</sup> Isa. lxx. 23.

Wisd. iii. 9. 1 Pet. ii. 9. Col. iii. 12. 2 Tim. ii. 10. Tit. i. 1.

ἐαυτ. om. D al. a Arm.—εἰτα ὑμᾶς παρ. D a.—γὰρ om. B.—aft. ἡγεμόνων ins. δὲ A K.  
 —10. τὰ bef. ἔθν. om. D.—aft. εὐαγ. ins. ἐν πᾶσι τοῖς ἔθνεσι D.—11. ἀγωσιν  
 A B D G K L M al. Orig. Theophyl. rec. ἀγάγωσιν, with qu. ?—μὴδὲ μελ. om. B D L  
 al. ac Copt. Æth. txt A Orig. (προμελ. Orig.)—for τοῦτο, αὐτὸ D c.—12. καὶ παραδ.  
 B D L ac. txt A.—ἐπαναστήσεται D.—14. τὸ ρ. ὑπ. Δ. τ. πρ. om. B D L ab Copt.  
 Arm. ins. A c.—ἐστὼς A E F V. ἐστηκότα B L. ἐστηκὸς D. txt qu. ?—aft. νοεῖτω  
 ins. τί ἀναγινώσκει D ad.—15. δὲ om. B F H.—καὶ ὁ D. txt A.—εἰς τὴν οἰκ. om.  
 B L c Copt. txt A D v.—16. ἐπὶ τὸν ἄγρ. M. ὦν om. B D L al. ins. A.—εἰς τὰ  
 om. D.—17. δὲ om. D.—θηλαζομένας D.—18. καὶ προσεύχ. D a.—ἡ φυγὴ ὑμ.  
 om. B.—μὴ χειμῶνος γένωνται D ac. μὴ χ. ταῦτα γένηται L a, and add ἡ σαββάτου  
 L. txt A.—19. θλίψεις A D abcdv. txt B C.—οἷα οὐκ ἐγένοντο D abcdv. txt A B C.  
 ins. τοιαῦται D adv.—aft. κτίσ., ἦν B C L. ἦ. ἐκτ. ὁ θ. om. D ac. txt A C<sup>2</sup>.—οὐδὲ  
 μὴ γίνωνται D. οὐδ' οὐ γένηται F G al. txt A B C.—20. aft. ἡμέρας (1) ins. ἐκείνας

the temple as part of a great series of events, which had now by frequent prophecy become familiar to them. 'All these things about which Thou so often speakest.' —9.] εἰς συναγ., a frequent construction—'ye shall be taken into the synagogues and beaten there.' So also in ver. 16. —11.] Mark has vv. 10, 11 peculiar to himself.

Luke (vv. 14, 15) has something very like them—Matthew, nothing: but they occur Matt. x. 19, where see note. —12.] = καὶ ἀλλήλους παραδόντες καὶ μισήσουσιν ἀλλήλους Matt. —14.] ὅπου οὐ δεῖ—see note on Matt. ver. 15. —18.] Matt. adds μὴδὲ ἐν σαββάτῳ. Mark wrote mostly for Gentile readers, and thus perhaps was

p ver. 8.  
q only.  
r Matt. vii. 15.  
al. Jer. vi. 13.  
Zech. xiii. 2.  
s Acts ii. 13.  
Deut. xiii. 1.  
3 Kings. xiii. 3, 4.  
t 1 Tim. vi. 10.  
only. Prov. vii. 21.  
u abs. ver. 33.  
only.  
v Rom. ix. 29.  
w Luke xxiii. 45. Rev. ix. 2. Eccles. xii. 2.  
x constr. Matt. xix. 22. Heb. vi. 12.  
y Dan. xxiiv. 4.  
z Dan. vii. 10.  
z Matt. xi. 7.  
Luke vi. 48.  
Ps. xvi. 7.  
a Dan. vii. 13.  
Isa. xxxiii. 17. Acts xxi. 12.  
b Matt. xxiii. 37. Luke xii. 1. 2 Chron. xx. 26. Isa. lii. 12.  
c Zech. ii. 6.  
d Deut. xxx. 4.  
Jer. xii. 12.  
Neh. i. 9.  
e only. Lev. ii. 14.  
f M. only +. Ps. ciii. 14. Sym.  
g 1 M. Acts v. 9. Prov. ix. 11. Cant. vii. 13.  
h = Matt. v. 18. 2 Cor. v. 17. Ps. lxxxix. 5. Jer. xlii. 20.  
21 καὶ τότε ἂν τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ χριστὸς ἢ \* ἰδοὺ ABCD  
ἐκεῖ, μὴ \* πιστεύσητε. 22 ῥ ἐγερθήσονται γὰρ ῥ ψευδοχριστοὶ  
καὶ ῥ ψευδοπροφήται καὶ ῥ δώσουσι σημεῖα καὶ τέρατα πρὸς  
τὸ ῥ ἀποπλανᾶν εἰ δυνατόν [καὶ] τοὺς ἐκλεκτούς. ῥ ὑμεῖς  
δὲ ῥ βλέπετε ῥ ἰδοὺ ῥ προείρηκα ὑμῖν πάντα. 24 ἀλλ' ἐν  
ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος  
σκοτισθήσεται, καὶ ἡ σελήνη οὐ ῥ δώσει τὸ φέγγος αὐτῆς,  
καὶ οἱ ἀστέρες † ῥ ἔσονται ἐκ τοῦ οὐρανοῦ [ἐκ] πίπτοντες,  
καὶ αἱ ῥ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς ῥ σαλευθήσονται.  
26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν  
νεφέλαις ῥ μετὰ δυνάμεως \* πολλῆς καὶ δόξης. 27 καὶ τότε  
ἀποστελεῖ τοὺς ἀγγέλους [αὐτοῦ] καὶ ῥ ἐπισυνάξει τοὺς  
ἐκλεκτοὺς αὐτοῦ ἐκ τῶν ῥ τεσσάρων ἀνέμων, ἀπ' ῥ ἄκρου  
γῆς ἕως ἄκρου οὐρανοῦ. 28 Ἀπὸ δὲ τῆς συκῆς μάθετε  
τὴν παραβολὴν. ὅταν αὐτῆς ἦδῃ ὁ κλάδος ῥ ἀπαλὸς  
γένηται καὶ ῥ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ  
θέρους ἐστίν. 29 οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινόμενα,  
γινώσκετε ὅτι ἐγγὺς ἐστὶν ῥ ἐπὶ θύραις. 30 ἀμὴν λέγω  
ὑμῖν ὅτι οὐ μὴ ῥ παρέλθῃ ἡ γενεὰ αὕτη μέχρ' οὗ πάντα  
ταῦτα γένηται. 31 ὁ οὐρανὸς καὶ ἡ γῆ \* παρελεύσονται,  
οἱ δὲ λόγοι μου οὐ μὴ \* παρέλθωσι. 32 περὶ δὲ  
τῆς ἡμέρας ἐκείνης \* καὶ [τῆς] ὥρας οὐδεὶς οἶδεν, οὐδὲ  
οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ.

E G M c Syr. Copt. Arm.—διὰ τ. ἐκλ. αὐτοῦ D ab Arm.—21. ἰδὲ (1) B L? . txt A C D.  
—ἢ om. L al.—καὶ Bv Syr.—ιδὲ (2nd) B D L. om. C. txt A.—πιστεύετε A C D F H L V  
al. Theophyl. txt B b al.—22. ψευδόχρ. καὶ om. D.—for δώσουσι, ποιήσουσιν D a.—  
bef. τοὺς ἐκλ. om. καὶ B D. ins. A C abcdv Orig.—23. ἰδοὺ om. B L a. ins. A C D bc  
Cyp.—25. rec. τοῦ οὐρ. ἔσονται. ἐκπ. txt (οἱ ἐκ τ. οὐ. D. πίπτ. B D) A B C D al. Syr.  
—αἱ δυν. τῶν οὐρανῶν D ac.—26. ἐν νεφ. om. X. ἐπὶ τῶν νεφ. D. txt A B C.—  
καὶ δόξ. πολλ. A B M Syr. Æth. Arm. txt C D ac.—27. αὐτοῦ om. B D L a. ins.  
A C c.—ἐπισυνάξουσιν F L M Æth. ἀπ' ἄκρων D ab. txt A B C.—28. rec. ἐκφύη,  
with a. ἐκφυῇ (uncertain) A B C. txt (add ἐν αὐτῇ D, thereby determining the sense  
of ἐκφυῇ) D E V cdv al.—γινώσκειται(ε?) B D. txt A C.—ὅτι ἦδῃ D. ἐγγὺς C.—for  
θέρους, τέλος K.—29. πάντα ταῦτα D c.—γινώσκειται(ε?) A B D. —εἰτε C.—30. μέχρ' οὗ  
B. ἕως οὗ D al. txt A C.—παρελεύσεται A C E F G H L M S V al. a Arm. txt B D.  
—31. οὐ μὴ παρελεύσονται B K L ed. txt A C D a.—32. for καὶ, ἡ A B C E H K L M S V X  
al. c Syr. Basil. Cyr. txt D a Iren.—τῆς om. bef. ὥρ. A E M S V X al. Eus. Theophyl.  
Basil. ins. B C D L.—ἄγγελος ἐν οὐρ. B. οἶδεν . . . . . λοι C. txt (τῷ οὐρ. D)  
A D.—οὐδὲ ὁ υἱὸς om. X (but almost alone:—all the best MSS. versions and Fathers

not likely to report this.—19.] κτίσεως, ἧς ἐκτίσεν . . . and ἐκλεκτοὺς οὓς ἐξελέξατο, peculiarities of Mark's style—for greater solemnity.—24.] ἐν ἐκ. τ. ἡμ. μετὰ τ. θλ. ἐκ.—then *those days* come *after* that tribulation: see note on Matt. ver. 29.—25.] ἔσονται ἐκπ. (= πεσοῦνται Matt.), Mark's usage. Our Evangelist omits the mourning of the tribes of the

earth, and the seeing the sign of the Son of Man.—30.] ἡ γενεὰ αὕτη—see on Matt. ver. 34. Meyer, who is strongly for the literal and exact γενεὰ, states in a note that γενεὰ never *absolutely* means 'nation,' but that it may by the context acquire this sense *accidentally* from its meaning as *race*, 'progenies.' This is exactly what is here wanted. Never were a nation so completely one γε-



<sup>33</sup> ἰ βλέπετε, <sup>ἰ</sup> ἀγρυπνεῖτε [καὶ προσεύχεσθε]. οὐκ οἴδατε <sup>i abs. ver. 23 only.</sup>  
<sup>j</sup> γὰρ πότε ὁ καιρὸς <sup>k</sup> ἐστίν. <sup>34</sup> ὥς ἄνθρωπος <sup>l</sup> ἀπόδημος  
<sup>m</sup> ἀφείς τὴν οἰκίαν αὐτοῦ [καὶ] <sup>n</sup> δοὺς τοῖς δούλοις αὐτοῦ  
<sup>o</sup> τὴν <sup>o</sup> ἐξουσίαν, καὶ ἐκάστω τὸ ἔργον αὐτοῦ, καὶ τῷ  
<sup>p</sup> θυρωρῷ ἐνετείλατο ἵνα <sup>q</sup> γρηγορή. <sup>35</sup> γρηγορεῖτε οὖν.  
<sup>r</sup> οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας <sup>s</sup> ἔρχεται, \* <sup>t</sup> ὅψε  
<sup>u</sup> ἢ \* <sup>v</sup> μεσονυκτίου ἢ <sup>w</sup> ἄλεκτοροφωνίας ἢ <sup>x</sup> πρωί. <sup>36</sup> μὴ  
<sup>y</sup> ἐλθὼν <sup>z</sup> ἑξαίφνης εὖρη ὑμᾶς καθεύδοντας. <sup>37</sup> \* <sup>a</sup> δὲ ὑμῖν  
<sup>b</sup> λέγω, πᾶσι λέγω, γρηγορεῖτε.

XIV. <sup>1</sup> Ἦν δὲ τὸ <sup>w</sup> πάσχα καὶ τὰ <sup>x</sup> ἄζυμα μετὰ δύο  
<sup>y</sup> ἡμέρας, καὶ <sup>z</sup> ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς  
<sup>a</sup> αὐτὸν <sup>b</sup> ἐν δόλῳ <sup>c</sup> κρατήσαντες ἀποκτείνωσιν. <sup>2</sup> ἔλεγον  
<sup>d</sup> \* <sup>e</sup> δὲ <sup>f</sup> Μὴ ἐν τῇ ἑορτῇ, <sup>g</sup> ὥστε θόρυβος <sup>h</sup> ἔσται τοῦ λαοῦ.  
<sup>3</sup> Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ  
<sup>i</sup> λεπροῦ, <sup>j</sup> κατακειμένου αὐτοῦ ἦλθε γυνὴ ἔχουσα <sup>k</sup> ἀλά-  
<sup>l</sup> βαστρον μύρου <sup>m</sup> νάρδου <sup>n</sup> πιστικῆς <sup>o</sup> πολυτελοῦς, καὶ  
<sup>p</sup> <sup>q</sup> συντρίψασα \* <sup>r</sup> τὸ ἀλάβαστρον <sup>s</sup> κατέχευεν αὐτοῦ [κατὰ]

<sup>z</sup> = Luke xxi. 34. <sup>a</sup> Matt. xii. 11 al. <sup>b</sup> = Ps. cxiii. 9 (cxv. 1). <sup>c</sup> constr. Col. ii. 8. Heb. iii. 12. <sup>d</sup> = ch. ii. 15 al. <sup>e</sup> only. 4 Kings xxi. 13. Herodotus iii. 20. <sup>f</sup> John xii. 3 only. Cant. i. 12. iv. 13, 14. <sup>g</sup> || J. only t. <sup>h</sup> 1 Tim. ii. 9. <sup>i</sup> Pet. iii. 4. Prov. i. 13. <sup>j</sup> ch. v. 4 al. Jer. ii. 13. John xix. 36 <sup>k</sup> Gen. xxxix. 21. || M. ἐπί w. acc.

contain or expressly quote it).—33. βλ. οὖν D c.—καὶ προσεύχ. om. B D ac. ins. A C.—  
<sup>34</sup> ἐστίν om. D ac.—34. ἀπόδημῶν D X al.—bef. δοὺς om. καὶ B C? D ac. txt A C<sup>2</sup>.—  
<sup>35</sup> ἢ ὅψε B C. txt A D.—μεσονυκτίου B C. txt A D.—ἀλεκτοροφωνίου D.—36. μὴ  
<sup>37</sup> ἐξελθὼν D.—37. δὲ δὲ B C K L X al. cv Syr. Copt.—ἐγὼ δὲ λέγω ὑμ. γρηγ. D a.  
<sup>38</sup> txt A.

CHAP. XIV. 1. καὶ τὰ ἄζ. om. D a.—ὑπὸς X.—ἐν δόλῳ om. D a.—2. for δὲ, γὰρ  
<sup>3</sup> B C D L ac Copt. txt A.—μήποτε ἐν τ. ἐ. θόρ. ἔσ. τ. λ. Dd.—for ἔσται, γένηται M al.  
<sup>3</sup>—3. τὸν ἀλάβ. X.—νάρδ. πιστ. πολ. om. D. for πολυτελ., πολυτίμου A G al.—καὶ  
<sup>3</sup> om. B L.—for συντρ., θραύσασα D.—τὸν ἀλάβ. A D E F K S V al. τὴν ἀλάβ. B C L.

νὰ, in all accuracy of meaning, as the Jew-  
 ish people.—32.] This is one of those  
 things which the Father hath put in His  
 own power, Acts i. 7, and with which the  
 Son, in His mediatorial office, is not ac-  
 quainted: see on Matt.

33—37.] Peculiar to Mark, and contains  
 the condensed matter of Matt. vv. 43—47,  
 and perhaps an allusion to the parable of  
 the talents in Matt. xxv.—The θυρωρ. is  
 the door-porter, whose office it would be to  
 look out for approaching travellers,—an-  
 swering especially to the ministers of the  
 word, who are (Ezek. xxxiii.) watchmen to  
 God's Church.—The construction of vv. 33,  
 34 is remarkable: the participial clauses  
 being in subordination to ἀφείς, and con-  
 stituting part of the householder's arrange-  
 ments of departure, and the direct tense  
 being assumed at ἐνετείλατο, as signifi-  
 cing what took place at his very going out  
 of the door, where the porter would be sta-  
 tioned: as if it had been ἀφείς τ. οἰκ. αὐτοῦ  
 (καὶ &c.) ἐνετείλατο . . .

CHAP. XIV. 1, 2.] The account of the  
 events preceding the passion in our Gospel  
 takes a middle rank between those of Matt.  
 and Luke. It contains very few words  
 which are not to be found in one or other  
 of them; but at the same time the varia-  
 tions from both are so frequent and irregu-  
 lar, as in my opinion wholly to preclude  
 the idea that Mark had ever seen either.  
 The minute analysis of any passage in the  
 three will, I think, convince an unpreju-  
 diced examiner of this.—Matt. xxvi. 1—5.  
 Luke xxii. 1, 2.—On the chronological  
 difficulties which beset this part of the  
 Gospel history, see note on Matt. xxvi. 17.  
 —τὸ πάσχα καὶ τὰ ἄζ.] classed together,  
 because the time of eating the passover was  
 actually the commencement of the feast of  
 unleavened bread. The announcement by  
 the Lord of His approaching death (Matt.  
 xxvi. 2) is omitted by Mark and Luke.

3—9.] Matt. xxvi. 6—13. John xii. 1  
 —8. (On Luke vii. 36—50 see note there.)  
 The whole narrative has remarkable points

1 Matt. xxi. 15 τῆς κεφαλῆς. ἦσαν δέ τινες ἁγανακτοῦντες πρὸς ABCD  
 27. αὐτοὺς [καὶ λέγοντες] ἔἰς τί ἡ ἀπόλεια αὐτῆ τοῦ  
 m ch. x. 26 al. μύρου γέγονεν; ἡδύνατο γὰρ τοῦτο τὸ μύρον προ-  
 n Matt. xiv. 31. θῆναι ἐπάνω τριακοσίων ἡνναρίων καὶ δοθῆναι τοῖς  
 o . . . Lucan. 3. πτωχοῖς. καὶ ἐνεβριμῶντο αὐτῇ. ὁ δὲ Ἰησοῦς εἶπεν  
 p . . . 1 Cor. xv. 6. Ἄφετε αὐτὴν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον  
 q Matt. xx. 2 al. εἰργάσατο ἐν ἐμοί. πάντοτε γὰρ τοὺς πτωχοὺς  
 r ch. i. 43. s' u Matt. xvii. 12. Luke xxiii. 37.  
 Matt. ix. 30. see Lam. ii. 6.  
 s = Matt. xv. 14. 4 Kings  
 j. 27.  
 t Luke xviii. 5. Gal. vi. 17. Sir. xxix. 4.

txt qu. ?—κατὰ om. B C L al.—ἐπὶ τῆς κ. αὐτοῦ D acv. txt A.—4. for ἦσ. δ. τιν. ἀγ., οἱ δὲ μαθηταὶ αὐτοῦ διεπόνουν D ad. txt A B C.—καὶ λέγοντες om. B C L Copt. ins. A C<sup>2</sup> ac. καὶ ἔλεγον D.—γέγονεν om. D a.—5. rec. om. τὸ μύρον with c and (Scholz) most const. MSS., but ins. A B C D K L al. ar. Aeth.—obs. C has not διακοσίων (as stated by Lachmann and Scholz), but txt.—ἐνεβρ. ἐν αὐτῇ D. in eam ed.—6. καλὸν γὰρ G al. c Arm.—ἡργάσατο D.—rec. εἰς ἐμὲ with (Scholz) many const. mss., but txt

of similarity with that of John,—and is used by Professor Bleek (Beitrage zur Evangelien-Kritik, p. 83) as one of the indications that Mark had knowledge of and used the Gospel of John. My own view, as explained in the general Prolegomena, leads me to a different conclusion.—I have already remarked (note on Matt. xxii. 3), that while Matt. seems to have preserved trace of the parenthetic nature of this narrative, by his τοῦ δὲ Ἰ. γενομένου (ver. 6), and τότε πορευθεῖς (ver. 14),—such trace altogether fails in our narrative. It proceeds as *if continuous*.—*νάρδου πιστικῆς*] It seems impossible to assign any certain, or even probable meaning, to *πιστικῆς* (a word found here and in John's narrative only). The ancient commentators give us nothing but conjecture. Euthymius and Theophylact interpret it 'genuine': *καταπεπιστευμένην εἰς καθαρότητα*, Euth.; *ἀδολον καὶ μετὰ πίστειος κατασκευασθεῖσαν*, Theophyl.; 'veram et absque dolo,' Jerome. Augustine supposes it to refer to some place from which the nard came. Origen's comment on the passage is lost. The expression nowhere occurs in the classics, nor in Clement of Alex., who gives a long account (Pædagog. ii. 3) of *ointments*. The word can therefore hardly signify any particular kind of ointment technically so called.—The modern interpretations of the word are principally of two kinds: (1) agreeing with Euth. and Theophyl., 'genuine,' 'unadulterated,' which sense however of the word does not anywhere else occur. It is used transitively for *πειστικός*, 'persuasive,' by Aristotle (Rhet. i. 2), and in some later writers for *πιστός*, as *ὁ πιστικώτατος τῶν θεραπόντων*, Cedrenus, Annal., cited by Lücke on John xii. 3. Euseb. also uses the word (Demonstr. Evang. ix. cited as above), but in the sense of 'pertaining to the faith,' as his Latin translator

renders it, or, as Lücke thinks, perhaps 'potable,' as a derivative of *πιστός* (from *πίνω*).—This brings us to the second modern interpretation, which makes *πιστικός* 'liquid,'—'potable,' and derives it as above. There certainly was a kind of ointment which they drank; for Athenæus (xv. 39, p. 689) quotes from Hicesius, τῶν μύρων ἃ μὲν ἐστι χρίματα, ἃ δ' ἀλείμματα. καὶ ῥόδιον μὲν πρὸς πότον ἐπιτήδειον, ἔτι δὲ μύρσινον, μῆλινον· τοῦτο δὲ ἐστὶ καὶ εὐστόμαχον καὶ ληθαργικοῖς χρήσιμον. . . . καὶ ἡ στακτὴ δ' ἐπιτήδειος πρὸς πότον, ἔτι δὲ νάρδος. The only objection to this interpretation is, that the word is nowhere found—which however is not so decisive as in the last case, for as *πιστικός* from *πιστός*, 'faithful,' so there might be *πιστικός* from *πιστός*, 'potable,'—and from being a term confined to dealers in ointments, might have escaped notice elsewhere.—Lücke (from whom the substance of this note is derived) seems to incline to Augustine's conjecture (see above); but then surely the name would be *more common*, as 'balm of Gilead,' &c.—The uncertainty being so great, the best rendering would be to leave the word *untranslated*, as (I think) Bp. Hall does somewhere in his Contemplations: 'narde pistik.'—*συντρ. τὸ ἀλάβ.]* can hardly mean only having broken the resin with which the cork was sealed. In both the N. T. places referred to, the word is used of *breaking*, properly so called: and I see no objection to supposing that the ἀλάβαστρον was crushed in the hand, and the ointment thus poured over His head. The feet would then (John xiii. 3) be anointed with what remained on the hands of Mary, or in the broken vase (see note on Luke vii. 38).—4, 5. *τινες*] see notes on Matt. The *τριακοσ. δην.* is common to our narrative and that of John. *ἐπάνω* does not govern *τρ. δην.*: the genitive is one of *price*.—

ἔχετε μεθ' <sup>uu</sup> αὐτῶν, καὶ ὅταν θέλητε δύνασθε \* αὐτοὺς <sup>un = Matt. iii. 9 al.</sup>  
 εὐ <sup>v</sup> ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε. <sup>8</sup> ὃ <sup>† w</sup> ἔσχεν αὕτη <sup>v Matt. xxvii. 22.</sup>  
 ἐποίησε, <sup>^</sup> προέλαβε <sup>y</sup> μυρίσαι μου τὸ σῶμα <sup>z</sup> εἰς τὸν <sup>w = John xiv. 30.</sup>  
<sup>a</sup> ἐνταφιασμόν. <sup>9</sup> ἀμὴν \* λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ <sup>x 1 Cor. xi. 21.</sup>  
 τὸ εὐαγγέλιον [τοῦτο] <sup>b</sup> εἰς ὅλον τὸν κόσμον, καὶ ὃ <sup>y here only †.</sup>  
 ἐποίησεν αὕτη λαληθήσεται <sup>b</sup> εἰς <sup>c</sup> μνημόσυνον αὐτῆς. <sup>see Judith xvi. 8.</sup>

<sup>10</sup> Καὶ <sup>†</sup> Ἰούδας [ὁ] Ἰσκαριώτης, \* εἷς τῶν δώδεκα, <sup>a || J. only †.</sup>  
 ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα \* <sup>d</sup> παραδῷ αὐτὸν αὐ- <sup>b = ch. i. 39 al.</sup>  
 τοῖς. <sup>11</sup> οἱ δὲ <sup>e</sup> ἀκούσαντες ἐχάρησαν καὶ <sup>f</sup> ἐπηγγείλαντο <sup>c || and Acts x. 4 only.</sup>  
 αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτει πῶς <sup>g</sup> εὐκαίρως αὐτὸν <sup>Exod. xii. 14</sup>  
 \* παραδῷ. <sup>12</sup> Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ <sup>d Matt. xvii. 22 al.</sup>  
 πᾶσχα ἔθουν, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ποῦ <sup>e = Acts vii. 12</sup>  
 θέλεις <sup>h</sup> ἀπελθόντες ἐτοιμάσωμεν ἵνα <sup>i</sup> φάγῃς τὸ πᾶσχα; <sup>h = Matt. xviii. 19.</sup>  
<sup>13</sup> καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει <sup>i 2 Chron. xxx. 18.</sup>  
 αὐτοῖς Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρω- <sup>j || L. only.</sup>  
 πος <sup>j</sup> κεράμιον ὕδατος βασιτάζων· ἀκολουθήσατε αὐτῷ, <sup>k Matt. xx. 1</sup>  
<sup>14</sup> καὶ ὅπου ἐὰν εἰέλθῃ εἴπατε τῷ <sup>k</sup> οἰκοδεσπότῃ ὅτι ὁ <sup>l = John xi. 28.</sup>  
<sup>1</sup> διδάσκαλος λέγει Ποῦ ἐστι τὸ <sup>m</sup> κατάλυμα \*, ὅπου τὸ <sup>m Luke ii. 7.</sup>

A B C D E F G H K L M S V all. Theophyl. — 7. μεθ' ἱμῶν D.—αὐτοῖς εὐ π. CDKL al. αὐτοῖς πάντοτε εὐ π. B. txt A. — 8. rec. ὃ εἶχεν with most const. MSS., but txt A B C D E F G H K L S V al. Theophyl.—αὕτη om. B a.—9. ἀμὴν δὲ B D K L V al. a. txt A C ed.—τοῦτο om. B D L al. a. ins. A C c.—10. rec. bef. Ἰουδ. ins. ὃ with? but om. A B C D L al. Orig. ὃ bef. Ἰσκαρ. om. B C D L al. Orig. ins. A C<sup>2</sup>. —σκαριώτης D. txt A B C<sup>2</sup> (C?).—ὃ εἷς B. εἷς om. D acd. εἷς τ. δ. om. A. txt C. —αὐτὸν παραδοῖ B L. προδοῖ αὐτ. D ed. txt (αὐτ. π. C) A C a Orig.—αὐτοῖς om. D ac Orig.—11. ἀκούσ. om. D ac.—ἀργύρια A.—παραδοῖ B C D al. txt A.—12. ἐτόμ. σοι Dc.—13. ἐκ τ. μ. D ac.—ὑπάγε D.—14. aft. κατάλ. ins. μου B C D L al. av. txt

6.] ἄφετε αὐτ., also common to John, but as addressed to Judas.—7.] The agreement verbatim here of Matt. and John, whereas our narrative inserts the additional clause καὶ ὅταν θέλῃτε δύνασθε αὐτοὺς εὐ ποιῆσαι, is decisive against the idea that Mark compiled his account from the other two. In these words there appears to be a reproach conveyed to Judas, and perhaps an allusion to the office of giving to the poor being his.—8.] We have here again a striking addition peculiar to Mark—ὃ ἔσχεν αὕτη, ἐποίησε—rightly rendered 'she hath done what she could;' a similar praise to that given to the poor widow, ch. xii. 44—πάντα ὅσα εἶχεν ἔβαλεν. We have also the expression προέλαβε μυρίσαι, showing, as I have observed on Matt., that the act was one of prospective love, grounded on the deepest apprehension of the reality of the Lord's announcement of His approaching death.—9.] See notes on Matt. ver. 13.

10, 11.] Matt. xxvi. 14—16. Luke xxii. 3—6. The only word requiring notice as

distinct, is ἐπηγγείλαντο, implying, as does συνέθεντο in Luke, that the money was not paid now, either as full wages, or as earnest-money, but promised, and paid (most probably) when the Lord was brought before the Sanhedrim, which was what Judas undertook to do.

12—16.] Matt. xxvi. 17—19. Luke xxii. 7—13. Our account contains little that is peculiar.—ὅτε τὸ π. ἔθουν, like Luke's expression ἐν ᾗ ἔδει θύεσθαι τὸ π., denotes the ordinary day, when they (i.e. the Jews) sacrificed the Passover;—for that the Lord ate His Passover on that day, and at the usual time, is the testimony of the three Evangelists: see notes on Matt. and Luke.—We may notice that if this Gospel, as traditionally reported, was drawn up under the superintendence of Peter, we could hardly have failed to have the names of the two disciples given;—nor again would our narrator have missed (and the omission is an important one) the fact that the Lord first gave the command, to go and prepare the Passover—which Luke only relates.—



r L. only f.  
s L. Acts ix.  
34. 122 k.  
xxii. 11.  
t Gen. xliii. 16.  
u Matt. ix. 10.  
31.  
v Matt. xxvi.  
22 al.  
w John viii. 9.  
Rom. xxi. 9.  
Rev. iv. 8.  
x Matt. vi. 16.  
10. 25. John  
iv. 29. Mal.  
i. 8.  
y M. but act.  
John xiii.  
26 f.  
z I only. Num.  
vii. 13, 19.  
Sir. xxxiv. 14.  
a see reff on I  
M.  
b Dan. ix. 13.  
c Matt. xxii.  
13 al.  
d Matt. xviii.  
5, 9 al.  
e Matt. xiv. 21.  
Luke xxiv.  
30. 1 Kings  
ix. 13.  
f Matt. xiii. 37.  
John xv. 1.  
1 Cor. x. 4.  
— Gen. xli.  
26, 27. Exod.  
xii. 11. Ezek.  
xxxvii. 11.  
g Matt. xv. 36  
al. Wisd.  
xviii. 2.  
h Gen. ix. 21.  
i Exod. xxiv.  
8. Jer.  
xxxviii. 31.  
2 Cor. iii. 6.  
Heb. viii. 8.  
k — and Matt.  
xxii. 35.  
l I and Luke  
xii. 19. 130d  
xxiii. 10.  
Heb. iii. 17. τὰ γ. τῶν ἀγρῶν, Philo, p. 176. m Judg. i. 21.

πάσχα μετὰ τῶν μαθητῶν μου φάγω; <sup>15</sup> καὶ αὐτὸς ὑμῖν A B C  
D P  
δείξει \*<sup>r</sup> ἀνώγειον μέγα <sup>s</sup> ἐστρωμένον ἑτοιμον· ἐκεῖ ἑτοι-  
μάσατε ἡμῖν. <sup>16</sup> καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ καὶ ἦλθον  
εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοιμα-  
σαν τὸ πάσχα. <sup>17</sup> καὶ ὕψια γενομένης ἔρχεται μετὰ τῶν  
δώδεκα· <sup>18</sup> καὶ <sup>u</sup> ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν  
ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει  
με, ὁ ἐσθίων μετ' ἐμοῦ. <sup>19</sup> οἱ δὲ <sup>v</sup> ἤρξαντο λυπεῖσθαι, καὶ  
λέγειν αὐτῷ <sup>w</sup> εἰς καθ' εἷς <sup>x</sup> Μὴ τι ἐγώ; [καὶ ἄλλος,  
Μὴ τι ἐγώ;] <sup>20</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Εἷς ἐκ τῶν  
δώδεκα ὁ <sup>y</sup> ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ \*<sup>z</sup> τρυβλίον.  
<sup>21</sup> ὁ μὲν υἱὸς τοῦ ἀνθρώπου <sup>a</sup> ὑπάγει <sup>b</sup> καθὼς γέγραπται  
περὶ αὐτοῦ· <sup>c</sup> οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ  
ἀνθρώπου παραδίδοται· <sup>d</sup> καλὸν ἦν αὐτῷ εἰ οὐκ ἐγενήθη  
ὁ ἀνθρώπος ἐκεῖνος. <sup>22</sup> Καὶ ἐσθιόντων αὐτῶν λαβὼν ὁ  
Ἰησοῦς ἄρτον, <sup>e</sup> εὐλογήσας ἔκλασε καὶ ἔδωκεν αὐτοῖς καὶ  
εἶπε Λάβετε· <sup>f</sup> τοῦτό ἐστι τὸ σῶμά μου. <sup>23</sup> καὶ λαβὼν  
[τὸ] ποτήριον <sup>g</sup> εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον  
<sup>h</sup> ἔξ αὐτοῦ πάντες. <sup>24</sup> καὶ εἶπεν αὐτοῖς Τοῦτό ἐστι τὸ  
αἷμά μου, [τὸ] τῆς [καινῆς] <sup>i</sup> διαθήκης, τὸ \*<sup>j</sup> περὶ πολ-  
λῶν <sup>k</sup> \*<sup>l</sup> ἐκχυνόμενον. <sup>25</sup> ἀμὴν λέγω ὑμῖν ὅτι [οὐκέτι] οὐ  
μὴ πῶς ἐκ τοῦ <sup>l</sup> γεννήματος τῆς ἀμπέλου <sup>m</sup> ἕως τῆς ἡμέ-

A P.—φάγομαι τὸ πάσχα D al. a.—15. ἀνάγειον A? C D E G H K L V al. txt (ἀνώγειον BS al.) B P S al.—aft. ἀνάγ. ins. ὁκον D.—ἑτοιμον om. A. ins. B C D P. (μέγα ἑτοιμ. D.)—16. for εὗρον, ἐποίησαν D ac. txt A B C P r.—18. τῶν ἐσθιόντων μετ' ἐμοῦ B. txt A C D P ac.—19. for εἷς καθ' εἷς, εἷς ἕκαστος C.—aft. ἐγώ (1) ins. ἐμὴ ράβδι A. καὶ ἄλ. μ. τ. ἐγώ om. B C L P v. txt A D a Orig.—20. εἷς om. M.—ἐκ om. B C L.—ὁ ἐμβαπτιζόμενος D.—aft. ἐμοῦ ins. τὴν χεῖρα A ac Copt. Sahid. txt B C D P.—ἐν τρυβλίῳ B C (. τρυβλίῳ C). τρυβάλιον D. txt A D' P.—21. for ὑπάγ., παραδίδοτε (a) D a.—ἐστιν γεγραμμένον D.—ὁ υἱ. τ. ἀνθ. (2nd) om. D a.—ἦν om. B L c. ins. A C D P a Iren.—22. τὸν ἄρτ. M.—rec. aft. λάβ. ins. φάγετε with many mss., but om. A B C D K L P al. acv Syr. Copt. Sahid. Æth. Arm.—23. τὸ bef. ποτ. om. B C D L al. ins. A P.—24. τὸ aft. μου om. C D<sup>2</sup> E L V X al. ins. A B D P.—καινῆς om. B C D L Copt. ins. A P ac.—ὑπὲρ πολλ. B C D L al. txt A P (see Matthew).—ἐκχυνόμενον A C D P. txt B. ἐκχυνόμενον εἰς ἄρσιν ἀμαρτιῶν ἐαντῶν L a Copt. Sahid.—25. οὐκέτι om. C D L.—οὐ μὴ προσθῆρ πτεῖν D. txt A B.—γεννήματος

15.] In the midst of a verbal accordance with Luke we have here inserted ἑτοιμον, indicating that the great chamber was *already prepared* for the celebration of the Passover, as would indeed be probable at this time in Jerusalem. The disciples had therefore only to get ready the *Passover itself*.

17.] Matt. xxvi. 20. Luke xxii. 14. 18.—The account of Luke supplies the important speech of our Lord respecting the fulfilment of the *two parts* of the Passover

feast—see notes there. After this comes in the washing of the disciples' feet by the Lord, as related in John xiii. 1. 20.

18—21.] Matt. xxvi. 21—25. Luke xxii. 21—23. John xiii. 21, 22.—The words ὁ ἐσθίων μετ' ἐμοῦ are peculiar to Mark, and, as we have seen before, bear a relation to John's account, where the Lord had just before cited ὁ τρώγων μετ' ἐμοῦ κ.τ.λ., ver. 18.

22—25.] Matt. xxvi. 26—29. Luke xxii. 19—21. See notes on Matthew.

ρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ  
 θεοῦ. <sup>26</sup> Καὶ <sup>u</sup> ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν <sup>n abs. & Monly</sup>  
 ἐλαιῶν. <sup>27</sup> καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι πάντες <sup>Neh. xii. 24</sup>  
 σκαν- <sup>u constr. Matt.</sup>  
 δαλισθήσεσθε [ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ]· ὅτι γέγρα- <sup>xi. 6 al.</sup>  
 πται <sup>u</sup> Πατάξω τὸν ποιμένα, καὶ <sup>u</sup> διασκορπισθήσεται τὰ <sup>Zech. i. xiii. 7.</sup>  
 πρόβατα. <sup>28</sup> ἀλλὰ <sup>r</sup> μετὰ τὸ <sup>s</sup> ἐγερθῆναί με <sup>t</sup> προάξω <sup>Acts vii. 24.</sup>  
 ὑμᾶς εἰς τὴν Γαλιλαίαν. <sup>29</sup> ὁ δὲ Πέτρος ἔφη αὐτῷ \* Καὶ <sup>xii. 23. Exod.</sup>  
 εἰ \* πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. <sup>30</sup> καὶ <sup>ii. 12. Gen.</sup>  
 λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι † [σὺ] σήμε- <sup>viii. 21.</sup>  
 ρον [ἐν] τῇ νυκτὶ ταύτῃ πρὶν ἢ [δὲς] ἀλέκτορα <sup>q Luke i. 51.</sup>  
 σαι τρεῖς <sup>v</sup> ἀπαρνήσῃ με. <sup>31</sup> ὁ δὲ ἐκ \* περισσοῦ ἔλεγε <sup>Joh. xi. 52.</sup>  
<sup>w</sup> [μᾶλλον] Ἐάν με <sup>x</sup> δέῃ συναποθανεῖν σοι, οὐ μὴ σε <sup>Acts v. 37.</sup>  
<sup>v</sup> ἀπαρνήσομαι. ὥσαύτως δὲ καὶ πάντες ἔλεγον. <sup>32</sup> Καὶ <sup>Zech. xiii. 7</sup>  
 ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα \* Γεθσημανῇ, καὶ λέγει <sup>r 1 Chron. ii. 24.</sup>  
 τοῖς μαθηταῖς αὐτοῦ Καθίσατε ὧδε <sup>s</sup> ἕως προσεύξωμαι. <sup>s Matt. xvii. 23.</sup>  
<sup>33</sup> καὶ <sup>z</sup> παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ <sup>t Matt. xiv. 22.</sup>  
 Ἰωάννην μεθ' ἑαυτοῦ, καὶ <sup>a</sup> ἤρξατο <sup>b</sup> ἐκθαμβεῖσθαι καὶ <sup>u Jer. xvii. 11.</sup>  
<sup>c</sup> ἀδμονεῖν, <sup>34</sup> καὶ λέγει αὐτοῖς <sup>d</sup> Περιλύπος ἐστὶν ἡ ψυχὴ <sup>v Isa. xxxi. 7.</sup>  
 μου <sup>e</sup> ἕως θανάτου· μέναιτε ὧδε καὶ γρηγορεῖτε. <sup>35</sup> καὶ <sup>w — ch. v. 26.</sup>  
 \* προελθὼν μικρὸν \* ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσηύχετο <sup>Matt. vi. 26.</sup>  
 ἵνα εἰ δυνατόν ἐστι <sup>f</sup> παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, <sup>36</sup> καὶ <sup>x — Matt. xvi.</sup>  
 ἔλεγεν <sup>g</sup> Ἀββα ὁ πατὴρ, πάντα δυνατά σοι· <sup>21 al.</sup>  
<sup>h</sup> παρένεγκε <sup>y constr. ch. vi.</sup>  
 τὸ <sup>i</sup> ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ <sup>k</sup> τί ἐγὼ θέλω, <sup>45. Rev. vi.</sup>  
 ἀλλὰ <sup>k</sup> τί σὺ. <sup>37</sup> καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύ- <sup>11?</sup>  
 δοντας, καὶ λέγει τῷ Πέτρῳ Σίμων, καθεύδεις; οὐκ <sup>a ver. 19.</sup>  
 ἴσχυσας μίαν ὥραν <sup>m</sup> γρηγορεῖσαι; <sup>38</sup> γρηγορεῖτε καὶ <sup>b ch. ix. 15.</sup>  
<sup>l</sup> <sup>xvi. 5, 6.</sup>  
<sup>l</sup> <sup>Sir. xxx. 9.</sup>  
<sup>c</sup> <sup>M. Job</sup>  
<sup>xxviii. 21Aq.</sup>  
<sup>Phil. ii. 26.</sup>  
<sup>d Ps. xlii. 5, 11.</sup>  
<sup>e ch. vi. 26.</sup>  
<sup>f Luke xviii.</sup>  
<sup>23, 24.</sup>  
<sup>— Luke xxii.</sup>  
<sup>51.</sup>  
<sup>f</sup> <sup>M. only.</sup>  
<sup>g Rom. viii. 15.</sup>  
<sup>Gal. iv. 6</sup>  
<sup>only.</sup>  
<sup>h</sup> <sup>— L. only.</sup>  
<sup>Jude 12.</sup>  
<sup>i</sup> <sup>— Matt. and</sup>  
<sup>reft.</sup>  
<sup>k</sup> <sup>— ver. 60.</sup>  
<sup>Judg. ix. 48</sup>  
<sup>alex.</sup>  
<sup>l</sup> <sup>Matt. viii. 28.</sup>  
<sup>m ch. xiv. 34</sup>  
<sup>and reft.</sup>

A C E L V al. Sahid. txt B D.—27. τότε λέγει D c.—πάντες ἡμεῖς D ac Syr. Sahid.—  
 ἐν ἐμ. ἐν τ. ν. ταύτῃ om. B C D G H L S V al. ins. A c.—aft. πρὸβ. add τῆς ποιμνῆς  
 E F K M al. ac.—28. καὶ μετὰ C.—29. εἰ καὶ πάντες B C G L al. Syr. Arm. καὶ  
 ἐάν D acd. txt A.—30. bef. σῆμ. ins. σὺ A B E G H K L M S V al. Syr. Copt.  
 Æth. Arm. Theophyl. om. C D. σῆμ. om. D S a Arm. ἐν om. B C D L a. txt A c.  
 —δὲς om. C D ac. ἡ δὲς om. D. txt A B.—31. ὁ δὲ Πέτρος A C G M S al. txt  
 B D ac.—ἐκπερισσῶς B C D al. txt A. περισσῶς L al.—μᾶλλον om. B C D L acd  
 Syr. Copt. txt A.—ἀπαρνήσωμαι F G K V X al.—bef. πάντες om. καὶ D. ins. d.—  
 32. ὃ ὄρου. C.—Γεθσημανεῖ A C F L M S V al. v Copt. Sahid. Arm. Γησαμανεῖ D d.  
 txt B.—for τοῖς μ. αὐ., αὐτοῖς D a.—προσεύξομαι D X. txt A B C.—33. ἀκηδε-  
 μονεῖν D. txt D<sup>2</sup> and A B C.—34. τότε λέγ. D al. a. λέγειν G K al.—35. προσ-  
 ελθὼν A C D E G H L S V X all. Syr. txt B acd.—ἐπιπτεν B L. txt A C D ac.—  
 add ἐπὶ πρόσωπον D G al. acd.—aft. ἐστι ins. ἵνα D G al. a.—aft. ὥρα ins. αὐτῇ D.—  
 36. σοὶ εἰναι D d.—παρένεγκαι(ε) A.—for οὐ τί, οὐχ ὁ D.—ἀλλ' εἴτι σὺ C. ἀλλ' ὅτι  
 σὺ G. ἀλλ' ὁ σὺ θέλεις D a. txt A B v Orig.—37. ἰσχύσατε D d.—38. ἐλθῃτε B.—

26—31.] Matt. xxvi. 30—35. Our ac-  
 count is almost verbatim the same as that  
 in Matthew, where see notes. The few  
 differences are there commented on.

32—42.] Matt. xxvi. 36—46. Luke xxii.  
 39—46. The same remarks apply here

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also.—36.] ἄββα = אבא, an Aramaic form,  
 and after Mark's manner inserted, as Eph-  
 phatha, ch. vii. 34,—Talitha Cumi, ch. v.  
 41.—ὁ πατὴρ is not the interpretation of  
 ἄββα, but came to be attached to it in one  
 phrase, as a form of address: see reft.

U

n — and Luke  
 xxiv. 26.  
 Heb. iii. 4, &c.  
 nn Matt. vi. 13.  
 1 Tim. i. 9.  
 Dent. iv. 34.  
 o Luke ix. 32.  
 2 Cor. i. 8. v.  
 4. 1 Tim. v.  
 16 f.  
 p Eph. vi. 10.  
 Phil. iii. 1 al.  
 1 Cor. vii. 29.  
 q ch. vi. 31.  
 Dent. xxxiii.  
 20. Rom. xiii.  
 13.  
 r — here only  
 but? see  
 Matt. vi. 2.  
 Numb. xvi. 3.  
 s Matt. xvi. 22.  
 Ezek. xxi. 28.  
 t ch. i. 28. John  
 xii. 7. 15. xxi.  
 13.  
 u constr. here  
 only.  
 v Matt. xxiv.  
 50. Acts xiii.  
 17. xxvi. 12.  
 w — here only.  
 Judg. ix. 38.  
 49. Isa. v.  
 26.  
 x 1 M. and reff.  
 y Gen. xxvii.  
 26. 27. Luke  
 vi. 28. 45.  
 y 1 Matt. xii.  
 11 al.  
 z Gen. xxi. 12.  
 Luke xx. 19.  
 John vii. 30.  
 44.  
 a Luke xxii. 50.  
 b ch. xv. 35. 39.  
 John xviii. 22.  
 c Acts xvi. 27.  
 on'y. Num.  
 xxi. 23.  
 d — J. only.  
 see Matt.  
 xxvi. 68.  
 Rev. ix. 5.  
 Num. xxii.  
 28.  
 e 1 M. L.  
 f 1 Kings xvii.  
 51.  
 g 1 only. Dent.  
 xxi. 17.  
 1 Kings v. 15.  
 g red. Matt. xi.  
 25 al.  
 h Matt. xxi. 13 al.  
 i ver. 43. 1 Josh. viii. 23. 1 Luke ix. 23. xvi. 19. Num. iv. 16. Dan. i. 5. m Matt. xiii.  
 56. John i. 1. n ellips. John i. 8. ix. 3. xiii. 18. o = Matt. iv. 11 al. p Matt. vi. 29, 31. ch. xvi. 5.  
 q Matt. xxvii. 59 and j. Judg. xiv. 12.

39. τὸν αὐτ. λ. εἰπ. om. D ac. — 40. for ὑποστρ., πάλιν ἐλθὼν B L. ἐλθὼν D. txt  
 A C v. — καταβαρυνόμενοι A B K L all. βαρυνόμενοι M. καταβαρούμενοι D. txt C.  
 — 41. τὸ bef. λοιπ. om. A C D E L S V<sup>2</sup> X Theophyl. ins. B. — ἀπέχει τὸ τέλος καὶ  
 ἡ ὥρα D d. — bef. χεῖρ. om. τὰς A K al. — 43. aft. Ἰουδ. ins. ὁ Ἰσκαριώτης (ὁ om. D)  
 A D K M Orig. txt B C. — rec. aft. εἰς ins. ὦν. txt A B C D K L S al. acd Orig. Syr.  
 Aeth. Copt. Arm. — πολλὸς om. B L a Syrr. Copt. Sahid. Arm. ins. A C D e Orig. —  
 ἀπὸ τῶν ἀρχ. B. — 44. ἔδωκεν D ac. — for σύσσημον, σημείον D. — αὐτοῖς om. D ac. —  
 ἀπάγετε B D L. txt A C. — add αὐτὸν D. — 45. ραββὶ is not repeated in B C D L M v  
 Copt. Aeth. txt A. — 46. ἐπ' αὐτῷ B. αὐτῷ D. om. C. txt A, but in different order.  
 (i. τ. χ. αὐ. ἐπ. αὐ.) — 47. τις om. A B. καὶ τις τῶν D. txt C. — ὁπάριον B D. txt  
 A C. — 48. ὡς om. D. — 49. ἐκρατεῖτε B. — 50. for καὶ, τότε οἱ μαθ. αὐτοῦ L c Sahid.

43—52.] Matt. xxvi. 47—56. Luke xxii.  
 47—53. — 44.] σύσσημον is a word be-  
 longing to later Greek. — ἀπαγάγετε ἀσφα-  
 λῶς It does not quite appear whether  
 ἀσφαλῶς is to be subjectively taken, 'with  
 confidence;'—or objectively, 'safely.' Some  
 suppose that it has an ironical meaning—

q. d. 'He will know how to rescue Himself  
 —take care that you keep Him safe.' This  
 of course depends upon the view taken of  
 the whole character and purpose of Judas,  
 on which see note at Matt. xxvi. 14 and  
 xxvii. 3. — 45.] ραββὶ appears to have been  
 the usual form in which Judas addressed

ABC  
DP



ἐπὶ ἡ γυμνοῦ· καὶ κρατοῦσιν αὐτὸν [οἱ νεανίσκοι], <sup>52</sup> ὁ δὲ <sup>r = Rev. xvii. 10, Job xxxi. 10.</sup> καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν [ἀπ' αὐτῶν]. <sup>s = M. Ps. cxxxvii. 6.</sup>  
<sup>53</sup> Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ <sup>t see Matt. xxvii. 51. ch. xv. 48. Luke xviii. 5. 2 Chron. xxxi. 8.</sup> συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. <sup>u Matt. vii. 20 al.</sup> <sup>v J. and James ii. 16 only. Hag. i. 6. w = ch. xi. 4. John xx. 11. x Isa. l. 11. 1 Macc. xii. 29.</sup> <sup>y Matt. v. 22. Acts v. 41. z = Matt. xii. 43. Luke xlii. 43.</sup> <sup>a Acts iii. 19. Rom. i. 11 al. fr.</sup> <sup>b Matt. xxvii. 7. x. 21 al. c Matt. xix. 18 and ff. Ezra i. 10. d = here only? e Acts i. 15. vi. 9. f Ezra v. 12. g Acts vii. 48. Heb. ix. 11. 24. Is. ii. 18. h i M. and Acts xxiv. 17. Gal. ii. 1. i 2 Cor. v. 1. Gal. ii. 11 only. k ch. iii. 3 and l L. John xx. 19, 20.</sup> <sup>54</sup> καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκούσθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ <sup>1</sup> ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ <sup>2</sup> θερμαινόμενος <sup>w</sup> πρὸς τὸ <sup>x</sup> φῶς. <sup>55</sup> οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ <sup>y</sup> συνέδριον <sup>z</sup> ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν <sup>a</sup> εἰς τὸ <sup>b</sup> θανατῶσαι αὐτὸν, καὶ οὐχ <sup>c</sup> εὗρισκον. <sup>56</sup> πολλοὶ γάρ <sup>d</sup> ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ <sup>e</sup> ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. <sup>57</sup> καὶ <sup>f</sup> τινες <sup>g</sup> ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες <sup>h</sup> ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι ἐγὼ <sup>i</sup> καταλύσω τὸν ναὸν τοῦτον τὸν <sup>j</sup> χειροποίητον, καὶ <sup>k</sup> διὰ τριῶν ἡμερῶν ἄλλον <sup>l</sup> ἀχειροποίητον οἰκοδομήσω. <sup>59</sup> καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. <sup>60</sup> καὶ ἀναστὰς ὁ ἀρχιερεὺς <sup>m</sup> εἰς [τὸ] μέσον ἐπηρώτησε τὸν Ἰησοῦν λέγων Οὐκ ἀποκρίνη οὐδὲν <sup>n</sup> τί οὗτοί σου <sup>o</sup> καταμαρτυροῦσιν; <sup>61</sup> ὁ δὲ εἰώπα καὶ οὐδὲν <sup>p</sup> ἀπεκρίνατο. <sup>q</sup> <sup>ABCD</sup> πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ Σὺ

1 ver. 36. m ¶ and Job xv. 6.

Arm. — 51. νε. δὲ τις D. κ. ν. τις B C L *av* Copt. txt A P. — for αὐτῷ, αὐτοὺς D d. — οἱ νεαν. om. B C\* D L *acv* Syr. Copt. Theophyl. ins. A P. — 52. ἀπ' αὐτῶν om. B C L c. Syr. Æth. Copt. Sahid. ins. A D P a. — 53. aft. ἀρχ. ins. Καίᾱφαν A K M al. Syrr. Sahid. Arm. Orig. — for αὐτῷ, πρὸς αὐτὸν C Syr. om. D L al. *ac* Orig. txt A B P a. — 54. ἔσω om. D *ad*. — καθήμενος D. — bef. θερ. om. καὶ D *ac*. — 55. for μαρτ., ψευδομαρτυρίαν A Copt. Sahid. — ἵνα θανατώσωσιν D. txt A B C P. — ἠέρισκον B D P. txt A C. — 56. aft. ἐψευδ. ins. καὶ ἔλεγον D. — 58. καταλύω A. — τοῦτον om. D. — ἄλλ. ἀναστήσω ἀχειροπ. D *ad*. txt A B C P v Orig. — 59. καὶ om. A c. — 60. εἰς μέσον A B C P Orig. txt D. — ὅτι οὗτοι B. txt A C D P Orig. — 61. εἰσὶγα καὶ D. — οὐκ ἀπεκρ. οὐδὲν B C L al. Orig. Copt. οὐδὲν ἀπεκρίθη D. txt A P c. — aft.

our Lord — see Matt. xxvi. 25. But we must not conclude from this with Bengel, that he never seems to have called Him *Lord*: see Matt. vii. 21, 22. — 51.] It is impossible to determine, and therefore idle to inquire, *who this was*. It seems to have been some attached disciple of the Lord (probably well known to the readers of Mark), who had gone to rest, and had been aroused by the intelligence. The *disciples* were not laid hold of: — this person perhaps was throwing some obstacle in the way of the removal of Jesus; or he may have been laid hold of merely in wantonness, from his unusual garb.

53—65.] Matt. xxvi. 57—68. Luke xxii. 54. 63—65. John xviii. 24. See throughout notes on Matthew. — 53.] ἀρχ. — *Caia-phas, de facto*, and in the view of our narrator; — so Matt. and Luke: but Jesus was

first taken before *Annas*, who was *de jure* the high-priest: see John xviii. 12—23. — 56.] ἴσαι — consistent with one another. It was necessary that two witnesses should agree. Deut. xvii. 6. (*ισος* should not be accentuated as in Homer, *ισος*, but as in later writers, *ισος*.) — 57.] *τινες*, — *two*: see Matt. — 58.] Some have imagined (De Wette, Meyer) that they find in these words *χειροπ.* and *ἀχειρ.* traces of later Christian tradition, and an allusion to Heb. ix. 11. Acts vii. 48; but such conjectures are at best very unsafe, and the words are quite as likely to have been uttered by the Lord as they here stand. The allusion is probably to Daniel ii. 34. — 59.] Perhaps the inconsistency of their testimonies may be traced in the different reports here and in Matthew. — οὕτως, — *in asserting this* — i. e. they varied in the terms in which

<sup>n</sup> Luke i. 68 al. <sup>o</sup> ch. xiii. 6 and <sup>p</sup> Matt. xxv. 33 al. <sup>q</sup> Ps. cix. 1.  
<sup>r</sup> = only. <sup>s</sup> ver. 43 and <sup>t</sup> Acts xiv. 14.  
<sup>u</sup> Luke v. 7. <sup>v</sup> Josh. vii. 6. <sup>w</sup> Lev. xxi. 10. <sup>x</sup> = Gen. xxxvii. 3. pl. here only.  
<sup>y</sup> Matt. ix. 12. <sup>z</sup> = Matt. ix. 31. <sup>a</sup> Ezek. xxxv. 12.  
<sup>b</sup> Matt. xx. 18. <sup>c</sup> = John. 29. <sup>d</sup> Gen. xxvi. 11. <sup>e</sup> Job vi. 24. <sup>f</sup> Matt. xxvii. 30. <sup>g</sup> ch. x. 34. <sup>h</sup> Num. xii. 14. <sup>i</sup> Deut. xxv. 9.  
<sup>j</sup> L. Heb. ix. 4. <sup>k</sup> Kings vii. 32. <sup>l</sup> 1 Pet. iii. 20. <sup>m</sup> 1 Cor. iv. 11. <sup>n</sup> 2 Cor. xii. 7. <sup>o</sup> = J. and John xix. 3 only. <sup>p</sup> Isa. i. 6. <sup>q</sup> = Luke xii. 47. <sup>r</sup> Acts xii. 13. <sup>s</sup> Gen. xx. 17. <sup>t</sup> xii. 16. <sup>u</sup> ver. 54. <sup>v</sup> = here only. <sup>w</sup> 1 ver. 30 and <sup>x</sup> Matt. xxvi. 22. <sup>y</sup> ver. 47 and <sup>z</sup> = Acts xxi. 8. <sup>a</sup> 2 Tim. ii. 6 al. <sup>b</sup> = M. only. <sup>c</sup> μικρ. = John xiii. 33 al. <sup>d</sup> Heb. x. 37. <sup>e</sup> = M. only. <sup>f</sup> Cant. iv. 3. <sup>g</sup> Job xxxiii. 1. <sup>h</sup> = John vi. 71. <sup>i</sup> = here only. <sup>j</sup> = Acts xxiii. 12, 14, 21. <sup>k</sup> = John ix. 24. <sup>l</sup> Acts xi. 9. <sup>m</sup> Heb. ix. 28.

<sup>u</sup> ins. του θεου A K al. <sup>v</sup> txt B C D ac Orig. Hil. — 62. της bef. <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> 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ἀλέκτωρ ἐφώνησε. καὶ ἀνεμνήσθη ὁ Πέτρος † τὸ † ῥῆμα,  
† ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι πρὶν ἀλέκτορα φωνῆσαι δὲς,  
ἀπαρνήσῃ με τρίς. καὶ <sup>p</sup> ἐπιβαλὼν ἔκλαιε.

XV. <sup>1</sup> Καὶ εὐθὺς <sup>pp</sup> [ἐπὶ τὸ] πρῶτὶ συμβούλιον <sup>q</sup> ποιή-  
σαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμμα-  
τέων, καὶ ὅλον τὸ <sup>r</sup> συνέδριον, δῆσαντες τὸν Ἰησοῦν ἀπή-  
νεγκαν καὶ <sup>s</sup> παρέδωκαν [τῷ] Πιλάτῳ. <sup>2</sup> καὶ ἐπρώτησεν  
αὐτὸν ὁ Πιλάτος Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ  
ἀποκριθεὶς εἶπεν αὐτῷ Σὺ λέγεις. <sup>3</sup> Καὶ <sup>u</sup> κατηγοροῦν  
αὐτοῦ οἱ ἀρχιερεῖς πολλά. <sup>4</sup> ὁ δὲ Πιλάτος πάλιν ἐπρώ-  
τησεν αὐτὸν λέγων Οὐκ ἀποκρίνη οὐδέν; ἶδε πόσα σου  
\* <sup>v</sup> καταμαρτυροῦσιν. <sup>5</sup> ὁ δὲ Ἰησοῦς οὐκέτι οὐδέν ἀπε-  
κρίθη, ὥστε θαυμάζειν τὸν Πιλάτον. <sup>6</sup> <sup>w</sup> Κατὰ δὲ ἑορτὴν  
<sup>x</sup> ἀπέλυεν αὐτοῖς ἓνα <sup>y</sup> δέσμιον, ὃν περ ᾗτοῦντο. <sup>7</sup> ᾗν δὲ ὁ

(or -έως) B D G L al. Syr. Æth. Arm. txt A C.—rec. τοῦ ῥήματος οὐ. txt  
A B C D E F G H K L S V X all.—δ D E F G H K S V X. ὡς A B C L.—αὐτῷ  
om. D.—ὅτι . . . τρίς om. D a.—for ἐπιβ. ἔκλ., ἥρξατο κλαίειν D ac.

CHAP. XV. 1. ἐπὶ τὸ om. B C D L av Orig. txt A.—for ποιήσ., ἐτοιμάσαντες C L.  
ἐποίησαν D ac Orig. Sahid. txt A B.—καὶ δῆσ. D ac Orig.—ἀπήγαγον εἰς τὴν αὐλὴν  
D G Orig. ac.—τῷ bef. Pil. om. B C D L Orig. ins. A.—3. κατηγοροῦσιν D.—  
4. for καταμαρτ., κατηγοροῦσιν B C D acdv Copt. Æth. txt A.—6. τὴν ἑορτ. D.—

ᾗ παιδ. . . . πάλιν—in Matt. ἄλλη, in  
Luke ἔτερος.—70.] μετὰ μικρὸν = δια-  
στάσης ὥσθι ὥρας μιᾶς, Luke.—72.]  
ἐπιβαλὼν—no satisfactory meaning has  
yet been given for this word. 1) Ham-  
mond and Palairer supply τοὺς ὀφθαλμοὺς  
τῷ Ἰησοῦ—but besides this being most  
fanciful, the fact was not so: see Luke ver.  
61. 2) The vulgate, Syr. Euthym. Theo-  
phylact (2), Luther, Kuinoel, take ἐπι-  
βαλὼν ἔκλαιε for ἐπέβαλεν κλαίειν, 'he  
began to weep.' But granting that this is  
a later meaning of the word (Kuinoel cites  
ἐπέβαλε τερετίζειν, cantillare cœpit, Diog.  
Laërt. vi. 2, 4, and Suidas has ἐπέβαλεν  
ἥρξατο) yet this participial construction  
will not bear that interpretation. Acts xi.  
4, which Kuinoel cites to support it, has  
quite another meaning—see note there.  
3) Grotius, Le Clerc, and others render it  
'addens flevit'—i. e. he continued weeping,  
(so ἐπιβαλὼν ἐρωτᾷν Theophr. Char. 8.  
ἐπιβαλὼν φησι Diod. Sic. p. 345 B);—but  
then his beginning to weep would have  
been noticed before. Grotius wants to give  
it the sense of 'præterea.' 4) Beza,  
Raphel, Bretschneider, Wahl, and others  
say, 'quum se foras projecisset,' but al-  
though ἐπιβάλλειν τινὶ or ἐπὶ τι may  
mean 'to rush upon,' it cannot stand alone  
in this meaning. The chief support of this  
sense is the ἐξελθὼν ἔξω of Matt. and  
Luke: but this cannot decide the matter.

5) Theophylact and others supply τὸ  
ἱμάτιον τῇ κεφαλῇ—, 'casting or drawing  
his mantle over his head;' but this, with-  
out any precedent for such an ellipsis,  
although it suits the sense very well,  
appears fanciful. 6) Wetstein and others  
take it for 'attendere,' and some supply τῇ  
ἀλεκτοροφωνίᾳ, others τῷ ῥήματι: Wet-  
stein has however shown that the word is  
used absolutely in this sense, in Polybius  
and other late writers.—The above list is  
taken mainly from De Wette (Exeg.  
Handb. p. 247) who while preferring this  
last sense, yet thinks that it was before  
expressed in ἀνεμνήσθη. But ἐπιβαλὼν  
contains more than ἀνεμν.—that was the  
bare momentary remembrance—the ῥῆμα  
occurred to him—this is the thinking, or,  
as we sometimes say, casting it over; going  
back step by step through the sad history.  
This sense, though not wholly satisfactory,  
appears to me the best.

CHAP. XV. 1—5.] Matt. xxvii. 1. 11—14.  
Luke xxiii. 1—5. John xviii. 28—38. Our  
account is very nearly related to that in  
Matthew; see notes there.

6—15.] Matt. xxvii. 15—26. Luke  
xxiii. 17—25. John xviii. 39, 40. Our  
account is nearly cognate to, but distinct  
from that of Matthew, where see notes.  
The principal points of distinction will be  
noticed.—6.] ἀπέλυεν—'imperfectum ubi  
solere notat, non nisi de re ad certum



z here only †. Jos. Antif. xiv. 2, 1.  
 n = Luke ii. 4 al. Deut. v. 26.  
 b here only. see John vii. 51.  
 c ellips. 2 Cor. iiii. 13.  
 d ver. 1.  
 e Luke xxiii. 11 only †. Job ii. 3 Ag.  
 f constr. M only.  
 g ch. x. 26. Acts xxvi. 7. Isa. lvi. 12.  
 h here only.  
 i || L. = Matt. xvii. 22.  
 k || M. only †. Matt. xxiii. 35.  
 m || M. and J. Acts xxiii. 35. Phil. i. 13.  
 n || M. (where see ref.) & J.  
 o Luke xv. 22. Jer. x. 9.  
 p Luke xvi. 19. Rev. xvii. 4. xiii. 12.  
 q Matt. xxi. 33. xxvii. 28.  
 r only. Exod. xxviii. 11. Isa. xxviii. 5. || J. Is. xxix. 13.  
 t Matt. xi. 7. Ps. xlvii. 1.  
 u and Is. i. 6.

λεγόμενος Βαραββᾶς μετὰ τῶν \*<sup>z</sup> συστασιαστῶν δεδε- ABCD  
 μένος, <sup>a</sup> οἵτινες ἐν τῇ στάσει φόνον <sup>b</sup> πεποιήκεισαν. <sup>8</sup> καὶ  
 \* ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι <sup>c</sup> καθὼς αἱ ἐποίει  
 αὐτοῖς. <sup>9</sup> ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων Θέλετε  
 ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; <sup>10</sup> \* ἐγίνωσκε  
 γὰρ ὅτι διὰ φθόνον <sup>d</sup> παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.  
<sup>11</sup> οἱ δὲ ἀρχιερεῖς <sup>e</sup> ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν  
 Βαραββᾶν ἀπολύσῃ αὐτοῖς. <sup>12</sup> ὁ δὲ Πιλάτος ἀποκριθεὶς  
 πάλιν εἶπεν αὐτοῖς Τί οὖν [Θέλετε] <sup>f</sup> ποιήσω \* ὃν λέγετε  
 † [τὸν] βασιλέα \* τῶν Ἰουδαίων; <sup>13</sup> οἱ δὲ πάλιν ἔκραζαν  
 Σταύρωσον αὐτόν. <sup>14</sup> ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς Τί γὰρ  
 κακὸν ἐποίησεν; οἱ δὲ † <sup>g</sup> περισσῶς ἔκραζαν Σταύρωσον  
 αὐτόν. <sup>15</sup> Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ <sup>h</sup> ἱκα-  
 νὸν <sup>i</sup> ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ <sup>i</sup> παρ-  
 ἔδωκε τὸν Ἰησοῦν <sup>k</sup> φραγελλώσας ἵνα στανρωθῇ. <sup>16</sup> Οἱ  
 δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς <sup>l</sup> αὐλῆς, ὃ ἐστι  
<sup>m</sup> πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν <sup>n</sup> σπείραν, <sup>17</sup> καὶ  
 \* <sup>o</sup> ἐνδύουσιν αὐτὸν <sup>p</sup> πορφύραν, καὶ <sup>q</sup> περιτιθέασιν αὐτῷ  
<sup>r</sup> πλέξαντες <sup>s</sup> ἀκάνθινον στέφανον, <sup>18</sup> καὶ ἤρξατο ἀσπά-  
 ζεσθαι αὐτὸν Χαῖρε \* βασιλεῦ τῶν Ἰουδαίων. <sup>19</sup> καὶ  
 ἔτυπτον αὐτοῦ τὴν κεφαλὴν <sup>t</sup> καλάμῳ, καὶ <sup>u</sup> ἐνέπτυνον

A B C  
D P

ὃν παρητοῦντο A. ὃν ἂν ἦτ. D. txt B C.—τῶν στασιαστῶν B C D K Sahid. txt A.  
 —φόνον . . . . . ἐποιήκεισαν C. ἐπεποιήκεισαν F. txt A B D.—8. ἀναβάς ὁ ὄχ-  
 λος B D cdv. ascendit et clamavit AEth. txt A C. ὄλος ὁ ὄχλ. D ad.—aft. air. ins. αὐτὸν D.  
 —9. ὑμῖν om. D d.—10. ἐγίνωσκιν A K. ἦδει D. txt B C.—παριδῶκεισαν A V  
 al. παρῆδωκαν D H L al. Sahid. txt B C.—οἱ ἀρχ. om. B Copt.—11. for ἀνέστ.,  
 ἔπεισαν D cd.—τῷ ὄχλῳ D.—12. πάλιν om. D.—θέλετε om. B C al. Copt. Sahid.  
 ins. A D abd.—ὃν λέγετε om. A D. τῷ βασιλεῖ D. τί οὖν ποιῶς λέγετε τὸν βασιλ.  
 txt C. rec. om. τὸν with? but ins. A B C.—14. rec. περισσοτέρως with many const.  
 mss., but txt A B C D G H K M all. acd Sahid.—15. βουλ. . . ποιῆσαι om. D d.  
 ποιεῖν B.—16. ἔσω εἰς τὴν αὐλὴν D M (om. ἔσω) al. txt A B C.—add τοῦ Καϊαφᾶ M.  
 —καλοῦσιν D.—17. ἐνδιδύσκουσιν B C D F. txt A.—ἐπιτιθέασιν D.—πλέξαντες om.  
 D cd.—18. αὐτὸν καὶ λέγειν C<sup>2</sup> al. Arm. Theophyl. λέγοντες M c al.—ὁ βασιλεὺς  
 A C<sup>2</sup> E F G H K al. txt B D.—19. αὐτὸν καλ. εἰς τ. κ. D. καὶ τιθ. . . . αὐτῷ

tempus restricta dicitur,' Herm. ad Viger.  
 cited by Meyer.—7.] The circumstance  
 that Barabbas was one of a set of mur-  
 derers is peculiar to our narrative, and  
 shows that it is not compiled from Matt.  
 and Luke.—8.] This is also peculiar to  
 Mark—in Matthew it is Pilate who first  
 offers them the choice—in Luke they cry  
 out, but it is αἶρε τοῦτον κ. τ. λ. ver. 18.  
 αἰτεῖσθαι καθὼς κ. αὐτοῖς ποιεῖν, καθὼς.  
 The reading ἀναβάς would imply the rising  
 of the crowd in excitement—or perhaps  
 their coming up towards the palace, as  
 συνηγμένων in Matt.—9.] Here our ac-  
 count differs from Matt. and agrees with  
 John, ver. 39.—12.] ὃν λέγετε βασιλ. τ.

Ἰουδ. = Ἰησοῦν τὸν λεγόμενον χριστὸν  
 Matt. What remarkable copyists our  
 Evangelists must have been! —13.] πάλιν  
 only refers to ἔκραζαν—they had not cried  
 out this before.—15.] τὸ ἱκ. ποι. 'to  
 satisfy.' Wetstein gives examples of the  
 expression from Polybius, Diog. Laërt., and  
 Appian.

16—19.] Matt. xxvii. 27—30 (omitted  
 in Luke). John xix. 1—3. See notes on  
 Matthew.—16.] αὐλῆς, the court or guard  
 room, but open—see note on Matt. xxvi.  
 69.—17.] We have here a curious instance  
 of a word used in two accounts in the  
 same part of the narrative, but applied to  
 different things, in περιτιθέασιν, here said

αὐτῶ, καὶ <sup>v</sup>τιθέντες τὰ γόνατα προσεκύουν αὐτῶ. <sup>20</sup> καὶ <sup>v</sup> Luke xxii. 41.  
 ὅτε <sup>w</sup> ἐνέπαιζαν αὐτῶ, <sup>x</sup> ἐξίδυσαν αὐτὸν τὴν πορφύραν καὶ <sup>v</sup> Acts vii. 60  
 ἐνίδυσαν αὐτὸν τὰ ἱμάτια \* τὰ ἴδια\*, καὶ <sup>y</sup> ἐξάγουσιν <sup>w</sup> ch. x. 34.  
 αὐτὸν ἵνα † σταυρώσουσιν αὐτόν. <sup>21</sup> καὶ <sup>z</sup> ἀγγαρεύουσι <sup>x</sup> Luke x. 30.  
<sup>a</sup> παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, <sup>22</sup> καὶ <sup>y</sup> Luke xxiv.  
 τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυ- <sup>z</sup> || M. and  
 ρὸν αὐτοῦ. <sup>22</sup> καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὃ <sup>a</sup> = Matt. xx.  
 ἐστι <sup>b</sup> μεθερμηνευόμενον κρανίου τόπος. <sup>23</sup> καὶ <sup>c</sup> ἐδίδουν <sup>30. ch. i. 16</sup>  
 αὐτῶ [πιεῖν] <sup>d</sup> ἐσμυρηνισμένον οἶνον· ὃ δὲ οὐκ ἔλαβε. <sup>b</sup> Matt. i. 23 al.  
<sup>24</sup> καὶ σταυρώσαντες αὐτὸν † <sup>dd</sup> διαμερίζουσι τὰ ἱμάτια <sup>c</sup> || M. John iv.  
 αὐτοῦ, <sup>e</sup> βάλλοντες κλῆρον ἐπ' αὐτὰ <sup>g</sup> τίς τί ἄρῃ. <sup>25</sup> ἦν <sup>7, 10. Rev.</sup>  
 δὲ ὥρα τρίτη, <sup>h</sup> καὶ ἐσταύρωσαν αὐτόν. <sup>26</sup> καὶ ἦν ἡ <sup>i</sup> ἐπί- <sup>xvi. 6.</sup>  
 γραφή τῆς <sup>j</sup> αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν <sup>d</sup> here only †.  
 Ἰουδαίων. <sup>27</sup> καὶ σὺν αὐτῶ σταυροῦσι δύο ληστὰς, ἕνα <sup>dd</sup> || and Luke  
<sup>k</sup> ἐκ δεξιῶν καὶ ἕνα ἐξ ἐωνυμίων αὐτοῦ. <sup>28</sup> [καὶ ἐπληρώθη <sup>xxii. 17. Acts</sup>  
<sup>i</sup> || L. Matt. xxii. 20 & ||. <sup>j</sup> || M. Acts xxv. 18, 27. Gen. iv. 13. <sup>k</sup> Matt. xxv. 33, 34.  
<sup>ii. 45. Psal.</sup>  
<sup>xxi. 18.</sup>  
<sup>e</sup> || only. Joel  
<sup>iii. 3. Obad.</sup>  
<sup>11. Jonah i. 7.</sup>  
<sup>reconst. here</sup>  
<sup>and J. only.</sup>  
<sup>g</sup> ellips. Luke  
<sup>xix. 15.</sup>  
<sup>h</sup> = Luke xix.  
<sup>43. Jer. xxxi.</sup>  
<sup>(xxxviii.) 12.</sup>

om. D.—20. ἐνέπ. αὐτῶ om. D.—τὰ ἴδια om. D. for τὰ ἴδ., αὐτοῦ B C edv. txt A P.—ἀγουσιν A.—ἵνα . . . αὐτὸν om. B.—rec. σταυρώσωσιν. txt A C D L P al.—αὐτὸν om. D.—22. ἄγουσιν D.—τὸν Γολγ. B C<sup>2</sup>. txt A D P.—μεθερμηνευόμενος A B. txt C D P.—23. πιεῖν om. B C L. txt A D (πιεῖν) P.—aft. ὃ δὲ ins. γευσάμενος G. ὃς δὲ B. for ὃ δὲ, καὶ D cv.—24. σταυροῦσιν B, and καὶ aft. αὐτόν.—rec. διμερίζον, with many inferior MSS. txt A B C D E F G H L M S V P al.—βαλόντες K L M al.—τίς τί ἄρῃ om. D.—25. for ἐσταύρωσαν, ἐφύλασσον D.—26. οὗτός ἐστιν ὁ β. D.—27. ἐσταύρωσαν B d. σταυροῦνται . . . ληστὰι B. txt A C P v.—αὐτοῦ om. D.—28. whole verse om. A B C D X al. ins. L P al. cv Euseb. canon.—29. οἱ παράγοντες D

of the crown of thorns, in Matt. of the robe (see prolegg. ch. i. § 3, 4).—πορφύρα is vaguely used, to signify different shades of red, and is especially convertible with crimson = κοκκίνη Matt.

20—23.] Matt. xxvii. 31—34. Luke xxiii. 26—33. John xix. 16, 17. See notes on these.—21.] Ἀλεξάνδρου κ. Ρούφου. It is quite uncertain whether Alexander be the person of that name mentioned Acts xix. 33, or the one in 1 Tim. i. 20, or different from both. There is a Rufus saluted Rom. xvi. 13. The words ἐρχόμ. ἀπ' ἀγρ. determine nothing as to its being a working day or otherwise, any more than οἱ παραπορευόμενοι, Matt. ver. 39:—nothing is said as to the distance from whence he came.—22.] Γολγ. τόπ. —perhaps Γολγ. is genitive, as it would then answer to κρανίου in the interpretation.—τὸν τόπ. τ. καλοῦμ. κρανίου, Luke.—23. ἐσμ. οἶν.] = ὄξος μετὰ χολῆς μμ. Matt. which see.—ἐδίδουν, 'they were giving,' i. e. 'they offered.'

24—28.] Matt. xxvii. 35—38. Luke xxiii. 33, 34—38. John xix. 18—24.—25.] ὥρα τρίτη. This date is in agreement with the subsequent account, ver. 33, and

its || in Matt. and Luke, but inconsistent with John, xix. 14, where it is said to have been about the sixth hour at the time of the exhibition of the Lord by Pilate. I own I see no satisfactory way of reconciling these accounts, unless it can be shown from other grounds than the difficulty before us, that John's reckoning of time differs from that employed in the other Evangelists. The difficulty is of a kind in no way affecting the authenticity of the narrative, nor the truthfulness of each Evangelist—but requires some solution to the furnishing of which we are not competent. It is preposterous to imagine that two such accounts as these of the proceedings of so eventful a day should differ by three whole hours in their apportionment of its occurrences. So that it may fairly be presumed, that some different method of calculation has given rise to the present discrepancy. Meanwhile the chronology of our text, as being carried on through the day, and as allowing time both for the trial, and the events of the crucifixion,—is that which will I believe be generally concurred in.—All the other solutions (so called) of the difficulty are

1 Is. c. llii. 12.  
m ch. ii. 23. xi.  
20. Deut. li. 1.  
n = 1 Cor. xiv.  
13. Titus iii.  
2. 2 Kings  
xix. 6. 22.  
o Ps. xxi. 8.  
xlii. 14.  
p ch. only.  
q ch. xiv. 28.  
Ezra v. 12.  
r abs. Luke  
xviii. 32 al.  
s abs. ch. xvi.  
16 al. fr.  
t ch. vi. 21 al.  
u 2 Kings xxiv.  
15.  
v Ps. xxi. 1.  
w Matt. xiv. 11.  
x = 1 Cor. xiv.  
Wisd. iv. 17.  
y ch. xiv. 28.  
z Matt. xiv. 32.  
a abs. Matt.  
xix. 16.  
b ch. iv. 37.  
c Gen. xiv. 17.  
d = M. J. only.  
e = M. J. only.  
f = M. J. only.  
g = M. J. only.  
h = M. J. only.  
i = M. J. only.  
j = M. J. only.  
k = M. J. only.  
l = M. J. only.  
m = M. J. only.  
n = M. J. only.  
o here and ver. 44 only.

ἡ γραφὴ ἢ λέγουσα <sup>1</sup> Καὶ μετὰ ἀνόμων ἐλογίσθη.] <sup>29</sup> καὶ <sup>ABC DP</sup>  
οἱ <sup>m</sup> παραπορευόμενοι <sup>n</sup> ἐβλασφήμουν αὐτὸν, <sup>o</sup> κιννοῦντες  
τὰς κεφαλὰς αὐτῶν καὶ λέγοντες <sup>ov</sup> Οὐὰ ὁ <sup>p</sup> καταλύων  
τὸν ναὸν καὶ [ἐν] τρισὶν ἡμέραις οἰκοδομῶν, <sup>30</sup> σῶσον  
σεαυτὸν καὶ κατάβα ἀπὸ τοῦ σταυροῦ. <sup>31</sup> ὁμοίως [δὲ] καὶ  
οἱ ἀρχιερεῖς <sup>r</sup> ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμ-  
ματέων <sup>s</sup> ἔλεγον Ἅλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.  
<sup>32</sup> ὁ <sup>t</sup> χριστὸς ὁ βασιλεὺς [τοῦ] Ἰσραὴλ καταβάτω νῦν  
ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ <sup>u</sup> πιστεύσωμεν\*. καὶ  
οἱ <sup>v</sup> συνεσταυρωμένοι αὐτῷ ὠνεῖδίζον αὐτόν. <sup>33</sup> <sup>w</sup> γενομένης  
δὲ ὥρας ἑκτῆς σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, <sup>x</sup> ἕως  
ὥρας ἐνάτης. <sup>34</sup> καὶ τῇ ὥρᾳ τῇ ἐνάτῃ <sup>y</sup> ἰσθόησεν ὁ Ἰησοῦς  
φωνῇ μεγάλῃ λέγων Ἐλωὶ ἔλωὶ \* <sup>z</sup> λαμμᾶ \* <sup>a</sup> σαβαχθανί;  
ὅ <sup>b</sup> ἐστι μεθερμηνευόμενον Ὁ <sup>c</sup> θεὸς μου ὁ <sup>d</sup> θεὸς μου, <sup>e</sup> εἰς  
τί <sup>f</sup> με <sup>g</sup> ἐγκατέλιπες; <sup>35</sup> καὶ τινὲς τῶν <sup>h</sup> <sup>y</sup> παρεστηκότων  
ἀκούσαντες ἔλεγον Ἰδοὺ Ἡλίαν <sup>i</sup> <sup>z</sup> φωνεῖ. <sup>36</sup> δραμῶν δὲ <sup>ABCD</sup>  
<sup>a</sup> εἰς [καὶ] <sup>b</sup> γेमίσας <sup>c</sup> σπόγγον <sup>d</sup> ὄζους <sup>e</sup> περιθείς τε  
<sup>f</sup> καλὰ μω <sup>g</sup> ἐπότιζεν αὐτόν, λέγων Ἀφετε ἴδωμεν εἰ ἔρχε-  
ται Ἡλίας <sup>h</sup> <sup>i</sup> καθελεῖν αὐτόν. <sup>37</sup> ὁ δὲ Ἰησοῦς <sup>j</sup> ἀφίεις φω-  
νὴν <sup>k</sup> μεγάλην <sup>l</sup> ἐξέπνευσεν. <sup>38</sup> καὶ τὸ <sup>m</sup> καταπέτασμα τοῦ  
ναοῦ <sup>n</sup> ἐσχίσθη εἰς δύο <sup>o</sup> ἀπὸ ἄνωθεν ἕως κάτω. <sup>39</sup> ἰδὼν  
δὲ ὁ <sup>p</sup> <sup>q</sup> κεντυρίων ὁ <sup>r</sup> παρεστηκὼς <sup>s</sup> ἐξ ἐναντίας αὐτοῦ ὅτι  
<sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> 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<sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> 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<sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup>



οὕτω κράζας ἐξέπνευσεν, εἶπεν Ἀληθῶς ὁ ἄνθρωπος  
οὗτος υἱὸς ἦν θεοῦ.

<sup>40</sup> Ἦσαν δὲ καὶ γυναῖκες ῥ' ἀπὸ μακρόθεν θεωροῦσαι,  
ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ  
Ἰακώβου τοῦ μικροῦ καὶ \* Ἰωσὴ μῆτηρ καὶ Σαλώμη,  
<sup>41</sup> [αἱ] καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ [καὶ  
διηκόνουν αὐτῷ], καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι  
αὐτῷ εἰς Ἱεροσόλυμα.

<sup>42</sup> Καὶ ἡδὴ ὀψίας γενομένης, ἐπεὶ ἦν παρασκευῇ, ὅ  
ἐστι \* προσάββατον, <sup>43</sup> ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμα-  
θαίας, εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσ-  
δεχόμενος τὴν βασιλείαν τοῦ θεοῦ, <sup>c</sup> τολμήσας εἰσῆλθε  
πρὸς Πιλάτον καὶ <sup>d</sup> ῥήσαστο τὸ σῶμα τοῦ Ἰησοῦ. <sup>44</sup> ὁ  
δὲ Πιλάτος ἐθαύμασεν εἰ ἡδὴ τέθνηκε· καὶ προσκαλε-  
σάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ \* <sup>f</sup> πάλοι  
ἀπέθανε· <sup>45</sup> καὶ <sup>g</sup> γινούς ἀπὸ τοῦ κεντυρίωνος, <sup>h</sup> ἔδωρῆσάτο

q = Matt. xiv.  
33.  
r Matt. xxvi. 58.  
Ps. cxxxvii.  
6.  
s Acts viii. 10 al.  
t Matt. xx. 28  
al.  
u Acts xiii. 31.  
2 Chron.  
xxvii. 2.  
v ver. 33.  
w = Luke i. 43  
al. Matt.  
xviii. 32.  
x f and John  
xix. 14.  
y here only f.  
Judith viii. 6.  
z = Acts xliii.  
50. xvii. 12.  
1 Cor. vii. 35.  
Prov. xi. 25.  
a f L. only.  
Job iii. 14.  
xii. 17.  
b = Luke xii.  
36. ii. 25, 38.  
Ps. liv. 8.  
c = ch. xii. 31  
al. 2 Macc.  
iv. 2.  
d ver. 6, Matt.  
x. 18. iv. 19.  
e constr. Acts  
x. 18. iv. 19.  
f = Luke x. 13.

g = ch. v. 43. Acts ix. 24.

h 2 Pet. i. 3, 4 only. Gen. xxx. 20.

κράζας om. B. txt A c.—εἶπεν om. D d.—40. ἦν om. B L.—καὶ om. D al. Syrr. Copt.—  
Μαρία B C al. txt A D.—Mar. Mag. D c.—ἡ τοῦ om. D F L 9. ἡ Ἰακ. C K. txt  
A B.—Ἰωσήτος B D L Copt. txt A C. ἡ Ἰωσὴ B.—41. αἱ om. A C L. ins. B D.—  
καὶ διηκ. αὐτ. om. C D. ins. A B c.—for ἄλλαι, ἕτεραι A.—42. ἐπειδὴ A. txt B D.  
—πρὶν σάββατον D. πρὸς σάββατον A B E L V al. txt C.—43. ἦλθον A B C K L  
all. Copt. Arm. Theodoret. txt D edv.—Ἀριμαθίας D cv. txt A B C.—for εἰσῆλθ.,  
ἦλθεν D.—τὸν Πιλ. B.—πτῶμα D.—44. τεθνήκει D (twice).—for πάλοι, ἡδὴ B D  
cv Arm. txt A C.—45. παρὰ τ. κ. D.—πτῶμα B D L. txt A C. add αὐτοῦ D.

38—41.] Matt. xxvii. 51—56. Luke  
xxiii. 45. 47—49. Omitted by John.—  
See notes on Matt.—39.] ὁ ἐξ ἑναν. αὐτ.  
—a minute mark of accuracy, so common  
in Mark.—ὅτι οὕτω κρ.—οὕτω δεσποτικῶς  
ἐξέπνευσε, Theophyl. There was some-  
thing in the manner of this last cry so  
unusual and superhuman, that the Centu-  
rion (see on Matt.) was convinced that He  
must have been *that Person*, whom He  
was accused as having declared Himself to  
be.—40, 41.] τοῦ μικροῦ—either in age,  
or in stature, so distinguished from James  
the son of Zebedee. This Mary is the  
wife of Alphæus or Clopas; see John xix.  
25.—Σαλώμη = ἡ μῆτηρ τῶν υἱῶν Ζεβε-  
δαίου, Matt.: our Evangelist mentions that  
they had accompanied Him to Jerusalem;—  
and we may observe a *curious* variation of  
the wording, in ἠκολούθουν αὐτῷ ὅτε ἦν  
ἐν τῇ Γ., and ἠκολούθησαν τῷ Ἰ. ἀπὸ  
τῆς Γ.—the former rendering necessary  
the additional clause, αἱ συναναβᾶσαι κ.  
τ. λ.

42—47.] Matt. xxvii. 57—61. Luke  
xxiii. 50—56. John xix. 31—42.—For all  
notes on the substance of the common  
narrative see Matt.—42.] παρασκ. ὅ

ἐστ. προσάβ. The Friday afternoon, be-  
fore sunset, at which time the Sabbath  
would begin, and the taking down, &c.  
*would be unlawful*. The three Evangelists  
do not imply that this παρασκ. had any  
thing *especial* in it, as John does, ver. 31.  
It is very remarkable, that ἐπεὶ occurs only  
here in this Gospel, but is found in the  
corresponding clause of John, ver. 31,  
showing perhaps in this place a *community*  
*of source* in two accounts otherwise so  
essentially distinct.—43.] ἦλθεν is com-  
mon to Matt. Mark, and John, but in dif-  
ferent connexion—see on Matt.—εὐσχή-  
μων—probably in its later sense of 'noble,'  
'honourable,' i. e. in *station*.—βουλευτῆς,  
a member of the Sanhedrim;—see Luke ver.  
51.—ὃς κ. αὐτ. ἦν προςδ. τ. β. τ. θ.  
common to Mark and Luke; and a phrase,  
having καὶ αὐτὸς in it, derived from their  
*original source*.—τολμήσας εἰς.] character-  
istic of Mark's narrative.—44.] There is  
no inconsistency, or but very trifling, with  
the order in John, ver. 31, to *break their*  
*legs and take them down*. The circum-  
stances related there had *taken place*,—  
but no *report of them had been made* to  
Pilate. And the Body of the Lord had

ich. xiv. 51.  
k ver. 36.  
l here only.  
m 1 Kings xxxi.  
n — here only.  
o Matt. viii. 28.  
p Isa. xxvi. 19.  
q [M. only.  
r Isa. xxii. 16.  
s li. 1.  
t [M. only +.  
u Acts xxv. 13.  
v xxvii. 3.  
w [and 4 Kings  
xx. 13.  
x ch. vi. 13.  
y 2 Kings xii.  
20.  
z w. adv. ch. vi.  
aa Acts xx. 7.  
ab 1 Cor. xvi. 2.  
ac Ezra iii. 6.  
ad intr. Matt. iv.  
16 al.  
ae w ch. x. 26 al.  
af x [M. L. Gen.  
xxix. 10.

τὸ \* σῶμα τῇ Ἰωσήφ. <sup>46</sup> καὶ ἀγοράσας ἰσινδόνᾳ, καὶ ABCD  
καθελὼν αὐτὸν, ἑνείλησε τῇ ἰσινδόνι. καὶ \* κατέ-  
θηκεν αὐτὸν ἐν ἡ μνημείῳ ὃ ἦν ὠλεατομημένον ἐκ πέτρας,  
καὶ ῥ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ ἡ μνημείου.  
<sup>47</sup> ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία \* Ἰωσὴ ἐθεώρουν  
ποῦ † τεθεῖται.

XVI. Ἡ Καὶ ὁ διαγενομένου τοῦ σαββάτου Μαρία ἡ  
Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ  
ἡγόρασαν ῥ ἀρώματα, ἵνα ἐλθοῦσαι ῥ ἀλείψωσιν αὐτόν.  
καὶ ἡ λῖαν πρῶτὴ τῆς ἡ μῖας σαββάτων ἔρχονται ἐπὶ τὸ  
μνημεῖον ῥ ἀνατείλαντος τοῦ ἡλίου. καὶ ἔλεγον πρὸς  
ῥ αὐτὰς Τίς ῥ ἀποκυλίσει ἡμῖν τὸν λίθον \* ἐκ τῆς θύρας

Ἰωσὴ B. — 46. ὁ δὲ Ἰωσήφ λαβὼν D. om. καὶ bef. ἀγ. B L Copt. txt A C. — ἐνείλ.  
εἰς τὴν σινδ. D. — καὶ ἐθηκεν B D L al. κάθηκεν A. txt C. — τῇ μιν. D. τῆς πέτρ. D.  
aft. μνημείου, add καὶ ἀπῆλθεν D. — 47. M. Μαγδ. D. κ. M. ἡ Ἰωσήτος B L.  
Ἰωσήφ A. Ἰακώβου D. txt C. — ἐθέασαντο τὸν τόπον ὅπου D. — rec. τίθηται. txt  
A B C D L al.

CHAP. XVI. 1. for διαγεν. . . . Σαλώμῃ, πορευθεῖσαι D. — ἐλθοῦσαι om. D c. —  
2. ῥοχ. πρῶτὴ μῖας σαββάτου D d Syr. Arm. τῇ μῇ τῶν σ. L. τῆς μῖας τῶν K. μῇ  
τῶν B v Syr. txt A C. — μνημα C. — εἰτι ἀνατ. K al. ἀνατέλλοντος D ed. — 3. for

not been taken down, for some reason which does not appear, but which we can easily guess;—if Joseph had declared to the soldiers his intention of begging the Body, nay, had immediately gone (perhaps with them) to Pilate for that purpose,—and *τολμήσας εἰσῆλ.* looks like a sudden and unannounced application,—they would have left the Body for him to take down.—*ἐδωρήσατο*] The passage cited (Meyer, De Wette) from Cicero (in Verrem, v. 45) to show that it was customary to give money on such occasions, is not to the point; ‘*mortis celeritatem pretio redimere cogebantur parentes*’ is not said of the body *after death*, but of a fee given to the officer ‘*ne diu crucietur.*’—46.] *ἀγορ.* Therefore it was *not the first day of unleavened bread*, which was one of *sabbatical sanctity*—as indeed the whole of this narrative shows,—but such expressions as this more strikingly.—*ἐν μνημ.* It is not said, but *implied*, both here and in Luke and John, that the tomb was *his own*—for how should he place the Body there otherwise? The *newness* of the tomb is not mentioned here—but by the other three Evangelists.—47.] M. Ἰωσὴ—understand, *mother*—see ver. 40. That she is so called here, and Μαρία ἡ τοῦ Ἰακώβου in the next verse, points to a *difference of origin* in the two accounts here, of the *crucifixion* and *Resurrection*.—The mother of the Lord had previously departed.—Luke generalizes, and

says, *the women who came with Him from Galilee*.—Some have understood by M. Ἰωσὴ or Ἰωσήφ, the *wife* or *daughter* of Joseph of Arimathea—some, the *mother of the Lord*: but both unnecessarily, and without proof.

CHAP. XVI. 1—8.] Matt. xxviii. 1—10. Luke xxiv. 1—12. John xx. 1—10. On the general difficulties of this portion of the Gospels and my view respecting them, see notes on Matt.—1.] *διαγ. τ. σαβ.* It was strictly *when the Sabbath was ended*, i. e. at sunset, that they bought the spices. Luke xxiii. 55, places it on the evening *before the Sabbath*; a slight but valuable discrepancy, as showing the independence of the accounts. To suppose *two parties* of women (Greswell) or to take *ἡγόρασαν* as *pluperfect* (Beza, Grotius, &c.) is equally arbitrary and unwarranted.—*ἀλείψ.* This had not been done as yet. Nicodemus—John xix. 40—had only wrapped the Body hurriedly in the spices with the linen clothes.—2.] *ἀνατείλαντος τ. ἡλ.* This does not agree with Matt. τῇ ἐπιφωσκ. εἰς μίαν σαβ.;—Luke, ὄρθρου βαθεός; or John, σκοτίας ἐτι οὕσης;—nor indeed with *λίαν πρῶτὴ* of our narrative itself. If the sun was up, it would be between 6 and 7 o'clock; which in the East especially, where even public business was transacted *very early*, could not be so called. The reading of D, ἀνατέλλοντος, would not help us much, as it was evi-

τοῦ μνημείου ; <sup>4</sup> καὶ ἀναβλέψασαι θεωροῦσιν ὅτι \* <sup>x</sup> ἀπο-  
 κεύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. <sup>5</sup> καὶ εἰσελ-  
 θοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον <sup>s</sup> ἐν τοῖς  
 δεξιotois, <sup>z</sup> περιβεβλημένον <sup>a</sup> στολὴν λευκὴν· καὶ <sup>b</sup> ἐξεθαμ-  
 βήθησαν. <sup>6</sup> ὁ δὲ λέγει αὐταῖς Μὴ ἐκθαμβεῖσθε· Ἰησοῦν  
 ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· <sup>c</sup> ἡγέρθη, οὐκ  
 ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. <sup>7</sup> ἀλλ' ὑπά-  
 γετε εἰπάτε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι  
<sup>d</sup> προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε,  
 καθὼς εἶπεν ὑμῖν. <sup>8</sup> καὶ ἐξελθοῦσαι † ἐφυγον ἀπὸ τοῦ  
 μνημείου· <sup>e</sup> εἶχε \* δὲ αὐτὰς <sup>f</sup> τρόμος καὶ <sup>g</sup> ἔκστασις, καὶ  
 οὐδενὶ οὐδὲν εἶπον, φόβουντο γάρ.  
<sup>9</sup> [Ἀναστὰς δὲ πρωτῷ <sup>h</sup> πρώτῃ σαββάτου ἐφάνη πρῶτον  
 Μαρίᾳ τῇ Μαγδαληνῇ, \* ἀφ' ἧς ἐκβεβλήκει ἐπτά δαι-

y here only.  
 z ch. xiv. 51.  
 a ch. xii. 38.  
 b ch. ix. 15.  
 c Acts v. 30  
 al. fr.

d = Matt. xiv.  
 22 al.

e = here only.  
 f 1 Cor. ii. 3.  
 g ch. v. 42.  
 Acts iii. 10.  
 Deut. xxxiii.  
 28.  
 h here only.

ACD

ἀποκλ., ἀποκαλύψει D<sup>1</sup>.—ἀπὸ τῆς θ. C D *cdv* al. Euseb. txt A B.—4. ἦν γὰρ μέγας  
 σφόδρα, καὶ ἔρχονται καὶ ἐνρίσκουσιν ἀποκεκλυσιμένον τὸν λίθον D *cd* Euseb. ἀνακε-  
 κύλισται B. txt A C.—5. ἰλθοῦσαι B.—6. καὶ λ. αὐτοῖς ὁ ἄγγελος D.—μὴ φοβεῖ-  
 σθαι(ε) D.—τὸν Ναζ. om. D.—εἶδετε ἐκεῖ (τὸν D<sup>2</sup>) τόπον αὐτοῦ D\*.—7. καὶ εἶπ. C\* D  
 (. . . C\*)—for προάγει, ἰδοὺ προάγω D. ὑπάγει C.—for αὐτόν, με D—for εἶπεν,  
 εἶρηκα D.—8. rec. aft. ἐξελθ. ins. ταχὺ, with many const. MSS., but om.  
 A B C D F K L M S V al. Syr. Copt. Æth. Arm.—for δὲ, γὰρ B D *cv* Syr. Copt. txt  
 A C.—φῶτος κ. ἔκ. D.—9. From ἀναστ. to end of chapter om. B Euseb., and a note is  
 added in several MSS. that it is wanting in some copies; but it is generally added, that it  
 is found in the best and most ancient. *All the Greek MSS. except B* contain it;—*all*  
*the Evangelistaria*;—*all the versions*, except the Roman edition of the Arabic;—and the  
 following Fathers:—Clem. rom., Iren., Hippol., Ammon., Tatian.: Celsus (Orig. agst  
 Celsus 2, 70), Clem. alex., Cyril of Jerus., Nestor, Damasc., Photius, Theophyl., Ambr.,  
 Aug., and others. The inference is, that ITS AUTHORITY IS HARDLY TO BE DOUBTED.  
 See notes.—σαββάτων K al.—ἐφανέρωσεν πρώτοις D. txt A C *cv*.—Μαριάμ C.—τῇ

dently some time before sunrise. Even  
 Greswell virtually acknowledges a difficulty  
 here.—3, 4.] It had been rolled away by  
 an angel, Matt.—ἦν γὰρ μέγ. σφ. is stated  
 as a reason why they could see that it was  
 rolled away on looking up, possibly at some  
 distance. This explanation is according to  
 Mark's manner of describing minute cir-  
 cumstantial incidents; but to refer this  
 clause back as the *reason why* they ques-  
 tioned who should remove the stone, is not  
 only harsh, but inconsistent with the usage  
 of this Gospel.—5.] In Matt.—an angel,  
 sitting on the stone which he had rolled  
 away. Here he is described as *he ap-  
 peared*, and we are left to infer *what* he  
 was. In Luke,—*two angels ἐπέστησαν*  
*αὐταῖς* in the tomb. The incident to  
 which these accounts point, must be dis-  
 tinct from that related John xx. 11, which  
 was after *Mary Magdalene returned from*  
*the city*. It is not worth while to detail  
 the attempts which have been made to  
 reconcile these various reports of the inci-

dent; they present curious examples of  
 the ingenuity, and disingenuousness, of  
 the Harmonists. I may mention that  
 Greswell supposes the angels in Matt. and  
 Mark to be distinct(!), and accounts for  
 the ἐξεθαμβήθησαν in our text thus:  
 'After seeing one angel *without* already,  
 they were probably less prepared than be-  
 fore to see another so soon after *within* (!)  
 (Dissert. vol. iii. p. 187).—6.] From the  
 δεῦτε of Matt. I should be inclined to  
 think that his is the strictly accurate ac-  
 count. This word implies that the angel  
 accompanied the women into the tomb—  
 and if so, an imperfect narrative like that  
 in the text might easily describe his whole  
 appearance as taking place within.—7.]  
 καὶ τῷ Π. It is hardly perhaps likely  
 that the *denial of Peter* was the ground of  
 this message, though it is difficult not to  
 connect the two in the mind. The men-  
 tion of him here is probably merely official  
 —as the 'primus inter pares.' We cannot  
 say that others of the Apostles may not



μόνια. <sup>10</sup> ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ ACD  
 γενομένοις, πενθοῦσι καὶ κλαίουσι. <sup>11</sup> κἀκεῖνοι ἀκούσαντες  
 ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἡπίστησαν. <sup>12</sup> μετὰ δὲ ταῦτα  
 δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερῶθη ἐν ἑτέρᾳ μορφῇ,  
 πορευομένοις εἰς ἀγρόν. <sup>13</sup> κἀκεῖνοι <sup>i</sup> ἀπελθόντες ἀπήγ-  
 γειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις <sup>k</sup> ἐπίστευσαν. <sup>14</sup> ὅς-  
 τερον <sup>m</sup> ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα <sup>n</sup> ἐφανερῶθη, καὶ  
 ὠνείδισε τὴν <sup>p</sup> ἀπιστίαν αὐτῶν καὶ <sup>q</sup> σκληροκαρδίαν, ὅτι  
 τοῖς θεασαμένοις αὐτὸν ἐγγηγερμένον <sup>\*</sup> οὐκ ἐπίστευσαν.

om. D.—παρ' ἧς C D. txt A.—10. ἐκείνη δὲ C<sup>1</sup> c.—ἀπελθοῦσα K al.—αὐτοῖς τοῖς D.—  
 11. for ἡπίστ., καὶ οὐκ ἐπίστευσαν αὐτῇ καὶ D.—14. aft. ὅςτ. ins. δὲ A D al. c Syr.  
 om. C.—aft. ἐγγηγερμένον ins. ἐκ νεκρῶν A C X al. om. D cv.—15. ἅπαντα om. D.

have denied their Master besides Peter.—It must not be concluded from this that we have a trace of Peter's hand in the narrative.—8.] The idea of our narrative here is, that the women fled in terror from the sepulchre, and did not deliver the message at that time,—for they were afraid. All attempts to reconcile this with the other Gospels are futile. It is a manifest evidence that our narrative is here suddenly broken off, and that no more information about the women was in the possession of its author. The subsequent verses are quite disconnected from this; and contain the substance of their author's information respecting the other appearances of the Lord.

9—18.] In this form, peculiar to Mark. An *authentic* addition to the narrative, but of a compendious and supplementary character, and bearing traces of *another hand* from that which has shaped the diction and construction of the rest of the Gospel.—This however must not be too readily assumed. The reasons for and against the inference will be found in the course of this note, and a general statement of them at the end of it.—9.] *πρώτη σαββάτου* = *μία σαββάτων* ver. 2, and is remarkable as occurring so soon after it (see Luke xviii. 12).—*ἀφ' ἧς ἐκ.* . . . . This notice, coming so late, after the mention of Mary Magdalene in ver. 1, is remarkable. The instances quoted by De Wette to show that this unexpected introduction of notices contained in the other Gospels is in Mark's manner, do not seem to me to apply here. This verse agrees with John xx. 1 ff. but is unconnected with the former narrative in this chapter.—10.] *ἐκείνος* is nowhere found used absolutely by Mark—but always emphatically (see ch. iv. 11. vii. 15. 20. xiv. 21); whereas here and ver. 11 it is absolutely used (not in vv. 13 (bis) and 20, where it is emphatical).—*πορευθ.* This

word, never used elsewhere by Mark, is three times contained in this passage (vv. 12. 15).—*τοῖς μετ' αὐτοῦ γεν.*, though found in the Acts (xx. 18), never occurs in the Gospels.—11.] see John xx. 18. Luke xxiv. 11.—*ἐθεάθη ὑπ' αὐτῆς* is a construction only found here in N. T., and *θεάομαι* is not used by Mark, except here and ver. 14.—*ἀπιστέω* is only used here and in ver. 16 by Mark, and only in Luke xxiv. throughout the Gospels.—12.] *μετὰ ταῦτα* is not found elsewhere in Mark, though many opportunities occurred for using it. This verse epitomizes the events on the journey to Emmaus, Luke xxiv.—*ἐν ἑτέρᾳ μορφῇ*—a slight difference from Luke xxiv. 15, 16, which relates the reason why they did not know Him to be that *their eyes were holden*, His being *in His usual form* being declared by αὐτὸς ὁ Ἰησοῦς; but see notes there.—13.] *κἀκεῖνοι*—as Mary Magdalen had done before.—*τοῖς λοιποῖς*—*κ. τοῖς μετ' αὐτοῦ γενομένοις*.—*οὐδ.* *ἐκείνοις ἐπίστευσαν*—not consistent with Luke xxiv. 33, 34.—Here again the Harmonists have used every kind of distortion of the plain meaning of words to reconcile the two accounts—assuming that some believed and some doubted, that they first doubted and then believed—or, according to Bengel, first believed and then doubted (?).—14.] The following narrative, evidently intended by its author to represent what took place *at one and the same time*, joins together in one, at least *four* appearances of the Lord:—(1) that related in this verse and Luke xxiv. 36—49; (2) that on the mountain in Galilee, when the words in ver. 15 were spoken; (3) some unrecorded appearance when the rest of these words (vv. 16—18) were spoken,—unless we consider the whole to have been said on the mountain in Galilee; and (4) the appearance which terminated with the ascension.—The latter part of this ver. 14 appears to be an epitome of what

15 καὶ εἶπεν αὐτοῖς Πορευθέντες εἰς τὸν κόσμον ἅπαντα  
 A C κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ <sup>r</sup> κτίσει. 16 <sup>s</sup> ὁ πιστεύσας  
 καὶ βαπτισθῆς σωθήσεται, ὁ δὲ <sup>t</sup> ἀπιστήσας <sup>u</sup> κατακριθή-  
 σεται. 17 <sup>v</sup> σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα <sup>w</sup> παρ-  
 ακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι,  
 γλώσσαις <sup>x</sup> λαλήσουσι <sup>y</sup> καιναῖς, 18 ὅφεις <sup>z</sup> ἄροῦσι· κἂν  
<sup>a</sup> θανάσιμόν τι πῶσιν, οὐ μὴ αὐτοὺς <sup>b</sup> βλάβῃ· ἐπὶ  
<sup>b</sup> ἄρρώστους χεῖρας <sup>c</sup> ἐπιθήσουσι, καὶ <sup>d</sup> καλῶς ἔξουσιν.

<sup>r</sup> = Rom. viii. 19, 22. <sup>s</sup> abs. ch. xv. 32 al. <sup>t</sup> ver. 11. Acts xxviii. 24. <sup>u</sup> = 1 Cor. xii. 32. <sup>v</sup> Matt. xii. 38 al. <sup>w</sup> = here only. <sup>x</sup> Acts ii. 4. x. 36 al. <sup>y</sup> = here only. <sup>z</sup> see ch. i. 27. Acts xvii. 19. <sup>a</sup> = 1 Cor. xii. 32. <sup>b</sup> = 1 Cor. xii. 32. <sup>c</sup> = 1 Cor. xii. 32. <sup>d</sup> = 1 Cor. xii. 32.

<sup>z</sup> = ch. vi. 29. John vii. 59. 1 Macc. ix. 19. <sup>a</sup> here only. <sup>b</sup> Matt. xiv. 14 al. Mal. i. 8. <sup>c</sup> and constr. Matt. ix. 18. ch. viii. 25. <sup>d</sup> here only. see John iv. 52.

—bef. κηρ. ins. καὶ D. — 16. ὅτι ο π. D. — 17. ἀκολουθήσει C (from ver. 15 to end are written in D by a later hand). — 18. aft. λαλήσ. (omg. καιναῖς) καὶ ἐν ταῖς χερσίν L Copt. Arm. καιναῖς· καὶ ἐν τ. χ. C\* X al.—rec. βλάβῃ with many const. mss., but txt

the Lord said to them on several occasions —see Luke xxiv. 25. 38. John xx. 27. Matt. xxviii. 17.—15.] τὸν κόσμον ἅπαντα = πάντα τὰ ἔθνη, Matt.: see note there. — κηρύσσειν τὸ εὐαγγέλιον, without the addition of τῆς βασιλείας (Matt.) or τοῦ θεοῦ (Luke), is in Mark's manner (see i. 15. xii. 10). It only once occurs in Matt., and that passively, xxvi. 13.—πάσῃ τῇ κτ. Not to men only, although men only can hear the preaching of the Gospel; all creation is redeemed by Christ—see Col. i. 15. 23. Rom. viii. 19—23. 'Hominibus, primario, ver. 16, reliquis creaturis, secundario. Sicut maledictio, ita benedictio patet. Creatio per Filium, fundamentum redemptionis et regni,' Bengel in loc.—κτίσις appears never in the N. T. to be used of mankind alone. Bengel's 'reliquis creaturis secundario' may be illustrated in the blessings which Christianity confers on the inferior creatures and the face of the earth by bringing civilization in its wake.—By these words the missionary office is bound upon the Church through all ages, till every part of the earth shall have been evangelized.—16.] These past participles must be noticed, as carrying on the thought to a time beyond the work of the preacher; when σωθ. and κατακρ. shall take place; and reserving the division of mankind into these two classes, till that day.—Ὁ βαπτ. see note on Matt. xxviii. 19.—There is no καὶ μὴ βαπτ. in the second clause here. Unbelief—by which is meant the rejection of the Gospel in heart and life, not weakness or doubt as in ver. 14—shall condemn a man, whether baptized or unbaptized. And, conversely, it follows that the Lord does not set forth here the absolute, but only the general necessity of Baptism to salvation; as our Church also teaches. But that general necessity extends to all to whom Baptism is accessible—and it was well said 'Non privatio Baptismi, sed contemptus,

damnat.'—These words cannot be taken, as those in Matt. xxviii. 19, 20, as setting forth the order in which faith and baptism must always come—belief and disbelief are in this verse the great leading subjects, and πιστεύσας must on that account stand first.—Ὁ ὁ πιστ. σωθ. compare Acts xvi. 31. This is a solemn declaration of the doctrine of 'salvation by faith' from the Lord Himself—but such a faith as is expanded, Matt. xxviii. 20, into διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν which is its proper fruits.—κατακρ. 'will be condemned'—i. e. in the most solemn sense: for the sin of unbelief:—for those are now spoken of, who hear the Gospel preached, and reject it.—17.] This promise is generally made, without limitation to the first ages of the Church. Should occasion arise for its fulfilment, there can be no doubt that it will be made good in our own or any other time. But we must remember that σημεία are not needed where Christianity is professed; nor by missionaries who are backed by the influence of powerful Christian nations.—There are credible testimonies of miraculous powers having been exercised in the Church considerably after the Apostles' time.—δαιμ. ἐκβ.] The Lord Himself has declared how weighty a sign this was, Matt. xii. 28. For fulfilments of the promise, see Acts v. 16. viii. 7. xvi. 18.—γλῶσσ. λ. καιν.] See 1 Cor. xiv. 22. Acts ii. 4 al. On the gift of tongues, see notes at those places.—18.] ὅφ. ἄρ.—see Acts xxviii. 3—5.—κἂν θαν. . . . βλάβῃ. We have no instance of this given in the Acts: but later, there are several stories which, if to be relied on, furnish examples of its fulfilment. Eusebius, H. E. iii. 39, says, . . . ἕτερον παράδοξον περὶ Ἰουστον τὸν ἐπικληθέντα Βαρσαβᾶν γεγονός, ὡς δηλητήριον φάρμακον ἐμπιόντος καὶ μὴδὲν ἀνδρὲς διὰ τὴν τοῦ κυρίου χάριν ὑπομειναντος.—ἐπὶ ἁρρ.] χεῖρας ἐπιθ. ἐπὶ

c = Acts i. 11. 19' Ο μὲν οὖν κύριος \* μετὰ τὸ λαλῆσαι αὐτοῖς ἑ ἀνελήθη Δ C  
 x. 16. εἰς τὸν οὐρανὸν καὶ ἑκάθισεν ἑκ δεξιῶν τοῦ θεοῦ.  
 f intr. Matt. 20 ἑκεῖνοι δὲ ἡ ἐξελθόντες ἐκήρυξαν ἰ πανταχοῦ, τοῦ κυρίου  
 g ch. xv. 27 al. 20 ἑκεῖνοι δὲ ἡ ἐξελθόντες ἐκήρυξαν ἰ πανταχοῦ, τοῦ κυρίου  
 h Luke ix. 6. 1 John iv. 1. k συνεργούντος καὶ τὸν ἰ λόγον ἠ βεβαιούντος διὰ τῶν  
 i Luke ix. 6. Acts xvii. 30. n ἐπακολουθούντων σημείων. [Ἀμήν.] ]  
 Isa. xlii. 22. k James ii. 22. 1 Mace. xii. 1.  
 l = Luke i. 2 al. fr. m Rom. xv. 8. Heb. ii. 3. Ps. xl. 12. n 1 Tim. v. 24. 1 Pet. ii. 21. Job xxxi. 7.

A C D<sup>e</sup> E F G H K L S V X all.—19. In fine evangelii ait Marcus Et quidem Dominus, &c. Irenæus.—aft. κύρ. ins. Ἰησοῦς C L K all. cv Syr. txt A.—ἐν δεξιᾷ C. txt A.—20. Ἀμήν om. A C cv. ins. D<sup>e</sup> E F L V al.

τινα is in *Mark's manner*: see ch. viii. 25. x. 16. There is no mention of the anointing with oil here, as in James v. 14.—19, 20.] The μὲν οὖν is not to be taken here as if there were no δὲ following: the μὲν answers to the δὲ as in Luke iii. 18, 19—and the οὖν is the connecting link with what went before.—ὁ κύριος, and ὁ κύριος Ἰησοῦς, are alike foreign to the diction of Mark, in speaking of the Lord: we have ὁ κύριος in the message (common to all three Gospels) ch. xi. 3—but that manifestly is no example.—μετὰ τὸ λαλ. can only in fairness mean, 'when He had spoken these words.' All endeavours of the Harmonists to include in them οὐ μόνον τοὺς λόγους τούτους, ἀλλὰ πάντας ὅσους ἐλάλησε (Euthym.) will have no weight with an honest reader, who looks to the *evident sense of his author alone*, and disregards other considerations. That other words were spoken, we know; but that this author intended us to infer that, surely is not deducible from the text, and is too often allowed in such cases to creep fallaciously in as an inference. We never shall read or comment on Scripture with full profit, till all such *subterfuges* are abandoned, and the Gospel evidence treated in the clear light of intelligent and honest faith. We have an example of this last in Theophylact's exposition, ταῦτα δὲ λαλήσας.—ἀνελ. I should hardly say that the author of this Fragment necessarily implies an ascension from the place where they were then assembled. The whole of these two verses is of a compendious character, and as ἐκάθ. ἐκ δ. τ. θ. must be understood as setting forth a fact not comprehended in the cycle of their observation, but certain in the belief of all Christians, so ἀνελήφ. may very well speak of the *fact* as happening, not necessarily then and there, but (see remarks above) *after these words were spoken*: provided always, that these words are recognized as the last in the view and information of our Evangelist. I say this not with

any Harmonistic view, but because the words themselves seem to require it. (See on the ascension, notes on Luke xxiv. 51.)—20.] ἐξελθόντες—not, from the chamber where they were assembled (Meyer)—which would not answer to ἐκήρυξαν πανταχοῦ, but would require some immediate action of that very day to correspond to it (see Matt. xii. 14);—but used in the more solemn sense of Rom. x. 18 (cited from Ps. xviii. 4 LXX), εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν: see reff.—πανταχοῦ.] No inference can be drawn from this word as to the date of the fragment. In Acts ix. 32 Peter is said διερχόμενον διὰ πάντων, κατελθεῖν . . .;—the expression being only a *general one*, indicating their performance, in their time and degree, of the Lord's εἰς τὸν κόσμον ἅπαντα.—τοῦ κυρ.] 'The Lord,' i. e. Jesus: see Matt. xxviii. 20. Heb. ii. 3, 4, which last passage some have absurdly supposed to have been seen and used by our Evangelist.—ἐπακολ. and παρακολ. are both foreign to the diction of Mark, often as he uses the simple verb.

A few concluding remarks may be added respecting vv. 9—20. (1) On external grounds (see var. read.) its *authenticity* and *authority* are beyond any question. Our only inquiry then is as to its *genuineness* as a *work of the Evangelist Mark*. And here (2) internal evidence is, I think, very *weighty against Mark's being the author*. No less than seventeen words and expressions occur in it (and some of them several times), which are *never elsewhere used* by Mark,—whose adherence to his own peculiar phrases is remarkable. (3) The inference therefore seems to me to be, that it is an *authentic fragment*, placed as a *completion of the Gospel in very early times*: by whom written, must of course remain wholly uncertain; but *having just the same claim to reception and reverence as the rest of the Gospels*.



# ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

ABC I. <sup>1 a</sup> Ἐπειδὴ περ πολλοὶ <sup>b</sup> ἐπεχείρησαν <sup>c</sup> ἀνατάξασθαι <sup>a here only †.</sup>  
 DP <sup>d</sup> διήγησιν περὶ τῶν <sup>e</sup> πεπληροφορημένων ἐν ἡμῖν πραγ- <sup>b Esth. ix. 25.</sup>  
<sup>d here only. Hab. ii. 6. Sir. ix. 15. 2 Macc. ii. 32.</sup> <sup>e Rom. vi. 21. xiv. 5. 2 Tim. iv. 5, 17 only. Eccles. viii. 11.</sup> <sup>Acts ix. 29.</sup>  
<sup>c here only †.</sup>

CHAP. I. 1. ἐν ἡμῖν om. F al. — 2. καθ' ἃ D.—παρέδωσαν A. —καν K. — 4. for

CHAP. I. 1—4.] The peculiar style of this preface,—which is purer Greek than the contents of the Gospel, and also more laboured and formal,—may be accounted for,—partly, because it is the composition of the Evangelist himself, and not translated from Hebrew sources like the rest,—and partly because prefaces, especially when also dedicatory, are usually in a rounded and artificial style.—πολλοί] Much depends on the meaning of this word, as guiding, or modifying, our opinion on the relation and sources of our Gospel histories. (1) That *our present Gospels exclusively* cannot be meant, is evident—since, even *supposing Luke to have seen all three*, one at least (that of John) was the production beyond dispute of an *eye-witness and minister of the word*,—which would leave only *two* for the πολλοί. (2) Apocryphal Gospels *exclusively* cannot be meant: for they would not be ‘*narrations of matters fully believed among us*,’ nor ‘*delivered by eye-witnesses and ministers of the word*,’ a great part of their contents being *excluded* by this very author from his *own διήγησις*. (3) A combination of these two *may* be intended—e. g. of the later sort, *the Gospel according to the Hebrews*,—of the former, *that according to Mark*—but then how shall we make out the πολλοί? Our present Apocryphal Gospels arose far later than any likely date which can be as-

signed to Luke’s Gospel: see Prolegomena to Luke, § 4. (4) I believe the only probable interpretation of the words to be, that many persons, in charge of Churches, or otherwise induced, drew up, here and there, statements (narratives, διηγ.) of the *testimony of the eye-witnesses and ὑπηρ. τ. λ.* (see below), as far as they themselves had been able to collect them. (I do *not* believe that either the Gospel of Matt, or that of Mark *are to be reckoned* among these; or if they are, that Luke had seen or used them.) That such narratives should not have come down to us, is no matter of surprise: for (1) they would be absorbed by the more complete and sanctioned accounts of our present Evangelists; and (2) Church-tradition has preserved very few fragments of authentic information of the Apostolic age. It is probable that in almost every Church where an eye-witness preached, his testimony would be taken down, and framed into some διήγησις, more or less complete, of the life and sayings of the Lord.—ἐπεχείρησαν] ‘have undertaken;’ or, as E. V., ‘taken in hand.’ This does not necessarily imply the *insufficiency* of such διηγήσεις, as Orig. Theophyl. &c. have imagined. This is indeed implied in Luke’s description of his own work—but that, more because *it possessed completeness* (whereas they were fragmentary) than from any difference in kind.—ἀνατάξασθαι]

f = 1 Cor. xi. 2. <sup>2</sup> καθὼς <sup>1</sup> παρέδωσαν ἡμῖν οἱ <sup>ε</sup> ἀπ' ἀρχῆς <sup>h</sup> αὐτόπται ABC  
 2 Pet. ii. 21. <sup>2</sup> καθὼς <sup>1</sup> παρέδωσαν ἡμῖν οἱ <sup>ε</sup> ἀπ' ἀρχῆς <sup>h</sup> αὐτόπται D P  
 Acts xvi. 4. <sup>2</sup> καθὼς <sup>1</sup> παρέδωσαν ἡμῖν οἱ <sup>ε</sup> ἀπ' ἀρχῆς <sup>h</sup> αὐτόπται  
 g Matt. xix. 48. <sup>2</sup> καθὼς <sup>1</sup> παρέδωσαν ἡμῖν οἱ <sup>ε</sup> ἀπ' ἀρχῆς <sup>h</sup> αὐτόπται  
 and al. <sup>2</sup> καθὼς <sup>1</sup> παρέδωσαν ἡμῖν οἱ <sup>ε</sup> ἀπ' ἀρχῆς <sup>h</sup> αὐτόπται  
 h here only. <sup>2</sup> καθὼς <sup>1</sup> παρέδωσαν ἡμῖν οἱ <sup>ε</sup> ἀπ' ἀρχῆς <sup>h</sup> αὐτόπται  
 i = Acts xiii. <sup>2</sup> καθὼς <sup>1</sup> παρέδωσαν ἡμῖν οἱ <sup>ε</sup> ἀπ' ἀρχῆς <sup>h</sup> αὐτόπται  
 5. xxvi. 16. <sup>2</sup> καθὼς <sup>1</sup> παρέδωσαν ἡμῖν οἱ <sup>ε</sup> ἀπ' ἀρχῆς <sup>h</sup> αὐτόπται  
 1 Cor. iv. 1. <sup>2</sup> καθὼς <sup>1</sup> παρέδωσαν ἡμῖν οἱ <sup>ε</sup> ἀπ' ἀρχῆς <sup>h</sup> αὐτόπται  
 Wisd. vi. 4. <sup>2</sup> καθὼς <sup>1</sup> παρέδωσαν ἡμῖν οἱ <sup>ε</sup> ἀπ' ἀρχῆς <sup>h</sup> αὐτόπται  
 k = ch. viii. 12. <sup>2</sup> καθὼς <sup>1</sup> παρέδωσαν ἡμῖν οἱ <sup>ε</sup> ἀπ' ἀρχῆς <sup>h</sup> αὐτόπται  
 13. 15. Mark <sup>2</sup> καθὼς <sup>1</sup> παρέδωσαν ἡμῖν οἱ <sup>ε</sup> ἀπ' ἀρχῆς <sup>h</sup> αὐτόπται  
 xvi. 20 al. <sup>2</sup> καθὼς <sup>1</sup> παρέδωσαν ἡμῖν οἱ <sup>ε</sup> ἀπ' ἀρχῆς <sup>h</sup> αὐτόπται  
 xxiv. 3. xxvii. 25. <sup>2</sup> καθὼς <sup>1</sup> παρέδωσαν ἡμῖν οἱ <sup>ε</sup> ἀπ' ἀρχῆς <sup>h</sup> αὐτόπται  
 1 = 1 Tim. iv. 6. 2 Tim. iii. 10. 2 Mace. viii. 11 f. m = Acts xxvi. 5. n Acts xi. 4. o Acts xxiii. 23.  
 q Acts xviii. 25. Gal. vi. 6 al. f r = here only. See Acts ii. 36.

'to draw up,'—'to arrange.'—**διήγ.**] a narration—history.—**πεπληρ.**] according to some, 'fulfilled.' De Wette supports this by the meaning of πληρῶν Acts xix. 21. xii. 25, which is beside the purpose. The more likely rendering is that of E. V., 'certainly believed.' (Meyer would render it, 'which have found their completion among us,' i. e. 'us of the Apostolic times;' meaning 'Theophilus and himself,' &c. This, I think, gives too emphatic a sense to ἐν ἡμῖν, which can only mean as ordinarily, 'among us,' unless accompanied with some qualifying expression. See reff. and note on 2 Tim. iv. 5. 17.)—The use of the cognate noun πληροφορία supports this view: see 1 Thess. i. 5. Heb. vi. 11.—**ἡμῖν**] to us Christians, to you and me, and all members of the Church of Christ—so also the ἡμῖν by-and-by.—**2. καθὼς παρ.**] The Apostles, &c., delivered these matters orally to the Churches in their teaching (see below on κατηχ.), and others drew up accounts from that catechetical instruction.—It appears from this, that Luke *was not aware of any διήγησις drawn up by an eye-witness or ὑπ. τ. λ.* He cannot therefore have seen (or, having seen, not recognized as such, which is highly improbable) *the Gospel of Matthew.* Compare 1 John i. 1—3.—**ἀπ' ἀρχῆς**] not, 'from the very beginning,' i. e. the birth of the Lord, &c., but the official beginning: see Acts i. 21.—It differs from ἄνωθεν below.—**αὐτ. κ. ὑπηρ. τοῦ λ.**] αὐτ. most probably stands alone: but it may well be taken with τ. λ. (see below.)—**ὑπηρ.**—see reff.—'ministering servants'—but in connexion with ἀπ' ἀρχῆς.—**τ. λόγου**—not, 'the λόγος' (i. e. Christ), which would be altogether alien from Luke's usage—nor 'the matter,' so that ὑπ. τ. λ. would signify those who by their labours contributed to bring the matter about, 'qui ipsi interfuerunt rebus, tanquam pars aliqua'—for this is alien from Luke's usage of ὑπηρ.—see Acts xxvi. 16;—but, 'the word,'—the word preached:—so that ὑπηρέτης τ. λόγ. = διάκονος τ. λόγ. Acts vi. 1.—**3. ἔδοξε κάμοι**] Luke by this classes himself with these πολλοί, and shows that he intended no disparagement or blame to them, and was going to construct his own

history from similar sources. There is here no *expressed claim* to inspiration, but at the same time no *disclaimer* of it. Some of the versions add, after κάμοι, 'et spiritui sancto,'—which makes the following clause an absurdity.—**παρηκ.**] having traced down (by research), and so become accurately acquainted with. The word is used in just this sense by Demosth., *περί τ. στ.*, p. 285: *ἐκεῖνος ὁ καιρὸς καὶ ἡ ἡμέρα ἐκείνη οὐ μόνον εὐνοῦν καὶ πλοῦσιον ἀνδρά ἐκάλει, ἀλλὰ καὶ παρηκολουθηκότα τοῖς πράγμασιν ἐξ ἀρχῆς, καὶ συλλελογισμένον ὁρθῶς τίνος ἕνεκα ταῦτ' ἐπραττεν ὁ Φίλ., καὶ τί βουλόμενος.*—**ἄνωθεν**] from the beginning—i. e. as in ver. 5;—as distinguished from those who only wrote of the official life of the Lord, or only fragments perhaps of that.—**καθεξῆς**, 'consecutively:' see reff. By this word we must not understand Luke to lay claim to any *especial chronological accuracy*:—which indeed is not found in his Gospel.—The word is of later usage, e. g. by Plutarch, *Ælianus*, &c. The classics have *ἐφεξῆς*.—**κράτ. Θεόφ.**] It is wholly unknown who this person was. The name was a very common one. The conjectures about him are endless, and entirely without value. It appears that he was a person of dignity (see reff. on *κράτιστ.*), and a convert to Christianity.—The idea of the name being not a proper, but a *feigned one*, designating 'those who loved God,' is too modern for the usage of Luke, and not modern enough for the present state of Scripture criticism.—**4.] ἐπιγνώσ**—here in its stricter sense, of acquiring *additional*, more accurate knowledge—see reff.—**κατηχ.**] Theophilus had then been orally instructed in the narratives which form the subject of this Gospel: and Luke's intention in writing it is, that he might have a *more accurate knowledge of these histories*—**κατηχήθης**—literally, *catechized*, 'catechetically taught.'—**λόγων** is not to be rendered 'things:' *neither it, nor ῥήμα, nor ῥῆγ, ever have this meaning*, as is commonly but erroneously supposed. In all the commonly-cited examples of this, 'things expressed in words' are meant: here, 'the histories,' 'accounts.' (See Proleg. to the Gospels, i. 3.)

<sup>5</sup> Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἑφημερίας Ἀβία· καὶ [ἡ] γυνὴ \* αὐτοῦ ἐκ τῶν θυγατέρων Λαζάρων, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. <sup>6</sup> ἦσαν δὲ δίκαιοι ἀμφοτέρω \* ἐνώπιον τοῦ θεοῦ, <sup>u</sup> πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ <sup>v</sup> δικαιομασι τοῦ κυρίου <sup>w</sup> ἄμεμπτοι. <sup>7</sup> καὶ οὐκ ἦν αὐτοῖς τέκνον, <sup>ww</sup> καθότι ἡ Ἐλισάβετ ἦν <sup>x</sup> στεῖρα, καὶ ἀμφοτέρω <sup>y</sup> προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. <sup>8</sup> ἐγένετο δὲ ἐν τῷ <sup>z</sup> ἱερατεύειν αὐτὸν ἐν τῇ <sup>a</sup> τάξει τῆς <sup>b</sup> ἑφημερίας αὐτοῦ \* <sup>c</sup> ἐναντι τοῦ θεοῦ, <sup>9</sup> κατὰ τὸ ἔθος τῆς <sup>d</sup> ἱερατείας ἔλαχε <sup>e</sup> τοῦ <sup>f</sup> θυμῆσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ \* κυρίου. <sup>10</sup> καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν <sup>y</sup> προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ <sup>s</sup> θυμιάματος. <sup>11</sup> ὥφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστὼς <sup>h</sup> ἐκ δεξιῶν τοῦ <sup>i</sup> θυσιαστηρίου τοῦ θυμιάματος. <sup>12</sup> καὶ <sup>j</sup> ἐταράχθη Ζαχαρίας ἰδὼν, <sup>b</sup> ver. 5. <sup>c</sup> here only. Gen. xix. 13 al. <sup>d</sup> Heb. vii. 5 only. Exod. xxxix. 9. <sup>e</sup> w. gen. Wisd. viii. 19. <sup>f</sup> here only. Exod. xxx. 7, 8. <sup>g</sup> Rev. v. 8 al. Exod. xxx. 1. <sup>h</sup> Matt. xxv. 33 al. <sup>i</sup> Matt. v. 23, 24 al. <sup>j</sup> Exod. xxx. 1. <sup>k</sup> Matt. ii. 3. xiv. 26. Gen. xlv. 3.

ῶν, τῶν D\*. — 5. τοῦ om. B L. ins. A C D P.—for ἡ γ. αὐτοῦ, γυνὴ αὐτῷ B C D L cv. txt A P.—τὸ om. A.—6. for ἐνώπ., ἐναντίον B C. txt A D P.—8. ἐναντίον A C M X all. ἐνώπιον K. txt B D P.—9. τὸ θυμ. C.—for κυρ., θεοῦ C D. txt

5.] The style now totally alters and becomes Hebraistic, signifying that the following is translated or compiled from an Aramaic oral narration, or perhaps (from the very distinct character of these two first chapters) *document*. — ἐξ ἐφ. Ἀβ., which was the *eighth* of the *four* and *twenty* courses of the priests (see ref.). These courses kept their names and order, though not their descent, after the captivity. The courses, though called *ἑφημερίαι*, were of a *week's* duration each: ἀπὸ σαββάτου ἐπὶ σάββατον, Jos. Ant. vii. 14, 7. Meyer observes that if any use is to be made of this note of time to fix the date, our reckoning must be made *backward* from the destruction of the temple, not *forward* from the restoration of the courses by Judas Maccabæus, because it is not certain *what course* then began the new order of things; whereas we have a fixed note for the destruction of the temple, that it was on the 9th of Ab, and the course in waiting was that of Jehoiarib. Comm. ii. p. 194. — Ἐλισ. the LXX rendering, Exod. vi. 23, of *עֲלִישָׁבֶת*, the wife of Aaron: signifying, *Deus juramentum*. — 6.] πορ. ἐν, a Hebraism, as also πορβ. ἐν τ. ἡμ. . . . ver. 7, and ἐγένετο ἐν τῷ ἱερ. . . . ἔλαχε, ver. 8. — This last is a construction frequent in Luke. — 9, 10.] τοῦ θυμῆσαι (not θυμῆσαι). — This was the *most honourable office* which was allotted among the priests each

day, and the same person could not serve it more than once. — τοῦ θ. εἰσελθὼν = to go in and to burn incense. — τὸν ναὸν] 'the holy place:' see Heb. ix. 1—6, and Exod. xxx. 7.—An account of John Hyrcanus the high-priest having a vision at the time of offering incense occurs Jos. Antt. xiii. 10, 3: φασὶ γὰρ ὅτι κατ' ἐκείνην τὴν ἡμέραν, καθ' ἣν οἱ παῖδες αὐτοῦ τῷ Κυζικηνῷ συνέβαλον, αὐτὸς ἐν τῷ ναῷ θυμῶν μόνος, ὃν ὁ ἀρχιερεὺς ἀκούσει φωνῆς, ὡς οἱ παῖδες αὐτοῦ νενικήκασιν ἀρίτους τὸν Ἀντίοχον. καὶ τοῦτο προελθὼν ἐκ τοῦ ναοῦ παντὶ τῷ πλήθει φανερὸν ἐποίησε· καὶ συνέβη οὕτως γενέσθαι. Here also we have the people outside:—their prayers were offered *while the incense was burnt*, as the *smoke* was *symbolical* of the ascent of prayer,—Rev. viii. 3, 4.—11.] The altar of incense, Exod. xxx. 1, must not be confounded with the large altar of burnt-offering: that stood outside the holy place, in the court of the priests. It was during the sacrifice on the great altar that the daily burning of the incense took place: one of the two priests, whose lot it was to offer incense, brought fire from off the altar of burnt-offering to the altar of incense, and then left the other priest there alone,—who, on a signal from the priest presiding at the sacrifice, kindled the incense: see Exod. xl. 5. 26.—This is no *vision*, but an actual *angelic appearance*. The right



k Acts x. 10 al. καὶ φόβος <sup>k</sup> ἐπέπεσεν ἐπ' αὐτόν. <sup>13</sup> εἶπε δὲ πρὸς αὐτόν ABCD  
 Rom. xv. 3. ὁ ἄγγελος Μὴ φοβοῦ Ζαχαρία. <sup>1</sup> διότι <sup>m</sup> εἰς ἡκούσθη ἡ  
 Exod. xv. 16. ἡ. xxi. 28. δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ <sup>mm</sup> γεννήσει υἱόν  
 Acts xvii. 31. σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. <sup>14</sup> καὶ ἔσται  
 al. Luke only. in comp. omnes possim. <sup>15</sup> χαρὰ σοι καὶ <sup>n</sup> ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ <sup>t</sup> γενέσει  
 Isai. x. 1. 2. αὐτοῦ χαρήσονται. <sup>15</sup> ἔσται γὰρ μέγας <sup>o</sup> ἐνώπιον [τοῦ]  
 m = Matt. vi. 7. κυρίου, καὶ οἶνον καὶ <sup>p</sup> σίκερα οὐ μὴ πῖν, καὶ πνεύματος  
 Acts xxi. 31. Ps. cv. 1, 3. ἀγίου <sup>pp</sup> πλησθήσεται <sup>q</sup> ἔτι ἐκ <sup>r</sup> κοιλίας μητρὸς αὐτοῦ, <sup>16</sup> καὶ  
 mm = ver. 57. a ver. 14. πολλοὺς τῶν υἱῶν Ἰσραὴλ <sup>s</sup> ἐπιστρέψει ἐπὶ κύριον τὸν  
 n. 16. Ps. xlv. 7, 13. θεὸν αὐτῶν. <sup>17</sup> καὶ αὐτὸς <sup>t</sup> προελεύσεται <sup>u</sup> ἐνώπιον αὐτοῦ  
 o ver. 6. ἐν <sup>v</sup> πνεύματι καὶ <sup>w</sup> δυνάμει Ἰησοῦ, ἐπιστρέψαι καρδίας  
 p here only. Levit. x. 9. Numb. vii. 3. Judg. xiii. 4 alex. ἐπὶ τῶν, xv. 4. q Mark xii. 6. r Matt. xix. 12. Acts iii. 2. Gal. xiv. 8. i. 15. Ps. xxi. 10. lxxi. 6. s trans. James v. 16. Sir. xlviii. 10. Acts xiv. 15? intr. xv. 19 al. t ch. xxii. 47 w. ven. u = ch. iv. 7. Acts ii. 25. v = here only. w = Eph. iii. 16. x Rom. i. 30. Acts xxvi. 19. Deut. xxi. 18. y = εἰς, John v. 4. ch. xxiii. 42 but? Mal. iv. 6. z Eph. i. 8. 3 Kings iii. 28. a ch. xii. 47. 2 Chron. xxvii. 6. aa ch. vii. 27 al. Wisd. vii. 27. b Philem. 14. Eph. vi. 6. Gen. xiv. 8. c ver. 7.

A B P *bc* Iren. — 13. for διότι, διὸ C <sup>2</sup>, probably ὅτι C. — σοι om. D. — 14. rec. γεννήσει with many mss., but txt A B C D E K L S V al. — 15. τοῦ om. A C L 21 mss. ins. B D. — 17. προελεύσεται C L V. πορεύσεται F. — τῷ κυρίῳ A. — 19. for παρ-

is the *favourable side*: see Matt. xxv. 33. — 13.] He had then *prayed for a son* — but as appears below, long since — for he now had ceased to look for an answer to his prayer. — Ἰωάννην] = יְהוֹנָתָן, Ἰωανὰν LXX, 1 Chron. iii. 24; — Ἰωά, 4 Kings xxv. 23; — Ἰωάνης, 2 Chr. xxviii. 12; — = 'God's favour,' or 'God is favourable.' — 15. ἐνώπιον. κ.] signifying the spiritual nature of his office and influence. — The priests were similarly prohibited to drink strong drink; and the Nazarites even more rigidly: see reff. — σίκερ, from ἡρῶ, inebriatus est, — 'any strong liquor not made from grapes.' — πν. ἄγ. πλ. is a *contrast to*, and a reason for, the not drinking wine nor strong drink: comp. Eph. v. 18. — Ols-hausen and Meyer think that (comparing ver. 44) the meaning is, the Holy Spirit should in some wonderful manner act on the child even *before* his birth. But (see reff.) this is not necessary, — nay, would it not rather be in this case ἐν κοιλίᾳ . . . ? The ἐκ seems to fix the prior limit of the indwelling of the Spirit, *at his birth*. — 16.] The work of John was one of preparation and turning men's hearts towards God. — For full notes on his office, see on Matt. xi. — It may suffice here to repeat, that it was a *concentration of the spirit of the law*, whose office it was to *convince of sin*: and that he eminently represented the law and the prophets in their work of preparing

the way for Christ. — 17.] ἐν αὐτοῦ — i. e. κυρίου τοῦ θ. αὐτῶν, manifest in the flesh. De Wette denies this interpretation, as contrary to all analogy: and yet himself explains the expression by saying that what the Messiah does, is in Scripture *ascribed to God as its doer* (similarly Meyer). But *why*? because Messiah is God with us. — This expression is besides used (see Zech. xiv. 5) in places where the undoubted and sole reference is to the Messiah. — ἐν πν. κ. δυν.] As a type, a partial fulfilment, of the personal coming of Elias in the latter days (see note on Matt. xi. 13, 14). — ἐπιστρ. . . . ] The first member only of the sentence corresponds with Malachi, and that not verbatim. The angel gives the *exposition* of the second member, — καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ, — for of course that must be understood in the better sense, of the good prevailing, and the bad becoming like them. — ἐν is elliptic for εἰς τὸ εἶναι ἐν . . . see reff. — Augustin de Civ. Dei, xx. 29, — 'est sensus, ut etiam filii sic intelligent legem, id est, Judæi, quemadmodum patres eam intellexerunt, id est Prophetæ, in quibus erat et ipse Moyses.' so also Kuinoel, but erroneously, for both articles would be expressed, — τῶν πατέρων ἐπὶ τὰ τέκνα. — 18.] The birth of John, involving human generation, but *prophetically announced*, and *supernatural*, answers to the birth of Isaac in the O. T. — But

ἐν ταῖς ἡμέραις αὐτῆς. <sup>19</sup> καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ Ἐγὼ εἰμι Γαβριήλ ὁ <sup>d</sup> παρεστηκὼς <sup>e</sup> ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σε καὶ <sup>f</sup> εὐαγγελίσασθαί σοι ταῦτα. <sup>20</sup> καὶ ἰδοὺ ἔσῃ <sup>g</sup> σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι <sup>h</sup> ἄχρι ἥς ἡμέρας γένηται ταῦτα, <sup>i</sup> ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται <sup>k</sup> εἰς τὸν καιρὸν αὐτῶν. <sup>21</sup> καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον <sup>l</sup> ἐν τῷ <sup>m</sup> χρονίζειν αὐτὸν ἐν τῷ ναῷ. <sup>22</sup> ἔξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς. καὶ ἐπέγνωσαν ὅτι <sup>n</sup> ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτοὶς ἦν <sup>o</sup> διανέων αὐτοῖς, καὶ <sup>p</sup> διέμενε κωφός. <sup>23</sup> καὶ ἐγένετο ὥς <sup>q</sup> ἐπλήσθησαν αἱ ἡμέραι τῆς <sup>r</sup> λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. <sup>24</sup> μετὰ δὲ ταῦτα τὰς ἡμέρας <sup>s</sup> συναβιβαν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ <sup>t</sup> περι-

Ps. xxxiv. 19. o Gal. ii. 5. Ps. ci. 26. p = ver. 57. see ch. xxi. 22. q = Heb. ix. 21 al. Exod. xxxvii. 10. (xxxviii. 21.) Num. viii. 22. r = ch. ii. 22. Gen. iv. 1, 17 al. s here only †.

εστηκώς, παρεστώς D. — 20. for πληρωθήσονται, πλησθήσονται D. — 21. προσδεχόμενος D. — 23. ἐπληρώθησαν F 5.—aft. αὐτοῦ ins. τότε D. — 24. for ἐάντην, αὐτήν L,

Abraham's faith was a strong contrast to the unbelief of Zacharias: see Rom. iv. 19. De Wette, without noticing the above remark (which is Olshausen's), says, "the same doubt, which Abraham also entertained in a similar case" (!); so that we have here, as often elsewhere, in the interpretation of Scripture (Gen. xvii. 17. xv. 6. 8. xviii. 12), De Wette versus Paul (!) (Rom. as above):—the fact being, that the case Gen. xv. 8 was not similar. — **πρεσβύτης**] The *Levites* (see Num. iv. 3. viii. 24) became superannuated at the age of *fifty*; but it appears, by extracts from the Rabbinical writings given by Lightfoot, that this was not the case with the priests. — 19.] **Γαβριήλ** = גַּבְרִיֵּל, Man of God: see Dan. viii. 16. ix. 21, also Tobit xii. 15.—The *names* of the angels, say the Rabbis, came up with Israel from Babylon. We first read of both Michael and Gabriel in the book of Daniel. But we are not therefore to suppose that they were borrowed from any heathen system, as Strauss and the rationalists have done;—the fact being, that the persons and order of the angels were known long before, and their *names* formed matter of subsequent revelation to Daniel: see Professor Mill's *Vindication* of Luke i. and ii. § 4, and note A; also Josh. v. 13—15. — ὁ **παρεστ.** ἐν. τ. θ.] one of the chief angels near the throne of God. They are called *seven* in Tobit (ibid.): see Dr. Mill's *Tract*, as above.—20.] We must not consider this dumbness *solely* as a

punishment—it was also a *sign*, as Zacharias had required. It is impossible for us to say what the degree of unbelief in Zacharias was, and therefore we can be no judges as to his being deserving of the punishment (against Strauss and the rationalists). — **σιωπ.** κ. μ. **δυν. λαλ.**] This is not a *repetition*, but an *intensification*, of **σιωπῶν**. — **ἀνθ' ὧν** is not a Hebraism, but good Greek: see Passow, and Matthiae, § 480. — 21.] It was customary for the priest at the time of prayer not to remain long in the holy place, for fear the people who were without might imagine that any vengeance had been inflicted on him for some informality;—as he was considered the *representative of the people*. — 22.] They knew, by some excitement visible in his manner. It was not his office to *pronounce the benediction*, but that of the other incensing priest; so that his 'not being able to speak,' must mean, *in answer to the inquiries* which his unusual appearance prompted. This answer he gave by a sign: and the question was also by signs; for (see ver. 62) he was *deaf*, as well as dumb, which indeed is the strict meaning of **κωφός**—οὔτε λαλῶν, οὔτ' ἀκούων, Hesych.—23.] **ὥς ἐπλήσ.** The week during which his course was on duty. Mr. Greswell, by much elaborate calculation, has made it probable, but only as one out of several alternatives, that this week was Tisri 18—25, = September 30—October 6, of the sixth year before the Christian era (Prolegg. p. 85 sq.).—A deaf and

ἐκρυβεν· αὐτὴν μῆνας πέντε, λέγουσα <sup>25</sup> ὅτι οὕτω μοι ABCD  
 tt ἐν not re-  
 pealed. Acts  
 xiii. 2, 39.  
 Winer § 54, 7.  
 u Acts iv. 29  
 only. — Exod.  
 ii. 25.  
 v Matt. xi. 11.  
 w ch. ii. 18.  
 Matt. i. 18  
 only. Deut.  
 xxii. 23, 25.  
 x Eph. i. 6  
 only †. Sir.  
 xlviii. 17. Ps.  
 xvii. 25  
 Symm.  
 y here only †.  
 yy ver. 47.  
 z Mark ii. 6, 8.  
 ch. iii. 15. Ps.  
 x. 11.  
 a = Matt. viii.  
 27. Mark  
 xiii. 1. 2 Pet.  
 ii. 11.  
 aa opt. ch. iii.  
 15, vii. 9.  
 b Matt. xxiii. 7.  
 1 Cor. xvi. 21  
 al. †  
 c 2 Tim. i. 18.  
 Acts vii. 46.  
 Dent. xxiv.  
 1 (3).  
 d ver. 37.  
 James i. 17.  
 Eph. vi. 9.  
 e ver. 24. f Mark v. 7. ch. vi. 35 al. Sir. xli. 8. g = Matt. v. 19.

ἐκρυβεν· αὐτὴν μῆνας πέντε, λέγουσα <sup>25</sup> ὅτι οὕτω μοι ABCD  
 ἔπεποίηκεν [ὁ] κύριος ἐν ἡμέραις <sup>11</sup> αἷς <sup>u</sup> ἔπειδεν ἀφελεῖν  
 τὸ ὄνειδος μου <sup>v</sup> ἐν ἀνθρώποις. <sup>26</sup> Ἐν δὲ τῷ μηνὶ τῷ  
 ἔκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ θεοῦ εἰς  
 πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέτ, <sup>27</sup> πρὸς παρθένον  
 \* <sup>w</sup> μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυίδ·  
 καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. <sup>28</sup> καὶ εἰσελθὼν ὁ  
 ἄγγελος πρὸς αὐτὴν εἶπε Χαῖρε <sup>x</sup> κεχαριτωμένη· ὁ κύριος  
 μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν. <sup>29</sup> ἡ δὲ [ἰδοῦσα]  
 διεταράχθη <sup>yy</sup> ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ <sup>z</sup> διελογίζετο  
 α <sup>a</sup> ποταπὸς <sup>aa</sup> εἶη ὁ <sup>b</sup> ἀσπασμὸς οὗτος. <sup>30</sup> Καὶ εἶπεν ὁ  
 ἄγγελος αὐτῇ, Μὴ φοβοῦ Μαριάμ· <sup>c</sup> εὗρες γὰρ χάριν  
 d <sup>d</sup> παρὰ τῷ θεῷ. <sup>31</sup> καὶ ἰδοὺ <sup>e</sup> συλλήψῃ ἐν γαστρὶ, καὶ  
 τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. <sup>32</sup> οὗτος  
 ἔσται μέγας καὶ υἱὸς <sup>f</sup> ὑψίστου <sup>g</sup> κληθήσεται, καὶ δώσει  
 αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ,

which the Arabic versions render 'her pregnancy.' — 25. bef. κύρ. om. ὁ C D L. txt A B. — τὸ bef. ὄνειδ. om. D. — 26. ἀπὸ τ. 0. B L. — for τῆς Γαλ., Γαλιλαίαν D d. — ἡ ὄν. Ναζ. om. D. — 27. ἐμνηστεύμ. A B L. μεμνησμένην D. txt C. — aft. οἴκου ins. καὶ πατριᾶς C F L 16 mss. — 28. ἐλθὼν Δ<sup>1</sup>. — ὁ ἄγγελος om. B L Copt. — εὐλογ. σὺ ἐν γυν. om. B L Copt. Sahid. Arm. — 29. ἰδοῦσα om. B D L X Sahid. Arm. ins. A C. — ἐπὶ τ. λ. αὐτοῦ om. C. — ἐταράχθη D. — aft. διελογ. ins. ἐν αὐτῇ D. — ποταπὸς ἂν D. — quod sic benedixisset eam bc. — 30. for αὐτῇ, πρὸς αὐτὴν C Cyp. txt A B D (αὐρ.

dumb person, we thus see, was not precluded from some of the sacerdotal ministrations.

24, 25.] περιέκρυβεν—either, to avoid defilement: see Judges xiii. 13, 14,—to hide her pregnancy from her neighbours till it was certain and apparent,—or, from the precaution which the first months of pregnancy require.—Kuinool suggests, that the reason may have been, that she might devote herself more uninterruptedly to exercises of devotion and thankfulness, and that this is expressed by the words following.—If so,—ὅτι must mean 'for,' as indeed is the usage of these first chapters: see below on ver. 45; but it seems here to be only the usual particle by which a speech is introduced: see Gen. xxix. 33.—[ἐπειδεν] There is no ellipsis of ἐμὲ or ἐπ' ἐμὲ, nor is the meaning, 'hath looked upon me;' but ἐπ. is to be taken with the infinitive following—'hath condescended to remove:' so ἐφορώ, Herod. i. 124.—τὸ ὄνειδος] of barrenness: see Gen. xxx. 23.—26.] τῷ ἔκτῳ—referring to the πέντε in ver. 24.—Ναζαρέτ] In this particular the information of our Evangelist appears to be fuller than that of Matthew, who seems not to be aware of any residence at Nazareth pre-

vious to the birth of our Lord: but see note on Matt. ii. 23.—27.] ἐξ οἴκου Δ. refers to Joseph in this place, who (see Matt. i.) was of the direct lineage of David. That Mary was so, is nowhere expressed in the Gospels, but is implied in ver. 32, and has been the general belief of Christians. The Son of David was to be the fruit of his body (Ps. cxxxii. 11); which He would not be, unless His virgin mother was of the house of David. See notes on the genealogy in ch. iii.—28.] κεχαριτωμ., not 'gratia plena,' as the Vulg.;—for, though χαριτώω is not found in classical writers, the analogy of all verbs in -όω must rule it to mean, the passing of the action implied in the radical substantive on the object of the verb—the 'conferring of grace or favour, upon.' And this is its meaning in the only other place (see reff.) where it occurs in the N. T.—ὁ κ. μετ. σοῦ] κ. ἐστίν: see Judges vi. 12 LXX.—εὐλογ.] has a double meaning: that of blessed,—from above—blessed among women, i. e. beyond other women; and praised,—from below—i. e. called blessed by women. The former is the best rendering here: and then ἐν γ. will be the Hebrew superlative, as in Jer. xxix. 15 (LXX), and Cant. i. 8.—



<sup>33</sup> καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς <sup>h</sup> τοὺς αἰῶνας, <sup>h</sup> pl. Rom. i. 25. ix. 5. xi. 36. al.  
καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. <sup>34</sup> εἶπε δὲ <sup>i</sup> εἰπε Mark xv. 42. John xiii. 29. j Matt. i. 25. Gen. iv. 1, 25. xix. 8. k = Acts i. 8. l = Mark xii. 1. m Ps. xc. 1. n dat. Mark ix. 7. acc. Matt. xvii. 5. ch. ix. 34. mm Acts x. 29. n Matt. i. 20. o Matt. xxvii. 43, 51. p ver. 58. Mark vi. 4. q ver. 21. ch. ii. 41. r Matt. xvii. 20 only. Gen. xvi. 14. Job xlii. 2.  
Μαριὰμ πρὸς τὸν ἄγγελον Πῶς ἔσται τοῦτο, <sup>i</sup> ἐπεὶ ἄνδρα οὐ <sup>j</sup> γινώσκω; <sup>35</sup> Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ Πνεῦμα ἅγιον <sup>k</sup> ἐπελεύσεται ἐπὶ σέ, καὶ <sup>l</sup> δύναμις ὑψίστου <sup>m</sup> ἐπισκιάσει σοι, <sup>mm</sup> διὸ καὶ τὸ <sup>n</sup> γεννώμενον \* ἅγιον κληθήσεται <sup>o</sup> υἱὸς Θεοῦ. <sup>36</sup> καὶ ἰδὼν Ἑλισάβετ ἡ <sup>p</sup> συγγενῆς σου καὶ αὐτὴ <sup>q</sup> συνειληφύῃα υἱὸν ἐν <sup>r</sup> γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ, <sup>37</sup> ὅτι οὐκ <sup>r</sup> ἄδυνατήσῃ παρὰ \* τῷ Θεῷ πάν <sup>s</sup> ῥήμα. <sup>38</sup> εἶπε δὲ Μαριὰμ Ἰδὼν ἡ δούλη κυρίου· <sup>t</sup> γένοιτό μοι κατὰ τὸ ῥήμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

s = Matt. iv. 4. Deut. viii. 3. ch. iv. 4.

t Mark ix. 21. John v. 14. Acts vii. 40. Gal. vi. 14. Gen. xlii. 17.

ὁ ἄγγ. D) Cyr. — 34. for πῶς . . . γινώσκω, ecce ancilla Domini; contingat mihi secundum verbum tuum b.—aft. ἔσται ins. μοι B<sup>2</sup> F M 28 Copt. Sahid. Æth. Arm.—διότι καὶ A<sup>1</sup>.—aft. γεννώμενον ins. ἔκ σου C acv 15 Syr. Æth. Arm. Ath. Justin. Ephr. Chrys. Epiph. Iren. Tert. (sometimes quotes 'in te,' sometimes omits it) Cyr. Hil. Origen's interpr. Aug. Ambr. Jerome. txt A B D.—36. συνειληφεν B L. txt A C D.—rec. γήρα with many const. mss., but txt A B C D E F G K L M V X 43 mss. Chrys. Theophyl.—καὶ ὁ μὴν A.—37. τοῦ Θεοῦ B D L. txt A C.—38. for ἀπῆλθ., ἀπε-

32.] Δαυὶδ τοῦ π. αὐτ. This announcement would make it probable that *Mary also* was of the house of David. No astonishment is expressed by her at this part of the statement, and yet, from the nature of her question, it is clear that *she did not explain it by supposing Joseph to be the destined father of her child.* See 2 Sam. vii. 13. Ps. lxxxix. 3, 4. Is. ix. 7. Jer. xxxiii. 15. — 34, 35.] This question differs from that raised by Zacharias above. It is merely an inquiry after the *manner in which* so wonderful a thing should take place—not, *how shall I know this?*—it takes for granted that it shall be,—and only asks, *How?* — πνεῦμα ἅγ.] *the Holy Spirit*—the creative Spirit of God, of whom it is said, Gen. i. 2, that He ἐπεφύετο ἐπάνω ὕδατος. But as the world was not created by the Holy Ghost, but by the Son, so also the Lord was not begotten by the Holy Ghost, but by the Father; and that, before the worlds. "No more is here to be attributed to the Spirit, than what is necessary to cause the Virgin to perform the actions of a mother. . . . As Christ was made of the substance of the Virgin, so He was not made of the substance of the Holy Ghost, Whose essence cannot at all be made. And because the Holy Ghost did not beget Him by any communication of His essence, therefore He is not the Father of Him, though He were conceived by Him." (Pearson on the Creed, p. 165, 166.) — ἐπισκιάσει] The figure is not from a

bird (as Grotius), but from a *cloud*: see reff. — ἅγιον] Some take this for the predicate of τὸ γενν., 'shall be called holy, the Son of God.' But it is more simple to take it as E. V., 'that holy thing,' &c., making τὸ γενν. ἅγ. the subject, and υἱ. θ. the predicate. On the latter expression, see note on Matt. iv. 3, and Luke xxiii. 47. — 36.] συγγενῆς. *What* relation, nowhere appears in Scripture: and traditions are not worth recounting. Elizabeth was of the tribe of Levi; but this need not hinder connexion by marriage with other tribes. Aaron himself married into Judah, Exod. vi. 23. We find in Judges xvii. 7 a young man of the family of Judah, who was a Levite. Philo de Monarch. ii. 11 (vol. ii. p. 229), says, προέταξε τῷ μὲν ἀρχιερεῖ μνάσθαι μὴ μόνον γυναῖκα παρθένον, ἀλλὰ καὶ ἱέρειαν ἐξ ἱερῶν . . . ἐπε- τράπη δὲ τοῖς ἄλλοις καὶ μὴ ἱερῶν γαμεῖν θυγατέρας. — 37.] The future, in Hebrew, expresses that which does not belong to any fixed time, but shall ever be so. — ῥήμα] see reff., and above on ver. 4. — 38.] Her own faithful and humble assent is here given to the Divine announcement which had been made to her. I believe that her conception of the Lord is to be dated from the utterance of these words. She was no unconscious vessel of the Divine will, but (see ver. 45) in humility and faith, a fellow-worker with the purpose of the Father; and therefore *her own unity with that purpose was required*, and is here recorded.

<sup>79</sup> ἀναστῆσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη <sup>ABCD</sup>  
 εἰς τὴν ὄρεινὴν <sup>v</sup> μετὰ σπουδῆς εἰς πόλιν Ἰούδα, <sup>80</sup> καὶ  
 εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν  
 Ἑλισάβετ. <sup>81</sup> καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἑλισάβετ τὸν  
 ἀσπασμὸν τῆς Μαρίας, <sup>w</sup> ἔσκιρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ  
 αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἑλισάβετ <sup>42</sup> καὶ  
 \*<sup>x</sup> ἀνεφώνησε \* φωνῇ μεγάλῃ καὶ εἶπεν Εὐλογημένη σὺ  
 ἐν γυναιξί, καὶ εὐλογημένος ὁ <sup>y</sup> καρπὸς τῆς κοιλίας σου.  
<sup>43</sup> καὶ <sup>z</sup> πόθεν μοι τοῦτο <sup>zz</sup> ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου  
 μου πρὸς με; <sup>44</sup> ἰδοὺ γὰρ ὡς <sup>a</sup> ἐγένετο ἡ <sup>b</sup> φωνὴ τοῦ  
 ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἔσκιρτησεν ἐν <sup>c</sup> ἀγαλλίασει  
 τὸ βρέφος ἐν τῇ κοιλίᾳ μου. <sup>45</sup> καὶ μακαρία ἡ πιστεύουσα,  
 ὅτι ἔσται <sup>d</sup> τελείωσις τοῖς λελαλημένοις αὐτῇ <sup>e</sup> παρὰ κυρίου.

στάλη D. — 41. ἔσκ. ἐν τῇ κοιλ. τῆς Ἑλισαβιδ τὸ βρ. αὐτῆς D. — 42. ἀνεβόησεν C F  
 16 mss. Theoph. txt A B D Orig.—for φωνῇ, κραυγῇ B L Orig. txt A C D Orig.—

So Euthym. on ἀπ' αὐτῆς, — ἡδὲ συλλα-  
 βούσης ἅμα τῇ λόγῳ αὐτοῦ.—39.] The  
 situation of Elizabeth was not before this  
 known to Mary: and on the intelligence of  
 it from the angel she arose and went to  
 congratulate her kinswoman.—But before  
 this the events related in Matt. i. 18—25  
 had happened.—Mary being betrothed to  
 Joseph, had no communications with him,  
 except through the *pronubæ*; who, on the  
 first indications of her pregnancy, repre-  
 sented it to him. This would not take  
 longer time than the expression ἐν ταῖς  
 ἡμ. ταύ. might include—possibly three or  
 four weeks. Then happened Matt. i. 19,  
 20; and immediately Joseph took her home.  
 As a betrothed virgin she could not travel;  
 but now immediately, and perhaps for the  
 very reason of the circumstances under  
 which Joseph had taken her home, she  
 visits Elizabeth—remaining with her about  
 three months, ver. 56.—So that we have,—  
 five months, during which Elizabeth hid  
 herself, + the sixth month, during which  
 takes place the Annunciation, the discovery  
 of Mary's pregnancy, her taking home by  
 Joseph, + three months visit of Mary =  
 nine months, nearly her full time: see ver.  
 57. — πόλιν Ἰούδα.] may possibly mean  
 the city of Judæa, which (Josh. xxi. 13. 16)  
 was given, together with Hebron and other  
 neighbouring cities, to the children of Aaron  
 the priest, and was in the hill country of  
 Judæa: see Josh. xxi. 11.—But it may also  
 mean 'a city of Judah;' and this is perhaps  
 more likely, as no place of residence is  
 mentioned for Zacharias in ver. 23,—and  
 one would hardly be introduced so abruptly

here. See for Ἰούδα thus used, Matt. ii. 6.  
 Josh. xxi. 11.—It is not Jerusalem; for  
 that would not have been described as in  
 the hill country. — 41.] The salutation ut-  
 tered by Elizabeth is clearly implied to have  
 been an *inspiration of the Holy Spirit*.  
 No intimation had been made to her of the  
 situation of Mary. The movement of the  
 babe in her womb (possibly for the first  
 time) was part of the effect of the same  
 spiritual influence. The known mysterious  
 effects of sympathy in such cases, at least  
 lead us to believe that there may be cor-  
 responding effects where the causes are of  
 a kind beyond our common experience.—  
 τ. ἀσπασμ.] not 'the salutation of Mary'  
 (the Annunciation), but 'Mary's saluta-  
 tion:' the former construction is not ac-  
 cording to Luke's usage. — 43.] The word  
 κυρίου, as applied to the unborn babe, can  
 no otherwise be explained than as uttered  
 in the spirit of prophecy, and expressing  
 the Divine nature of the Lord: see espe-  
 cially Ps. cx. 1.—45.] Either (as E. V.,  
 Vulg., Erasm., Beza, Meyer) "blessed  
 is she that believed, for" &c.—or 'blessed  
 is she that believed that there shall be' &c.  
 — The last is maintained by Bengel and  
 De Wette, and supported by Acts xxvii. 25.  
 But I own it seems to me very improbable  
 here; the sense and the period would both  
 suffer;—and the usage of these first chapters  
 is to render a reason by ὅτι: see vv. 37. 48,  
 49. 68.—I much prefer the former render-  
 ing, as agreeable likewise to the analogy of  
 Scripture, where faith, in the recipient of  
 the Divine purposes, is so often represented  
 as a co-ordinate cause of the fulfilment

<sup>41</sup> καὶ εἶπε Μαριὰμ <sup>f</sup> Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, <sup>i</sup> καὶ <sup>g</sup> ἡγαλλίασε τὸ πνεῦμά μου <sup>h</sup> \* ἐπὶ τῷ θεῷ τῷ σωτῆρι μου, <sup>48</sup> ὅτι <sup>i</sup> ἐπέβλεψεν ἐπὶ τὴν <sup>k</sup> ταπεινῶσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν <sup>l</sup> μακαριοῦσί με πᾶσαι αἱ γενεαί, <sup>49</sup> ὅτι ἐποίησέ μοι <sup>m</sup> \* μεγαλεῖα ὁ δυνάτός· καὶ ἅγιον τὸ ὄνομα αὐτοῦ, <sup>50</sup> καὶ τὸ ἔλεος αὐτοῦ \* εἰς γενεὰς γενεῶν \* τοῖς φοβουμένοις αὐτόν. <sup>51</sup> ἡ ἐποίησε κράτος ὁ ἐν βραχίονι αὐτοῦ, <sup>p</sup> διεσκόρπισεν <sup>q</sup> ὑπερηφάνους <sup>r</sup> διανοία καρδίας αὐτῶν. <sup>52</sup> καθεῖλε <sup>s</sup> δυνάστας ἀπὸ θρόνων καὶ ὕψωσε <sup>t</sup> ταπεινούς, <sup>53</sup> πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλε κενούς. <sup>54</sup> ἡ ἀντελάβετο Ἰσραὴλ παίδος αὐτοῦ, <sup>w</sup> μνησθῆναι ἐλέους, <sup>55</sup> καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, <sup>w</sup> τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ \* εἰς τὸν αἰῶνα \*. <sup>56</sup> ἔμεινε δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς, καὶ <sup>x</sup> ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. <sup>57</sup> Τῇ δὲ Ἑλισάβετ <sup>y</sup> ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ <sup>z</sup> ἐγέννησεν υἱόν. <sup>58</sup> καὶ ἤκουσαν οἱ <sup>a</sup> περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι <sup>b</sup> ἐμεγάλυνε κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ <sup>c</sup> συνέχαιρον αὐτῇ. <sup>59</sup> καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, <sup>d</sup> ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ <sup>e</sup> ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. <sup>60</sup> καὶ <sup>e</sup> ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> 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<sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> 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<sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <



f Acts vi. 3, 14. <sup>61</sup> Ἰωάννης. καὶ εἶπον πρὸς αὐτὴν ὅτι οὐδεὶς ἐστίν \* ἐν τῇ ABCD  
 g here only. <sup>62</sup> σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. ἐν-  
 h text. Mark ix. 25. <sup>63</sup> πινακίδιον ἐγραφε λέγων  
 i = A B C. <sup>64</sup> αὐτόν. καὶ αἰτήσας <sup>65</sup> πινακίδιον ἐγραφε λέγων  
 k here only. <sup>66</sup> Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες.  
 l 4 Kings 8. 1. <sup>67</sup> ἀνέψχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα  
 m = Num. xxii. 28. constr. <sup>68</sup> αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. καὶ ἐγένετο  
 n ch. ii. 28. <sup>69</sup> ἐπὶ πάντας φόβος τοὺς περιοικούντας αὐτοὺς, καὶ ἐν  
 o ch. iv. 30. <sup>70</sup> ὅλη τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ  
 p Acts v. 5, 11. <sup>71</sup> ῥήματα ταῦτα, καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν  
 q here only. <sup>72</sup> τῇ καρδίᾳ αὐτῶν, λέγοντες Τί ἄρα τὸ παιδίον τοῦτο  
 r ver. 39 only. <sup>73</sup> ἐστίν; καὶ χεὶρ κυρίου ἦν μετ' αὐτοῦ. καὶ Ζαχαρίας  
 s ch. vi. 11 only. <sup>74</sup> ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ προεφήτευσεν  
 t ch. ix. 41. <sup>75</sup> λέγων Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι  
 u John xxi. 21. <sup>76</sup> ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ,  
 v Acts xii. 21. <sup>77</sup> καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν [τῷ] οἴκῳ Δαυὶδ  
 x Mark xiv. 61 al. fr. Gen. ix. 26. <sup>78</sup> [τοῦ] παιδὸς αὐτοῦ, καθὼς ἐλάλησεν διὰ στόματος  
 y ver. 78. ch. vii. 16. Heb. ii. 6. Exod. iv. 31. <sup>79</sup> τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ, σωτη-  
 c Acts i. 16, iii. 18, 21. 2 Chron. xxxvi. 21. d = John ix. 32. Acts iii. 21. Gen. vi. 4.

C D. txt A B abc. — 61. ἐκ τῆς συγγενείας A B C L 10 mss. Copt. txt D abcd. — τὸ ὄνομα τοῦτο D. — 62. for αὐτόν, αὐτὸ B D F G al. txt A C abcdv. — 63. πινακίδα DC? — λέγων om. D. — ἐστίν C 12 Orig. — 64. καὶ παραχρῆμα ἐλήθη ἡ γλῶσσα αὐτοῦ, καὶ ἐθαύμασαν πάντες D ab. txt (αὐτοῦ aft. γλ. om. C) A B C Orig. — 65. φόβος μέγας ἐπὶ πάντας D bc. — for αὐτοῦς, αὐτὸν D. — πάντα om. L. — 66. οἱ ἀκούοντες C D al. txt A B abcdv. — καὶ γὰρ χεὶρ B C D L. txt A. — ἦν om. D. cum illo est b. txt ABCc. — 69. τῷ bef. οἴκῳ om. B C D L M 8. ins. A. — τοῦ om. B D L. ins. AC. — 70. τῶν

because, at the institution of that rite, the names of Abram and Sarai were changed to Abraham and Sarah, — Gen. xvii. 5. 15. — 60.] There is no reason for supposing, with Theophyl., Euthym., Meyer, that *Elizabeth* had had the name supernaturally intimated to her. She must necessarily have learnt it, in the course of communication by writings, from her husband. — 62.] The natural inference from this verse is, that Zacharias was deaf as well as dumb; nor do I think Kuinoel, De Wette, Meyer, and Olshausen have succeeded in invalidating this inference. There could have been no reason for beckoning, had Zacharias been able to hear articulate words. — 63. πινακίδ.] A tablet smeared with wax, on which they wrote with a style, — ἐγραφε λέγων] a Hebraism: see 2 Kings x. 6. — ἐθαύμ. πάντες] This also confirms the view that Zacharias was deaf. There would be nothing wonderful in his *acceding to his wife's suggestion*, if he had *known it*: the coincidence, apparently without this knowledge, was the matter of wonder. —

64.] For now first had the angel's words, καλέσεις τὸ ὄν. αὐτ. Ἰωάννην, ver. 13, received their fulfilment. — 65.] For the constr. *περιοικ.* αὐτοῦς, see Herod. v. 78. Xen. Anab. v. 6, 16. — 66.] ἄρα refers back to the circumstances which have happened — 'What then shall' &c.: see ch. viii. 25. Acts xii. 18. — καὶ χεὶρ κ. . . ] a remark inserted by the Evangelist himself: not a further saying of the speakers in the verse before, as Kuinoel and others maintain. — 68.] This Hymn of thanksgiving appears to have been uttered, as the Magnificat, under the immediate influence of inspiration of the Holy Ghost. It is entirely *Hebrew* in its cast and idioms, and might be rendered in that language almost word for word. It serves, besides its own immediate interest to every Christian, to show to us the *exact religious view* under which John was educated by his father. — 69.] κέρας—a metaphor from horned beasts, who are weak and defenceless without, but formidable with their horns: see reff. There is no allusion (Selden, &c.) to the *horns of the altar*—

ρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ <sup>c</sup> χειρὸς πάντων τῶν μισούντων ἡμᾶς, <sup>72 f</sup> ποιῆσαι ἔλεος <sup>f</sup> μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἀγίας αὐτοῦ, <sup>72</sup> ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, <sup>74 e</sup> τοῦ δοῦναι ἡμῖν <sup>h</sup> ἀφόβως ἐκ χειρὸς [τῶν] ἐχθρῶν [ἡμῶν] <sup>i</sup> ῥυσθέντας <sup>k</sup> λατρεύειν αὐτῷ <sup>75</sup> ἐν <sup>1</sup> ὁσιότητι καὶ δικαιοσύνῃ <sup>m</sup> ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας † ἡμῶν. <sup>76</sup> καὶ σὺ \* παιδίον προφήτης ὑψίστου κληθήσῃ <sup>n</sup> προπορεύσῃ γὰρ πρὸ προσώπου κυρίου <sup>o</sup> ἐτοιμάσαι ὁδοὺς αὐτοῦ, <sup>77</sup> τοῦ δοῦναι γινῶσιν σωτηρίας τῷ λαῷ αὐτοῦ <sup>p</sup> ἐν <sup>q</sup> ἀφέσει ἁμαρτιῶν \* αὐτῶν <sup>78</sup> διὰ <sup>r</sup> σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς <sup>s</sup> ἐπεσκέψατο ἡμᾶς <sup>t</sup> ἀνατολῇ ἐξ <sup>u</sup> ὕψους <sup>79 v</sup> ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ <sup>w</sup> κατενθῆναι τοὺς πόδας ἡμῶν <sup>x</sup> εἰς ὁδὸν εἰρήνης. <sup>80</sup> Τὸ δὲ παιδίον ἠΐζανε καὶ <sup>y</sup> ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας <sup>z</sup> ἀναδείξωας αὐτοῦ πρὸς τὸν Ἰσραήλ.

f Jer. xxiii. 5. Zech. iii. 9. vi. 12. u = Eph. iv. 8. ch. xxiv. 40. Ps. xvii. 16. v = Acts xxvii. 20. w 1 Thess. iii. 11. 2 Thess. iii. 5. x Matt. xxi. 32. Acts xiv. 16. y ch. ii. 40. Eph. iii. 16. Ps. xxx. 24. z here only †, see 2 Macc. ix. 24. x. 11, and ch. x. 1.

bef. ἀγίων om. D L. — 71. for ἐξ, ἐκ χειρὸς D. txt A B C. 2nd ἐκ χειρὸς om. D. — 72. καὶ bef. μνησθ. om. D. — 74. τῶν bef. ἐχθρῶν om. B D. ins. A C.—ἡμῶν om. B L Iren. ins. A C D abc. — 75. πάσαις ταῖς ἡμέραις B bc. rec. aft. ἡμέρας ins. τῆς ζωῆς, with many mss., but om. A (and in Psalter also) B C D F K L V 11 mss. Syrr. Copt. Æth. — 76. aft. σὺ ins. δὲ B C D L Copt. txt A abc Iren.—for πρὸ προσώπου, ἐνώπιον B Orig.—for αὐτῶν, ἡμῶν A C M 8 Salid. txt B D abc Iren. — 78. ἐπισκέπεται B. — 79. aft. ἐπιφ. ins. φῶς D. — 80. ἠΐζανετο D.

the mere notion of a *refuge* is never connected with the Messiah's Kingdom.—70.] Meyer cites τοὺς ἀπ' αἰῶνος ῥήτορας, Longin. 34. — 72.] ποιῆσαι . . . for the infinitive, see ver. 54.—73.] ὅρκον ὃν . . . for ὅρκου, ὃν . . . see Gen. xxii. 16—18. — 74.] The attempts to remove the Jewish worship by Antiochus Epiphanes and by the Romans, had been most calamitous to the people.—This ἐν ὁσι. κ. δικαιοσ. sufficiently refutes the idea of some, that the whole subject of this song is the temporal theocratic greatness of the Messiah. — 77.] The remission of sin is the first opening for the γινῶσι σωτηρίας: see ch. iii. 7. The preposition ἐν has its literal meaning, 'in.'—78. ἀνατολῇ is (see reff.) the LXX rendering for πνεῦμα, a *branch* or *sprout*—and thus, 'that which springs up or rises,' as *Light*:—which, from the clauses following, is the meaning here.—ἐξ ὕψ. may be taken with ἀνατ., as in E. V.:—or perhaps better with the verb ἐπιφάναι. — 79.] See Is. ix. 1. Matt. iv. 16. Care must be taken on the one hand not to degrade the expressions of this song of praise into mere anticipations of temporal prosperity, nor, on the other, to find in it (except in

so far as they are involved in the inner and deeper sense of the words, unknown save to the Spirit who prompted them) the minute doctrinal distinctions of the writings of St. Paul. It is the expression of the aspirations and hopes of a pious Jew, waiting for the salvation of the Lord, finding that salvation brought near, and uttering his thankfulness in Old Testament language, with which he was familiar, and at the same time under prophetic influence of the Holy Spirit. That such a song should be *inconsistent* with dogmatic truth, is *impossible*: that it should unfold it minutely, is in the highest degree *improbable*. — 80.] A very similar conclusion to that in ch. ii. 40, and denoting probably the termination of that record or document of the birth of the Baptist, which the Evangelist has hitherto been translating, or perhaps transcribing already translated.—That this first chapter is such a separate document, appears from its very distinct style. Whether it had been preserved in the holy family, or how otherwise obtained by Luke, no trace now appears. It has a certain relation to, and at the same time is distinguished from, the narration of the next chapter. The Old

e Acts xxiv. 7. Exod. xviii. 14. Ps. cv. 10. f Acts xiv. 27. xv. 4. ch. x. 37. Tobit xii. 6. Gen. xxiv. 14. g Matt. ii. 13al. fr. Jer. xi. 5. h Phil. i. 14. Jude 12. i Prov. i. 33. k Acts vii. 7. 4'. Exod. iii. 12al. l Eph. iv. 24 only. Deut. ix. 5. m ver. 17 and reff. n Acts vii. 40 only. Josh. x. 13. o ch. iii. 4. Rev. xvi. 12. p ex. ver. 17. q Mark i. 1. Acts ii. 38al. Col. i. 14. Deut. xv. 3. r Col. iii. 12 al. Prov. xii. 10. s ver. 68.

<sup>a</sup> Exod. ii. 11.

<sup>b</sup> = Dan. ii. 13.

Matt. xv. 18.

19. ch. vi. 19.

<sup>c</sup> Acts xvi. 4al.

Eph. ii. 15.

Dan. vi. 9.

<sup>d</sup> ch. vi. 19. Lev. ix. 21. x. 2.

<sup>e</sup> Heb. xii. 23 only.

Judg. viii. 14 alex.

3 Macc. iv. 14.

<sup>f</sup> = Acts xii. 28. Ps. ix. 8.

<sup>g</sup> Acts v. 37 only.

2 Macc. ii. 1.

II. <sup>1a</sup> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, <sup>b</sup> ἐξήλθε ABCD

<sup>c</sup> δόγμα <sup>d</sup> παρὰ Καίσαρος Ἀνγούστου <sup>e</sup> ἀπογράφεσθαι

<sup>f</sup> πᾶσαν τὴν <sup>g</sup> οἰκουμένην. <sup>2</sup> αὕτη [ῆ] <sup>3</sup> ἀπογραφή πρώτη

CHAP. II. 1. δὲ om. A.—2. ἐγένετο ἀπογραφῇ πρώτη D.—ῆ bef. ἀπογρ. om. B D

Testament spirit is stronger here, and the very phraseology more in unison with Hebrew usage.—ταῖς ἡμέρ. The *ὄρεσις* of Judea was very near this wilderness, and from the character of John's official life afterwards, it is probable that in youth he would be given to solitude and abstemiousness. It cannot be supposed that the *Essenes*, dwelling in those parts, had any, or only the most general kind of influence over him, as their views were wholly different from his.—ἀναδ.] opening of his official life: see note on x. 1.

CHAP. II. 1—20.] —1, 2. We go back again now to the birth of John, or shortly after it.—In annotating on these verses, I will first state the difficulty in which they are involved,—then the only way in which it appears to me that a solution can be sought.—The *primâ facie* view of these verses would be this—that a decree went forth, &c., and that this (kind of) enrolment first took place when Cyrenius (Quirinus) was governor of Syria. It would then appear, either that this very enrolment took place under Quirinus,—or that the first did so, and this was subsequent to it. Now both of these senses are inadmissible. For Quirinus was not governor of Syria till the year 753 u.c., after the banishment of Archelaus, and the addition of his territory to the province of Syria. τῆς δὲ Ἀρχ. χώρας ὑποτελοῦς προσενεμηθείσης τῇ Σύρων, πέμπεται Κυρήνιος ὑπὸ Καίσαρος, ἀνὴρ ὑπατικός, ἀποτιμησόμενος τὰ ἐν Συρίᾳ, καὶ τὸν Ἀρχελαόν ἀποδωσόμενος οἶκον. Joseph. Antt. xvii. 13, 5. And the birth of our Lord occurred at least eight years before this, previous to Herod's death, and when *Sentius Saturninus* was governor of Syria. The *primâ facie* view of the text then cannot be the right one.—I believe we must seek our solution in the word *πρώτη*. Had Luke intended to say, 'this ἀπογρ. took place when Quirinus was governor of Syria,' this word *πρώτη* would not have been used. Why then has it been inserted? It is evident that on it the whole force of the sentence depends, and the reason why the memorandum has been placed here. I can only assign to it one of two possible meanings—(1) that the ἀπογρ. was not completed now, but eight years afterwards, when Quirinus was governor of Syria; thus laying the stress on ἐγένετο,—(but not read-

ing αὐτῇ, as has been proposed (Ebrard and others), which would be contrary to usage, and the sense contrary to fact—for the enrolling *itself* did clearly take place, or begin to take place, now): (2) that *πρώτη* may, by a usage otherwise confined to John among the Evangelists, be used for 'before,' and thus the sense be,—*this enrolment took place before* (that better known one, when) *Quirinus was governor of Syria* (Perizon., Usher, Petav., Storr, Tholuck, Huschke, Wieseler).—I own that neither of these solutions satisfies me: all I wish to assert is, that if we are to seek one, *this word must be interpreted*, as being the key to the sentence.—The only other resource is, to infer that we are not to seek a solution in the text, but suppose either that it is corrupt, or that the date assigned is incorrect.—Corruption of the text by interpolation of ver. 2 is not probable, and must not be assumed to help us out of a difficulty, when MSS. give no countenance to the supposition. As early as Tertullian (about 190 A.D.) the difficulty in this passage was recognized. "Sed et census constat actus sub Augusto nunc in Judea per Sentium Saturninum." Adv. Marc. iv. 532 (Gresw. Diss. i. 452). And omission of this verse in any citation (as e.g. in one by Gregory Naz., quoted by Valcknaer) is no evidence, on account of its parenthetical character.—The other alternative, that the date assigned is incorrect, is only tenable on the supposition that Luke confounded this earlier census with that under Quirinus; and this, considering the accuracy of this Evangelist, we should be very slow to concede. Moreover, it appears from Acts v. 37, that Luke himself has related Gamaliel's reference to an event which happened in the taxing of Quirinus; and although that is without mark of date, yet it would be absurd to suppose that two public events, which happened in the memory of living men, could be thus confounded by one who was a diligent inquirer after historic truth. (It is remarkable however that Justin Martyr three times distinctly asserts that *our Lord was born under Quirinus*, and appeals to the register then made, as if from it the fact might, if necessary, be confirmed: pp. 75 d. 33 b. 303 d.) The supposition that the ἀπογρ. here spoken of is that of Quirinus,



ἐγένετο <sup>h</sup> ἡγεμονεύοντος τῆς Συρίας \* Κυρηνίου. <sup>2</sup> καὶ <sup>i</sup> ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν \* ἰδίαν <sup>j</sup> πόλιν. <sup>4</sup> ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἧτις <sup>k</sup> καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ <sup>l</sup> πατρὶας Δαυὶδ, <sup>5</sup> \* ἀπογράψασθαι σὺν Μαριὰμ τῇ <sup>m</sup> μενηστευμένῃ αὐτῷ [γυναικί], οὓσιν <sup>n</sup> ἐγκύω. <sup>6</sup> Ἐγένετο δὲ <sup>o</sup> ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, <sup>p</sup> ἐπλήσθησαν αἱ ἡμέραι <sup>q</sup> τοῦ τεκεῖν αὐτήν· <sup>r</sup> καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν <sup>s</sup> πρωτότοκον, καὶ <sup>t</sup> ἐσπαργάνωσεν αὐτὸν καὶ <sup>u</sup> ἀνέκλινεν αὐτὸν ἐν <sup>v</sup> φάτνῃ· διότι οὐκ ἦν αὐτοῖς <sup>w</sup> τόπος ἐν τῷ <sup>x</sup> καταλύματι.

<sup>a</sup> = ch. xiv. 9, 22. 1 Macc. ix. 45. <sup>y</sup> ch. xxii. 11 and || Mk. 1 Kings ix. 22.

Eus. ins. A C.—κυρεῖνον B *abcv*. txt A C D.—3. for ἰδίαν πόλιν, ἰδίαν χώραν C. ἑαυτοῦ πατρίδα D. ἑαυτοῦ πόλιν B L Euseb. txt A.—4. for τὴν Ἰουδαίαν, γῆν Ἰουδα D d. txt A B C.—5. διὰ . . . Δαυὶδ is placed after ἐγκύω in D.—ἀπογράφεσθαι A D. txt B C.—γυναικί om. B D L Syr. Copt. Sahid. Arm. Eus. ins. A.—6. ὥς ἐπὶ παρ- γείνοντο ἐτελέσθησαν D d.—7. rec. bef. φάτνῃ ins. τῇ. om. A B D L Just.—8. for

and that Luke has committed a *parachronism* by placing it here, will only be resorted to by those who *disbelieve this part of the Gospel history*; inasmuch as it would tend to invalidate the account following.

On the whole, I believe that an *ἀπογραφὴ* or enrolment of names, with a view to ascertain the population of the empire, *was commanded and put in force at this time*, unaccompanied by any payment of money. Mr. Greswell (vol. i. p. 511) cites a passage of Suidas—ὅτι Αὐγουστος Καῖσαρ, δόξαν αὐτῷ, πάντας τοὺς οἰκήτορας Ῥωμαίων (?) κατὰ πρόσωπον ἀριθμεῖ, βουλόμενος γνῶναι πόσον ἐστί πληθος; and has made it probable that, notwithstanding a difficulty in the numbers, this was a census of *the empire*, and not of the city. We know (see Tacitus, Ann. i. 11. Sueton. Aug. 28, 101. Dio liii. 30. lvi. 33) that Augustus drew up a rationarium or brevium totius imperii, which took many years to arrange and complete, and of which the enrolment of the inhabitants of the provinces would naturally form a part. Of the data for this compilation, the enrolment in our text might be one—and its completion may not have taken place immediately (the death of Herod and irregularities of Archelaus hindering it), but after the removal of Archelaus, under Quirinus.—That Judæa was *not a Roman province at this time*, is no objection to our text; for the brevium of Augustus contained the ‘regna’ of the Roman empire, as well as the ‘provincias.’—See Wieseler, Chronol. Synops. i. 73—122. In Dio Cassius, where we might expect to find information, this portion of the reign of Augustus is apparently defective.—

Κυρην.] P. Sulpicius Quirinus (not Quirinius, for Κυρήνιος is the Greek form of Quirinus, Meyer ii. 222: see Sueton. Tib. 49. Tacit. Ann. iii. 48) was consul in A. U. C. 742: see Winer, Realwörterbuch, ii. 347.—3—5.] There is a mixture here of Roman and Jewish customs, which is not at all improbable, considering the circumstances. In the Roman census, men, women, and children were all obliged to go and be enrolled. Dion. Hal. iv. 15, ἅπαντας ἐκέλευσε (ὁ Τύλλιος) τοὺς ὑποτάγους κατὰ κεφαλὴν ὁρμεῖν τὸ νόμισμα τι συνεισφέρειν, ἕτερον μὲν τι τοὺς ἀνδρας, ἕτερον δέ τι τὰς γυναῖκας, ἄλλο δὲ τι τοὺς ἀνθρώπους. But then this census was made at their *dwelling-place*, not at that of their *extraction*. The latter practice springs from the Jewish genealogical habits, and its adoption in this case *speaks strongly for the accuracy of the chronology*. If this enrolment was by order of Augustus, and for the whole empire, it of course would be made so as to include *all*, after the Roman manner: but inasmuch as it was made *under the Jewish king Herod*, it was done *after the Jewish manner*, in taking this account of each at *his own place of extraction*.—Mary being *herself sprung from the lineage of David* (see ch. i. 32), might on this account go to Bethlehem, being, as some suppose, an inheritress; but this does not seem to be the Evangelist’s meaning, but that, after the Roman manner, she *accompanied her husband*.—No stress must be laid on μεμνηστ., as if she were *only* the betrothed wife of Joseph at this time;—she had been taken to his house before this: the history in our text happening

w here only †.  
 x Num. iii. 28.  
 y = Rev. xii.  
 18, ch. v. 27.  
 xii. 14, Acts  
 xxi. 5.  
 z Acts iv. 1, xii.  
 7, see Amos  
 ix. 1, ch.  
 xxiv. 4.  
 zz = ch. ix. 31.  
 Acts xii. 7.  
 Num. xvi. 42.  
 a Acts xxvi. 13  
 only †.  
 b Mark iv. 41.  
 c ch. i. 10 al.  
 c ch. i. 19 and  
 reff.  
 d Matt. ii. 2.  
 e = 2 Cor. xii.  
 12, 2 Thess.  
 iii. 17.  
 f ver. 7.  
 g ver. 7.  
 h Mark xiii. 36. Prov. vi. 15.

<sup>8</sup> Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ <sup>w</sup> ἀγραυλοῦντες ABD  
 καὶ <sup>x</sup> φυλάσσοντες φυλακὰς τῆς νυκτὸς <sup>y</sup> ἐπὶ τὴν ποίμνην  
 αὐτῶν. <sup>9</sup> καὶ ἰδοὺ ἄγγελος κυρίου <sup>z</sup> ἐπέστη αὐτοῖς καὶ ABDP  
<sup>zz</sup> δόξα κυρίου <sup>a</sup> περιέλαμψεν αὐτοὺς, καὶ <sup>b</sup> ἐφοβήθησαν  
 φόβον μέγαν. <sup>10</sup> καὶ εἶπεν αὐτοῖς ὁ ἄγγελος Μὴ φο-  
 βεῖσθε· ἰδοὺ γὰρ <sup>c</sup> εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην,  
 ἥτις ἐστὶ παντὶ τῷ λαῷ, <sup>11</sup> ὅτι <sup>d</sup> ἐτέχθη ὑμῖν σήμερον  
 σωτῆρ, ὅς ἐστι χριστὸς κύριος, ἐν πόλει Δαυὶδ. <sup>12</sup> καὶ  
 τοῦτο ὑμῖν τὸ <sup>e</sup> σημεῖον· εὐρήσετε βρέφος <sup>f</sup> ἐσπαργανω-  
 μένον \* κείμενον ἐν <sup>g</sup> φάτνῃ. <sup>13</sup> καὶ <sup>h</sup> ἐξαίφνης ἐγένετο

τῇ αὐτῇ, ταύτῃ D.—9. ἰδοὺ om. B L.—κυρίον (2nd) om. D b. txt A B P.—for φόβ.  
 μέγ., σφόδρα B. txt A D P.—10. γὰρ om. P.—aft. ἐστὶν ins. καὶ D.—12. τὸ om. B.  
 ins. A D P.—aft. σημ. ins. ἐστὼ D.—καὶ κείμενον B L P S b c Eus. om. D. txt A a.—  
 rec. bef. φάτνῃ ins. τῷ, with many const. mss., but om. A B D E G H L P S V 32 mss.

during the time indicated by Matt. i. 25.—  
 7.] On *πρωτότοκον* see Matt. i. 25. The  
 use of the word by *both* the Evangelists is  
 remarkable, and seems to confirm the view  
 advocated in this commentary with regard  
 to the *brethren of the Lord*: see on Matt.  
 xiii. 55. Ancient tradition states the birth-  
 place of the Lord to have been a *cave*:  
 thus Justin Martyr, p. 303, ἐπεὶ Ἰωσήφ  
 οὐκ εἶχεν ἐν τῇ κώμῃ ἐκείνῃ τοῦ καταλῦ-  
 σαι, ἐν σπηλαίῳ τινὶ συνέγγυς τῆς κώμης  
 κατέλυσε· καὶ τότε, ὄντων αὐτῶν ἐκεῖ, ἐτε-  
 τόκει ἡ Μαρία τὸν χριστόν, καὶ ἐν φάτνῃ  
 αὐτὸν ἐτεθείκει. And Origen, against Cel-  
 sus, i. p. 40: ἀκολούθως τῇ ἐν τῷ εὐαγγε-  
 λίῳ περὶ τῆς γενέσεως αὐτοῦ ἱστορίᾳ, δεικ-  
 νύται τὸ ἐν Βηθλεὲμ σπηλαῖον ἐνθα ἐγεν-  
 νήθη, καὶ ἡ ἐν τῷ σπηλαίῳ φάτνη, ἐνθα  
 ἐσπαργανώθη. Similarly Eusebius, Atha-  
 nasius, and others. This tradition is nowise  
 inconsistent with our text—for caves are  
 used in most rocky countries as stables.—  
*καταλύματι*] = *πανδοχεῖον*, ch. x. 34.  
 ‘A public inn, or place of reception for  
 travellers;’ not ‘a room in a private house,’  
 for then the expression would be, ‘They found  
 no κατάλυμα.’ Of what sort this inn was,  
 does not appear.—8.] Mr. Greswell has  
 made it highly probable (Diss. x. vol. i.)  
 that the Lord was born on the evening of  
 (i. e. which *begun*) the 5th of April, the  
 10th of the Jewish Nisan: on which same  
 day of April, and the 14th of Nisan, he  
 suffered thirty-three years after. Before  
 this time there would be abundance of  
 grass in the pastures—the spring rains  
 being over; but much after it, and till  
 after the autumnal equinox again, the pas-  
 tures would be comparatively bare: see  
 note on John vi. 10.—ἀγρ.] spending the  
 night in the open field.—φυλ. φυλακὰς

τ. v.] either, ‘keeping watch by night,’ or,  
 ‘keeping the watches of the night.’ From  
 ref. (where however *φυλακὰς* has the art.)  
 the latter seems most probable. On these  
 watches, see note at Matt. xiv. 25.—9.]  
*δόξα*—the brightness of the Lord’s presence  
 —the Shechinah, which also accompanied  
 His angels when they appeared to men:  
 see reff. It is agreeable at least to the  
 analogy of the Divine dealings, to suppose,  
 with Olshausen, that these shepherds, like  
 Simeon, were *waiting for the consolation*  
*of Israel*.—10, 11.] *παντὶ τῷ λ.*, not (E.V.)  
 ‘to all people,’ here: but ‘to all the peo-  
 ple’—the Jewish people. To them was the  
 first message of joy, before the bursting in  
 of the Gentiles—just as here the one angel  
 gives the prefatory announcement, before  
 the multitude of the heavenly host burst in  
 with their ‘peace on earth,’ and ‘good-will  
 towards men.’—*σωτῆρ*] a Saviour, as E.V.,  
 —the name being particularized afterwards.  
 —*χρ. κύρ.*] This is the only place where  
 these words come together. In ch. xxiii. 2  
 we have *χρ. βασιλέα*, and in Acts ii. 36  
*κύριον καὶ χρ.* (In Col. iii. 24 we have,  
 in a somewhat different meaning (said to  
 servants), *τῷ γὰρ κυρίῳ χριστῷ δουλεύ-  
 ετε*.) And I see no way of understanding  
 this *κύριος*, but as corresponding to the  
 Hebrew *יהוה*.—12.] Olshausen hazards  
 a conjecture that the stable or cave may  
 possibly have *belonged* to these shepherds.  
 But I think the words *ἐως* B., by-and-by,  
 do not look as if B. were their *home*. It  
 seems clear that *the place* was somehow  
 known to them by the angel’s description.  
 —*βρέφος*—not ‘the child;’—the angel in  
 giving the sign, generalizes the term—they  
 were to know the truth of his words, by  
 finding a *child* wrapped in swaddling clothes,

σὺν τῷ ἀγγέλῳ <sup>i</sup> πλῆθος <sup>k</sup> στρατιᾶς οὐρανόυ, <sup>k</sup> αἰνούν- <sup>i = John xxi. 6.</sup>  
των τὸν θεὸν καὶ λεγόντων <sup>14</sup> Δόξα <sup>1</sup> ἐν ὑψίστοις θεῷ, <sup>ch. v. 6. Acts</sup>  
καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις <sup>m</sup> \* εὐδοκία. <sup>15</sup> καὶ ἐγέ- <sup>xxviii. 3. Ps.</sup>  
νετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, <sup>cxvii. 4.</sup>  
[ <sup>mm</sup> καὶ οἱ <sup>n</sup> ἀνθρώποι ] οἱ ποιμένες εἶπον πρὸς ἀλλήλους <sup>k 3 Kings xxii.</sup>  
<sup>o</sup> Διέλθωμεν δι' ἑως Βηθλεὲμ καὶ ἴδωμεν τὸ <sup>1</sup> ῥῆμα τοῦτο <sup>19. Acts vii.</sup>  
τὸ γεγονὸς ὃ ὁ κύριος <sup>q</sup> ἐγνώρισεν ἡμῖν. <sup>16</sup> καὶ ἦλθον <sup>42. constr. ch.</sup>  
σπύσαντες καὶ <sup>r</sup> ἀνεύρον τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ, <sup>xix. 37. Rev.</sup>  
καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. <sup>17</sup> ἰδόντες δὲ <sup>s</sup> [δι- <sup>xix. 14.</sup>  
ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ <sup>1 Matt. xxi. 9.</sup>  
τοῦ παιδίου τούτου. <sup>18</sup> καὶ πάντες οἱ ἀκούσαντες ἐθαύ- <sup>2 Thess. i. 11.</sup>  
μασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς <sup>Phil. i. 15. ii.</sup>  
αὐτούς. <sup>19</sup> ἡ δὲ Μαριάμ πάντα <sup>t</sup> συνετήρει τὰ ῥήματα <sup>13. Eph. i. 9.</sup>  
ταῦτα <sup>u</sup> συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. <sup>20</sup> καὶ <sup>v</sup> ὅτε <sup>Ps. v. 12. i.</sup>  
στρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν <sup>18.</sup>  
<sup>w</sup> ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς <sup>mm red. ver. 21.</sup>  
αὐτούς. <sup>Acts x. 17.</sup>

ABD \* τὸ παιδίον, \* <sup>z</sup> καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ <sup>n red. Matt.</sup>  
<sup>x ch. i. 57. y ch. i. 74, &c. z red. Matt. xxviii. 9. ch. vii. 12. ver. 15.</sup>

Eus. — 13. *στρατείας οὐρανοῦ* D. — 14. ἐν om. *abcn* Eth. Iren. Aug. Jer. Ambr. ins. A B D P al. Orig. — *εὐδοκίας* A D. *bonæ voluntatis abc* Iren. Hil. Ambr. Aug. Jer. consolationis *d*. txt B P., and nearly all MSS. and versions, Orig. (thrice) Eus. Eth. Epiph. Basil. Chrys. Cyr. al. — 15. *καὶ οἱ ἀνθ.* om. B L al. *ab* Copt. Sahid. Arm. ins. A D P. — *aft. ἑως* add εἰς P. — *for ἴδωμεν, εἶδωμεν* P. — 16. *εὐρον* or *-ραν* D L al. — *τε* om. D *abc*. — 17. *ἐγνώρισαν* B D L al. txt A P. — *τούτου* om. D a al. Copt. Arm. Eth. — 19. *ταῦτα* om. B al. — 20. *rec. ἐπέστρεψαν* with many const. mss., but txt ABCDEFGHKLMPSV 55 mss. — 21. *for ἐπλήσθ., συνετελέσθησαν* D. — *αἱ ἡμ. αἱ* D 18 mss. — *for τὸ παιδίον, αὐτὸν* A B F K L S X 67 mss. *a* Syr. Copt. Arm. txt D and most const. mss. — *καὶ* om.

lying in a manger.—14.] The disputes about this short song of praise are (with one exception, see below) so much solemn trifling. As to whether *ἔστι* or *ἔστω* should be supplied, the same question might be raised of every proclamation which was ever uttered. *The sense of both these is included.* It is both, 'There is,' and 'Let there be,' 'Glory, &c.' The song is in *three clauses*, forming a Hebrew parallelism, in which the third clause is subordinate to and an amplification of the second, and so is without a copula to it. — *εὐδοκία* (see reff.) is that *good pleasure of God in Christ* by which He reconciles the world to Himself in Him (2 Cor. v. 19). — The reading *εὐδοκίας*, which would destroy the whole structure of the parallelism, is of very insufficient authority, but has been rendered famous by its adoption in the Vulgate, and consequently by the Romish Church. But even should it be preferred, we must render *ἀνθρ. εὐ-*

*δοκίας* 'the elect people of God,' — not 'men of peace' or 'good-will,' which introduces a violation of the meaning of *εὐδοκία*, as well as palpable error of doctrine. And *even then, ἀνθ. εὐδ.* is an unexampled construction. — 15.] *οἱ ἀνθ. οἱ π.* — better, 'the shepherds' merely, than (with De Wette and Meyer) to suppose *οἱ ἀνθ.* to be used as *distinctive of the shepherds from the angels*. — Such distinctions are not usual, whereas the redundant *ἀνθρ.* is: see reff. — 19.] *συνετ.* in her memory. — *ῥῆμ.* may have its literal sense, 'words:' viz. those spoken by the shepherds; — or its Hebraistic, as above ver. 15, which is more probable — 'all these things now spoken of.' — *συμβ.* 'revolving them' — comparing one with another.

21.] The second *καὶ* must not be rendered 'also.' It is simply redundant, as in reff. — The Lord was made like unto His brethren (Heb. ii. 17. iv. 15) in all weak-



a ch. i. 31.  
b ch. i. 15 and  
reft.  
c John ii. 6.  
Mark i. 41.  
1 Chron.  
xxiii. 28.  
d = Ps. v. 3.  
Rom. vii. 13.  
e Mark vii. 34.  
35. 2 Kings  
vi. 17. EXOD.  
xlii. 2.  
f Rom. iv. 19  
only. NUM.  
ii. 12.  
g ch. i. 73, &c.  
h ch. xiv. 19  
only. LEV. x.  
11. LEV. xii.  
6, 8.  
i here only.  
Gen. xv. 9.  
k here only.  
Prov. xxx.  
17.  
l Matt. iii. 16  
al. Isa.  
xxxviii. 14.  
m Acts ii. 5  
viii. 2 only.  
Micah vii. 2  
alex.  
n = Nahum iii.  
7. Acts ix. 31.  
o = ver. 40, ch.  
xxiv. 49.  
John i. 32, 33.  
2 Chron. xv.  
1.  
p = Acts x. 22.  
Matt. ii. 12, &c.  
q Heb. xi. 5. Ps. lxxxviii. 48. John viii. 51.  
r Matt. xxii. 43. ch. iv. 1. Col. i. 8. Ezek. xxxvii. 9.  
s Matt. xiii. 4, 25. ch. i. 8, 21 al. fr. t ch. i. 73 al. u here only. 3 Kings xviii. 28.

κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ <sup>a</sup> συλληφθῆναι αὐτὸν ἐν ABD  
τῇ <sup>b</sup> κοιλίᾳ.

<sup>22</sup> Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ <sup>c</sup> καθαρισμοῦ  
αὐτῶν κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς  
Ἱεροσόλυμα <sup>d</sup> παραστῆσαι τῷ κυρίῳ, <sup>23</sup> καθὼς γέγραπται  
ἐν \* νόμῳ κυρίου ὅτι πᾶν ἄρσεν <sup>e</sup> διανοίγον ἰμήτραν  
ἅγιον τῷ κυρίῳ κληθήσεται, <sup>21</sup> καὶ <sup>g</sup> τοῦ δοῦναι θυσίαν  
κατὰ τὸ εἰρημένον ἐν \* νόμῳ κυρίου, <sup>h</sup> ζεύγος <sup>i</sup> τρυγόνων  
ἢ δύο \* <sup>k</sup> νεοσσούς <sup>i</sup> περιστερῶν.

<sup>25</sup> καὶ ἰδοὺ ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συ-  
μεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ <sup>m</sup> εὐλαβὴς, προσ-  
δεχόμενος <sup>n</sup> παράκλησιν τοῦ Ἰσραὴλ. καὶ πνεῦμα \* ἅγιον  
ἦν <sup>o</sup> ἐπ' αὐτὸν, <sup>26</sup> καὶ ἦν αὐτῷ <sup>p</sup> κεχωρηματισμένος ὑπὸ τοῦ  
πνεύματος τοῦ ἁγίου μὴ <sup>q</sup> ἰδεῖν θάνατον πρὶν ἢ ἰδεῖ τὸν  
χριστὸν κυρίου. <sup>r</sup> καὶ ἦλθεν <sup>s</sup> ἐν τῷ πνεύματι εἰς τὸ  
ἐροῦν, καὶ <sup>t</sup> ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον  
Ἰησοῦν, <sup>u</sup> τοῦ ποιῆσαι αὐτοὺς <sup>u</sup> κατὰ τὸ εἰθισμένον τοῦ

D al. abc. ins. A B.—for ἐκλήθη, ὠνόμασθη D.—aft. κοιλία ins. μητρὸς D.—22. αἱ  
om. B.—for αὐτῶν, αὐτοῦ D al. ejus aben. txt A B.—bef. κυρ. om. τῷ D.—23. bef. νόμ.  
ins. τῷ B D L. txt A. and in ver. 24.—bef. κυρ. om. τῷ D.—24. νεοσσούς B E G H S V  
al. txt A D.—25. ἰδοὺ om. D Syr. Eth.—ἦν om. F M al.—Συμεὼν B.—for εὐλαβὴς,  
εὐσεβὴς K 9 mss.—τῷ Ἰσρ. L al.—πν. ἦν ἅγιον A B E G L M S, which is Luke's  
manner: see ver. 19. iii. 19. xv. 8. txt D.—26. κεχωρηματισμένος δὲ ἦν D.—πρὶν ἂν B.  
πρὶν ἢ ἂν X.—ιδεῖν K.—27. εἰσάγειν A.—for εἰθισμ., ἔθος D.—28. αὐτὸν M 13 mss.

ness and bodily infirmity, from which legal uncleannesses arose. The body which He took on Him, though not a body of sin, was mortal, subject to the consequence of sin,—in the likeness of sinful flesh: but incorruptible by the indwelling of the Godhead (1 Pet. iii. 18). In the fulfilment therefore of His great work of redemption He became subject to legal rites and purifications—not that they were absolutely necessary for Him, but were included in those things which were *πρέποντα* for Him in His humiliation and ‘making perfect:’ and in His lifting up of that human nature, for which all these things were absolutely necessary, into the Godhead. (Gen. xvii. 14).

22—38.]—22. See Levit. xii. 1—8, where however *the child* is not, as here, expressly included in the purification. (It is hardly possible that Joseph should be implied in the αὐτῶν, as Euthym., Meyer, interpret it.) The reading αὐτοῦ is remarkable, and hardly likely to have been a correction. αὐτῆς, adopted by the E. V., is wholly without authority, being only found in the Complutensian edition; and a manifest correction.—Bengel denies that

either the Lord or His mother wanted purification; and mentions that some render αὐτῶν ‘of the Jews,’ but does not approve of it (compare however John ii. 6). See the last note, on the necessity of purification for both.—23.] God had taken the tribe of Levi instead of the first-born that openeth the womb, Num. iii. 12; but notwithstanding, required that such should be redeemed (Num. xviii. 15) with five shekels of the sanctuary.—24.] The offering (see reft.) was, a lamb for a burnt-offering, and a pigeon for a sin-offering: but if the parties were too poor to bring a lamb, then two pigeons.—25.] It appears that this Symeon might have been Symeon the son of Hillel,—and father of Gamaliel, mentioned in Acts v. But we have no means of ascertaining this. It is no objection to it that he is here merely ἄνθρωπος.—Gamaliel himself is only φαρισαῖος τις in Acts v. 34.—παράκλη.] see Acts xxviii. 20. It was a common form of adjuration among the Jews, ‘Ita videam consolationem, si’ &c., referring to Is. xl. 1.—On the general expectation of deliverance at this time, see on Matt. ii. 1.—26.] Of

νόμου <sup>v</sup> περὶ αὐτοῦ, <sup>28</sup> <sup>w</sup> καὶ αὐτὸς <sup>ww</sup> ἐδέξατο αὐτὸ εἰς <sup>v</sup> ch. xix. 37. Acts xv. 2. <sup>John</sup> x. 36. <sup>w</sup> red. ver. 21. <sup>ww</sup> ch. xvi. 6 al. <sup>x</sup> Matt. xiv. 15 al. Num. xx. 29. Tobit iii. 13. <sup>x</sup> Acts iv. 21. Jude 4. Rev. vi. 10. 2 Pet. ii. 1. <sup>y</sup> Acts xxviii. 28. Ps. xcvii. 2. Isa. ix. 6. ch. iii. 6. <sup>z</sup> = Matt. x. 40. 1 Cor. ii. 9. Ps. xcvi. 4. <sup>a</sup> Acts iii. 13. xxv. 16. 2 Cor. x. 1. 2 Chron. xiii. 7. <sup>b</sup> = subj. here only. <sup>c</sup> Mark xiv. 51 al. <sup>d</sup> Levit. xxvi. 32. <sup>e</sup> Matt. vii. 27 only. Isa. li. 17. xvii. 1. <sup>f</sup> = here only. <sup>g</sup> Jos. iv. 6. = ch. xi. 30. Phil. i. 16. <sup>h</sup> John xix. 12. Rom. x. 21. Hos. iv. 4. <sup>i</sup> Matt. x. 18. 2 Macc. v. 15. <sup>k</sup> Matt. xix. 24. Job xx. 25. <sup>1</sup> Rev. i. 16 al. Ps. xxi. 20. <sup>m</sup> obj. Matt. xi. 25, 27 al. Exod. xx. 26. <sup>n</sup> = ch. xvii. 24. <sup>o</sup> Matt. xv. 19. ch. v. 22. Rom. i. 21. Ps. cxxxviii. 20. <sup>p</sup> Rev. ii. 20 only. 4 Kings xxii. 14. <sup>q</sup> ch. i. 7 and refl. <sup>r</sup> here only. Jer. iii. 4. <sup>s</sup> ver. 42. Mark v. 42. <sup>t</sup> = ch. iv. 18. Acts xiii. 10 al. <sup>u</sup> ch. i. 13. Ps. xvi. 1 al.

νόμου <sup>v</sup> περὶ αὐτοῦ, <sup>28</sup> <sup>w</sup> καὶ αὐτὸς <sup>ww</sup> ἐδέξατο αὐτὸ εἰς <sup>v</sup> ch. xix. 37. Acts xv. 2. <sup>John</sup> x. 36. <sup>w</sup> red. ver. 21. <sup>ww</sup> ch. xvi. 6 al. <sup>x</sup> Matt. xiv. 15 al. Num. xx. 29. Tobit iii. 13. <sup>x</sup> Acts iv. 21. Jude 4. Rev. vi. 10. 2 Pet. ii. 1. <sup>y</sup> Acts xxviii. 28. Ps. xcvii. 2. Isa. ix. 6. ch. iii. 6. <sup>z</sup> = Matt. x. 40. 1 Cor. ii. 9. Ps. xcvi. 4. <sup>a</sup> Acts iii. 13. xxv. 16. 2 Cor. x. 1. 2 Chron. xiii. 7. <sup>b</sup> = subj. here only. <sup>c</sup> Mark xiv. 51 al. <sup>d</sup> Levit. xxvi. 32. <sup>e</sup> Matt. vii. 27 only. Isa. li. 17. xvii. 1. <sup>f</sup> = here only. <sup>g</sup> Jos. iv. 6. = ch. xi. 30. Phil. i. 16. <sup>h</sup> John xix. 12. Rom. x. 21. Hos. iv. 4. <sup>i</sup> Matt. x. 18. 2 Macc. v. 15. <sup>k</sup> Matt. xix. 24. Job xx. 25. <sup>1</sup> Rev. i. 16 al. Ps. xxi. 20. <sup>m</sup> obj. Matt. xi. 25, 27 al. Exod. xx. 26. <sup>n</sup> = ch. xvii. 24. <sup>o</sup> Matt. xv. 19. ch. v. 22. Rom. i. 21. Ps. cxxxviii. 20. <sup>p</sup> Rev. ii. 20 only. 4 Kings xxii. 14. <sup>q</sup> ch. i. 7 and refl. <sup>r</sup> here only. Jer. iii. 4. <sup>s</sup> ver. 42. Mark v. 42. <sup>t</sup> = ch. iv. 18. Acts xiii. 10 al. <sup>u</sup> ch. i. 13. Ps. xvi. 1 al.

—αὐτοῦ om. B L ab. ins. A D c. — 32. ἐθνῶν om. D. for ἐθν., oculorum *b* Iren. txt A B ac.—σου om. c Iren. — 33. ὁ πατὴρ αὐτοῦ B D L v Copt. Sahid. Arm. Orig. Aug. Jer. txt (ὁ Ἰωσ. A.) A K M Hil.—aft. μήτηρ om. αὐτοῦ B D v. ins. A.—34. καὶ εἰς ἀνάστ. D c.—35. δὲ om. B L b. txt A D a Orig.—ἀνακαλυφθῶσιν D, omg. ἄν. txt A B.—ἐκ om. D abc Hil. ins. A B.—36. ἦν om. D δ.—bef. αὕτη ins. καὶ D.—

the nature of this intimation, nothing is said. Symeon was the subject of an especial indwelling and leading of the Holy Ghost, analogous to that higher form of the spiritual life expressed in the earliest days by *walking with God*—and according to which God's saints have often been directed and informed in an extraordinary manner by His Holy Spirit. — 29.] ἀπολύεις, not τοῦ ζῆν, or ἐκ τῆς γῆς,—but as being τὸν δοῦλόν σου—He thinks of his death as the termination of, and so dismissal from, *his service*. Meyer. — 32.] see Isa. xlix. 6. — 33.] The true reading is probably ὁ πατὴρ αὐτοῦ κ. ἡ μ., which for doctrinal reasons has been changed to the present one. In verse 43 we have Joseph called by this name. Our Lord Himself would not speak of him thus, see ver. 49; but in the narrative we may read οἱ γονεῖς αὐτοῦ and such expressions, without any danger of forgetting the momentous history of the Conception and Nativity. — 34, 35.] κεῖται εἰς, 'is appointed for'—see Phil. i. 17. 1 Thess. iii. 3; not (Meyer) 'lies here, in

my arms.' — πτώσιν, as a stone of stumbling and rock of offence (Is. viii. 14. Rom. ix. 33), at which they should fall through unbelief. — ἀνάστ., 'raising up'—in the sense of ver. 52 of ch. i.—by faith and holiness;—or, the πτώσις and ἀνάστ. may refer to the same persons—as it is said by the Lord, 'He that humbleth himself shall be exalted.' I prefer this last interpretation, as cohering best with the next verse: see note on it. — 35.] This prophecy I do not believe to have its chief reference to the deep sorrows of the mother of our Lord on beholding His sufferings (Euthym. al.), much less to her future death by martyrdom (Epiphanius, Lightfoot); for they stand in a totally different connexion. The prophecy is, of the struggle of many in Israel through repentance to faith in this Saviour—among which number even *His mother herself was to be included*. The sharp pangs of sorrow for sin must pierce her heart also; and the end follows—that the reasonings out of many hearts may be revealed—that they who receive the Lord

v abs. Acts xxvi. 7.  
w = ch. x. 40  
al. Acts xxii. 13 al. but = Luke only.  
x here only. Ps. lxxviii. 13.  
y ch. i. 68.  
Heb. ix. 12  
omiv. Lev. xxv. 48 Ps. cx. 9  
z ver. 20 & reff.  
a ch. i. 80. xii. 27 al. in LXX always trans. see Gen. xxi. 8.  
b Eph. iii. 16.  
1 Cor. xvi. 13.  
Ps. lxxv. 24.  
c Acts ii. 28.  
xiii. 52. Rom. xv. 13, 14.  
2 Tim. i. 4.  
Ps. xv. 11.  
d = ver. 52. ch. i. 30. Acts vii. 46. Eph. i. 6. e here only. f Mark v. 42. ch. iii. 23. Acts iv. 22.  
g = Matt. xx. 17. Zech. xiv. 16. 1 Kings ii. 19.

<sup>v</sup> λατρεύουσα <sup>v</sup> νύκτα καὶ ἡμέραν. <sup>38</sup> καὶ † αὐτῇ τῇ ABD  
<sup>w</sup> ὥρα <sup>w</sup> ἐπιστάσα <sup>x</sup> ἀνθρωπολογεῖτο τῷ \* κυρίῳ, καὶ ἐλά-  
λι πρὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις <sup>y</sup> λύτρωσιν [ἐν]  
Ἱερουσαλὴμ. <sup>39</sup> καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν  
νόμον κυρίου, <sup>z</sup> ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς [τὴν]  
πόλιν αὐτῶν Ναζαρέτ. <sup>40</sup> τὸ δὲ παιδίον <sup>a</sup> ἠύξανε καὶ  
ἐκραταιοῦτο [πνεύματι], <sup>c</sup> πληρούμενον \* σοφίας, καὶ  
<sup>d</sup> χάρις θεοῦ ἦν ἐπ' αὐτό.  
<sup>41</sup> Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ <sup>e</sup> κατ' ἔτος εἰς Ἱερου-  
σαλὴμ τῇ ἑορτῇ τοῦ πάσχα. <sup>42</sup> καὶ ὅτε <sup>f</sup> ἐγένετο \* ἑτῶν ABCD  
δώδεκα, <sup>g</sup> \* ἀναβάντων αὐτῶν [εἰς Ἱεροσόλυμα] κατὰ

37. ὥς om. D abc. ἔως A B L al. Copt. Sahid.—ἀπὸ om. B D F L. ins. A Hil.—for ἱεροῦ, ναοῦ D.—38. rec. κ. αὐτῇ. txt A B D L al. Copt. Æth. Theophyl. τῇ αὐτῇ B.—for κυρ., θεῷ B D. txt A bc.—bef. Ἱερουσ. om. ἐν B al. bc Iren. Syr. Copt. Sahid. Arm. txt A D.—39. τὴν bef. πόλιν om. B D. txt A D<sup>2</sup>.—aft. Ναζαρέτ ins. καθὼς ἐρέθη (ἐρήθη D) ἐὰν τοῦ προσφύτου ὅτι Ναζωραῖος κληθήσεται D a.—40. aft. τὸ παιδίον add Ἱησοῦς D.—πνεύματι om. B D L abc Copt. Sahid. ins. A.—σοφία B L al. sapientia bc. in sap. a. txt A D.—for ἐπ' αὐτό, ἐν αὐτῷ D. ἐπ' αὐτῷ K al. ἐπ' αὐτὸν M. cum eo bed. txt A B a.—41. ἐπορ. δὲ καὶ D. Joseph et Maria (add mater ejus c) abc.—ἐν τῇ ἑορ. D. die sollemni a. omni die sol. c. txt A B.—42. ἐγένετο αὐτῷ ἐτη D L ab Arm. txt A B cv.—ἀναβαίνοντων A B K L al v. ἀνέβησαν οἱ γονεῖς αὐτοῦ ἵχοντες αὐτὸν D.—εἰς Ἱερ. om. B D L al. Syr. Copt. Sahid. ins. A C.—aft. τῆς ἑορ.

Jesus may be manifest, and they who reject Him: see John ix. 39. — 37.] νηστ. καὶ δεή. Not merely in the ordinary hours of prayer, at nine and three, or the ordinary fasts on Monday and Thursday, but in an ascetic—devotional method of life.—νύκτα is put first, because fasts were reckoned from one evening to another. Meyer. Is it not rather because the greater solemnity and emphasis rests on the religious exercise by night? — 38.] It was very possibly at the hour of prayer,—as she spoke of Him to numbers, who would at such a time be flocking to the temple.

39, 40.] — 39. Certainly the obvious inference from this verse is, that Joseph and Mary returned from Jerusalem to Nazareth direct. But it is only an inference, and not the assertion of the text. This part of the Gospel History is one where the Harmonists, by their arbitrary reconcilements of the two accounts, have given great advantage to the enemies of the faith. As the two accounts now stand, it is wholly impossible to suggest any satisfactory method of uniting them: every one who has attempted it has, in some part or other of his hypothesis, violated probability and common sense. But, on the other hand, it is equally impossible definitely to say that they could not be reconciled, by a thorough knowledge of the facts them-

selves; and such an assertion, whenever made, shows great ignorance of the origin and course of oral narration. How many things will a relator say,—being unaware of certain important circumstances outside his narrative,—which seem to preclude those circumstances? How often will points of time be apparently brought close together in such a narration,—between which, events most weighty to the history have occurred? The only inference from these two accounts, which is inevitable, is, that they are wholly independent of one another. If Luke had seen the Gospel of Matthew, or vice versâ, then the variations are utterly inexplicable; and the greatest absurdities of all are involved in the writings of those who assume this, and then proceed to harmonize. Of the dwelling at Nazareth before the Nativity, of the circumstances which brought Joseph and Mary to Bethlehem,—of the Presentation in the temple, Matthew's account knows nothing; of the visit of the Magi, the murder of the Innocents, the flight to Egypt, Luke is unaware. In all the main circumstances of the Conception and Nativity, they agree, or are easily and naturally reconciled (see further, note on John vii. 42). — 40.] ἠύξανε—in body. — ἐκρ., in spirit, even if πν. be omitted.—πλη., becoming filled: see ver. 52 and note there.

41—52.] — 41. See Exod. xxiii. 14—17.



τὸ ἔθος τῆς ἑορτῆς, <sup>43</sup> καὶ <sup>h</sup> τελειωσάντων τὰς ἡμέρας, ἐν <sup>h</sup> = Acts xx. 24.  
 τῷ ὑποστρέφειν αὐτοὺς, <sup>i</sup> ὑπέμεινεν Ἰησοῦς <sup>j</sup> ὁ παῖς ἐν <sup>i</sup> Acts xvii. 14.  
 Ἱερουσαλὴμ, καὶ οὐκ \* ἔγνω Ἰωσήφ καὶ ἡ μήτηρ \* ἀν- <sup>j</sup> 1 Kings iii. 1.  
 τοῦ. <sup>44</sup> νομίσαντες δὲ αὐτὸν ἐν τῇ <sup>k</sup> συνοδίᾳ εἶναι, ἦλθον <sup>k</sup> here only.  
<sup>l</sup> ἡμέρας ὁδὸν, καὶ <sup>m</sup> ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι <sup>l</sup> Acts i. 12.  
 καὶ [ἐν] τοῖς <sup>n</sup> γνωστοῖς. <sup>45</sup> καὶ μὴ εὐρόντες [αὐτὸν] ὑπ- <sup>n</sup> Exod. iii. 18.  
 ἔστρεψαν εἰς Ἱερουσαλὴμ \* ζητοῦντες αὐτόν. <sup>46</sup> καὶ <sup>o</sup> ἐγέ- <sup>o</sup> Acts xi. 25.  
 νετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμε- <sup>p</sup> Job iii. 4. x.  
 νον ἐν μέσῳ τῶν <sup>p</sup> διδασκάλων, καὶ ἀκούοντα αὐτῶν καὶ <sup>q</sup> 6.  
<sup>q</sup> ἐπερωτῶντα αὐτούς. <sup>47</sup> ἔξίσταντο δὲ πάντες [οἱ ἀκούον- <sup>q</sup> ch. xxiii.  
 τες αὐτοῦ] <sup>s</sup> ἐπὶ τῇ <sup>t</sup> συνέσει καὶ ταῖς <sup>u</sup> ἀποκρίσεσιν <sup>r</sup> 49.  
 αὐτοῦ. <sup>48</sup> καὶ ἰδόντες αὐτὸν <sup>v</sup> ἐξεπλάγησαν, καὶ πρὸς <sup>s</sup> Jer. ii. 12.  
 αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε Τέκνον, τί <sup>w</sup> ἐποίησας ἡμῖν <sup>t</sup> 1 Cor. i. 19.  
 οὕτως; ἰδοὺ ὁ πατήρ σου καγὼ <sup>x</sup> ὀδυνώμενοι ἐζητοῦμέν <sup>u</sup> ch. xx. 26.  
 σε. <sup>49</sup> καὶ εἶπε πρὸς αὐτοὺς <sup>y</sup> Τί ὅτι ἐζητεῖτέ με; οὐκ <sup>v</sup> John i. 22.  
 ᾔδειτε ὅτι <sup>z</sup> ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με; <sup>w</sup> Matt. xix.  
<sup>50</sup> καὶ <sup>9</sup> 25. Eccl.  
<sup>9</sup> 17. w Matt. xxi.  
<sup>9</sup> 36. Gen. xx.  
<sup>9</sup> 9.

x ch. xvi. 24. Acts xx. 38. Isa. xl. 29.

y Mark ii. 16. Acts v. 4, 9.

z Gen. xli. 51. Esth. vii. 9.

add τῶν ἀζύμων D ac. — 43. τελεισάντων D.—ἀπέμεινεν D 7 mss.—ἐγνωσαν οἱ γονεῖς αὐτοῦ B D L 7 mss. a Copt. Sahid. Arm. txt A C bc. — 44. rec. bef. τοῖς γν. ins. ἐν with D, but om. A B C K L S 8 mss. abc. — 45. εὐρίσκοντες D abcd.—αὐτὸν om. B C D L 5 mss. c Arm. Æth. ins. A ab.—ἀναζητοῦντες B C D L 10 cd. txt A ab.— 46. ἐγένετο om. F Syr. Æth.—καθήμενον ἐν τῷ ἱερ. D. καθεζ. om. G.—bef. ἀκού. om. καὶ D abc. — 47. οἱ ἀκ. αὐτ. om. B. ins. A D. — 48. aft. ὁδὸν. ins. καὶ λυποῦμενοι D. —ζητοῦμεν B. — 49. οἶδατε D 2 abc Iren. — 51. καὶ ἦλθ. om. C\* (as appears) D F

Women, according to the maxims of the school of Hillel, were bound to go up once in the year—to the Passover. — τῇ ἑορτῇ] ‘at,’ or ‘in the feast’—not ‘to the feast;’ nor ‘on account of the feast.’—42.] At the age of twelve, a boy was called by the Jews *בן חמשה עשר*, ‘son of the law,’ and first incurred legal obligation. At that time, then, commences the *second step* (see note on ver. 52) of the life of the Lord—the time when the *τὰ πρόποντα* for Him began—His course of blameless legal obedience (see note on ver. 21)—in His own person and by His own will. Now first (ver. 49) appear those higher consciousnesses to have found expression, which unfolded within Him, till the full time of His public ministry arrived. — 43.] τὰς ἡμ., seven days, Exod. xii. 15. 17. — 44.] συνοδ., the company forming the *caravan*, or band of travellers;—all who came from the same district travelling together for security and company. — ἦλθ. . . . ἀνεζ.] The interpretation that ‘they went a day’s journey, seeking Him,’ is simply absurd: for they would have turned back sooner—a few minutes might have sufficed for the search. It was *not till they laid up for the night* that they missed Him, as at that time (φέρεις μητέρι παῖδα) they would

naturally expect His return to their own tent. Olshausen remarks, that being accustomed to His thoughtfulness and obedience, they were free from anxiety, till they discovered He really was not in the company. — 45. ζητοῦντες αὐτόν] as they went back, all the way. — 46.] Some (Grot., Kuin.) interpret the *three days* of their one day’s journey out, one back, and one in Jerusalem: but they were more likely three days spent in search in Jerusalem (De Wette); or, at all events, reckoned from their discovery of His not being with them (Meyer). — ἐν τῷ ἱερ.] In one of the *rooms attached to the temple*, where the Rabbis taught their schools. A tradition mentioned by Lightfoot, that till the death of Gamaliel the scholars *stood* in these schools, appears to be false, as Kuinoel has shown.—No stress must be laid on ἐν μέσῳ—it is only ‘among.’ Nor must it be supposed from ἐπερωτ. that the Lord was acting the part of a *master*. It was the custom in the Jewish schools for the scholars to ask questions of their teachers; and a great part of the Rabbinical books consists of the answers of the Rabbis to such questions. — 48—50.] The salient point of this narrative appears to lie in

<sup>a</sup> Matt. xlii. 51. <sup>b</sup> Ps. xli. 6. <sup>c</sup> ch. x. 31. <sup>d</sup> John iv. 47. <sup>e</sup> Gen. xii. 10. <sup>f</sup> ch. x. 17, 20. <sup>g</sup> al. 2 Macc. ix. 12. <sup>h</sup> d. Gen. xxxvii. 11. <sup>i</sup> e = ch. i. 37 al. <sup>j</sup> Gal. i. 14. <sup>k</sup> 2 Tim. ii. 16. <sup>l</sup> iii. 9. see Sir. ii. 17. <sup>m</sup> g John ix. 21. Heb. xi. 11. Ezek. xlii. 18. <sup>n</sup> h = Acts ii. 47, iv. 10. Prov. iii. 4. <sup>o</sup> i ch. i. 30. 1 Pet. ii. 20.

Copt. ins. A B *abc*.—ταῦτα om. B D M *a*. ins. A C. — 52. τῇ σοφ. B L. ἐν τ. σ. Origen.—bef. ἀνθρ. ins. παρὰ D *d*.

**ὁ πατήρ σου** contrasted with **τοῦ πατρὸς μου**. This was the first time that those wonderful words of self-consciousness had been heard from the Holy Child—when He began to be a “son of the law,” He first calls Him His Father, Who gave Him the work to do on earth, of perfectly keeping that Law.—*Every word of these verses is of the first importance to modern combatants for sound doctrine.* Let the adversaries answer us,—why should His mother here have spoken and not Joseph, if he were really . . . but I will not finish the sentence. Again, let the mythical school of Strauss give us a reason, why an incident altogether (*in their view*) so derogating to the character of the subject of it, should have been inserted, if the myths arose out of an exaggerated estimate of the dignity of that character? — **ὁ πατ. σου**] Then up to this time Joseph had been so called by the Holy Child Himself—but from this time, *never*. Such words are not chance—had Mary said *ἡμῖς*, the strong contrast with what follows could not have been brought out.—**τί ὅτι ξ.**] This is no *reproachful* question. It is asked in all the simplicity and boldness of holy childhood . . . ‘did ye not know?’ . . . it appeared as if that conviction, the expression of which now first breaks forth from Him, must have been a matter known to them before.—**δεῖ**] this is that *δεῖ* so often used by the Lord of His appointed and undertaken course. Analogous to this first utterance of His conviction, is the dawn, amongst ourselves, of the principle of duty in the youthful and well trained spirit about this same age,—this ‘caring time’ of human progress: see below on ver. 52.—**ἐν τοῖς τοῦ π.**] primarily, ‘in the house of My Father;’ but we must not exclude the wider sense, which embraces all places and employments of My Father’s. The best rendering would perhaps be,—‘among My Father’s matters.’ The employment in which He was found, *learning the word of God*, would naturally be one of these.—**αὐτ. οὐ συν.**] Both Joseph and His mother knew in some

sense, *Who He was*: but were not prepared to hear *so direct an appeal* to God as His Father: understood not the deeper sense of these wonderful words. Still (ver. 57) they appear to have awaked in the mind of His mother a remembrance of *κληθήσεται υἱὸς θεοῦ*, ch. i. 35. And probably, as Stier remarks (i. 5), the unfolding of His childhood had been so gradual and natural, that even they had not been forcibly reminded by any strong individual notes, of That which He was, and which now showed Itself.—It is a remarkable instance of the blindness of the rationalistic commentators to the richness and depth of Scripture narrative, that Meyer holds this *οὐ συνῆκαν* to be altogether inconceivable as coming after the angelic announcement to Mary. Can he suppose that she *συνῆκε* that announcement itself?—De Wette has given the right interpretation, ‘*sie verstanden nicht den tiefern Sinn*,’ and refers to ch. xviii. 34: so also Olsh., Ebrard.—51.] The high consciousness which had manifested itself in ver. 50 did not interfere with His self-humiliation, nor render Him independent of His parents. This voluntary subjection probably showed itself in working at His reputed father’s trade: see Mark vi. 2 and note.—From this time we have *no more mention of Joseph*;—the next we hear is of *His mother and brethren* (John ii. 12): whence it is inferred that, between this time and the commencement of our Lord’s public life, *Joseph died*.—**καὶ ἡ μήτ.**] These words tend to confirm the common belief that these opening chapters, or at least *this narrative*, may have been derived from the testimony of the mother of the Lord herself. She kept them, as in wonderful coincidence with the remarkable circumstances of His birth, and its announcement, and His presentation in the temple, and the offerings of the Magi; but in what way, or by what one great revelation all these things were to be gathered in one, did not yet appear, but was manifested to her afterwards, Acts i. 14: see note there.—52.] *ἡλικ.*, probably not only ‘stature,’ but

III. 1' Ἐν ἔτει δὲ πεντεκαίδεκάτῳ τῆς <sup>k</sup> ἡγεμονίας Τιβε- <sup>k</sup> here only †.  
 ρίου Καίσαρος, <sup>1</sup> ἡγεμονεύοντος Ποντίου Πιλάτου τῆς <sup>1</sup> <sup>ch. ii. 2</sup>  
 Ἰουδαίας, καὶ <sup>m</sup> τετραρχοῦντος τῆς Γαλιλαίας Ἡρώδου, <sup>m</sup> <sup>only †.</sup>  
 Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς

CHAR. III. 1. aft. Καίς. ins. Ἀνγούστου X.—for ἡγέμ., ἐπιτροπεύοντος D.—τῆς

'age,' which comprehends the other: so that σοφ. κ. ἡλ. would be 'wisdom, as well as age.'—During these eighteen mysterious years we may, by the light of what is here revealed, view the Holy Child advancing onward to that fulness of wisdom and Divine approval which was indicated at His Baptism, by ἐν ᾧ εὐδόκησα. We are apt to forget, that it was *during this time* that *much of the great work of the second Adam was done*. The growing up through infancy, childhood, youth, manhood, from grace to grace, holiness to holiness, in subjection, self-denial, and love, *without one polluting touch of sin*,—this it was which, consummated by the three years of active ministry, by the Passion, and by the Cross, constituted "*the obedience of one man*," by which many were made righteous. We must fully appreciate the words of this verse, in order to think rightly of Christ. He had emptied Himself of His glory: His infancy and childhood were no *mere pretence*, but the Divine Personality was in Him carried through these states of weakness and inexperience, and gathered round itself the ordinary accessions and experiences of the sons of men. All the time, the consciousness of His mission on earth was ripening—"the things heard of the Father" (John xv. 15) were continually imparted to Him; the Spirit, which was not given by measure to Him, was abiding more and more upon Him; till the day when He was fully ripe for His official manifestation,—that He might be offered to His own, to receive or reject Him,—and then the Spirit led Him up to commence His conflict with the enemy. As yet, He was in favour with man also—the world had not yet begun to hate Him; but we cannot tell how soon this feeling towards Him was changed, for He alleges (John vii. 7), "Me the world hateth, because I testify of it that its deeds are evil;" and we can hardly conceive such testimony, in the years of gathering vigour and zeal, long withheld. The incident of ch. iv. 28, 29 can scarcely have arisen *only* from the anger of the moment.

CHAR. III. 1—22.] Matt. iii. 1—17. Mark i. 4—11.—1.] These dates are consistent with the ἀκριβῶς παρακολουθεῖν which Luke predicates of himself, ch. i. 3. In Matt. iii. 1 we have the same events

indicated as to time by only ἐν ταῖς ἡμ. ἐκείναις.—The fifteenth year of the sole principate of Tiberius begun Aug. 19, u.c. 781, and reckoning backwards thirty years from that time (see ver. 23), we should have the birth of our Lord in u.c. 751 or about then—for ὥσει τριάκ. will admit of some latitude. But Herod the Great died in the beginning of the year 750, and our Lord's birth must be fixed *some months at least before* the death of Herod. If then it be placed in 749, He would have been at least thirty-two at the time of His baptism, seeing that it took place some time after the beginning of John's ministry. This difficulty has led to the supposition that this fifteenth year is not to be dated from the sole but from the associated principate of Tiberius, which commenced most probably at the end of u.c. 764. According to this, the fifteenth of Tiberius will begin at the end of u.c. 779—and our Lord's birth would be u.c. 749 or 50: which will agree with the death of Herod. This latter explanation has usually been adopted. Our present æra was fixed by Dionysius Exiguus, in the sixth century, and places the birth of our Lord in 754 u.c. It may be doubted, however, whether in all these reckonings more accuracy has not been sought than the Gospel narrative warrants any expectation of our finding. The ὥσει ἐτῶν τρ. is a wide expression, and might cover any age from thirty (see note there) to thirty-two or thirty-three.—See note on Matt. ii. 2, where it appears probable from astronomical considerations, that our Lord was born as early as u.c. 747. Mr. Greswell has devoted several Dissertations to this inquiry;—see his vol. i. p. 189 ff.—ἡγέμ. Π. Πιλ.] Pilate was only Procurator of Judæa—the words cognate to ἡγεμῶν being used promiscuously of the leading officers of the Roman government. Pontius Pilate was the sixth procurator from the deposition of Archelaus, and came to Judæa about u.c. 779. He held the province ten years, and was sent to Rome to answer for his conduct by Vitellius, prefect of Syria, u.c. 789, the year of the death of Tiberius.—[Ἡρώδου] See note on Matt. xiv. 1. Herod Antipas became tetrarch of Galilee after the death of his father Herod, u.c. 750, and continued till he was deposed in



n Mark ii. 26. Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς ABCD  
 o ch. iv. 27. \* Ἀβιλιηνῆς τετραρχοῦντος, <sup>2</sup> ἐπ' ἄρχιερέως Ἄννα  
 Jer. i. 4. Acts καὶ \* Καϊάφα, ὁ ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν  
 xi. 37. John x. 35. Acts τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ, <sup>3</sup> καὶ ἦλθεν εἰς πᾶσαν  
 vii. 31 al. Gen. xv. 1, 4. [τὴν] <sup>1</sup> περίχωρον τοῦ Ἰορδάνου <sup>2</sup> κηρύσσω <sup>3</sup> βάπτισμα  
 p Matt. iv. 35. al. Gen. xlii. 10. <sup>4</sup> μετανοίας εἰς <sup>5</sup> ἄφεσιν ἁμαρτιῶν, <sup>6</sup> ὡς γέγραπται ἐν  
 q [M. Mk. Exod. xxxii. 5. <sup>7</sup> βιβλῳ λόγων Ἠσαίου τοῦ προφήτου <sup>8</sup> [λέγοντος]  
 r and Acts xix. 3. <sup>9</sup> Φωνῇ βοῶντος ἐν τῇ ἐρήμῳ, <sup>10</sup> εἰποιμάσατε τὴν ὁδὸν  
 s [Mk. and John v. 29. <sup>11</sup> κυρίου, εὐθείας ποιεῖτε τὰς <sup>12</sup> τρίβζους αὐτοῦ. <sup>13</sup> πᾶσα  
 t [Mk. and Matt. vi. 12. <sup>14</sup> φάραγξ <sup>15</sup> πληρωθήσεται καὶ πᾶν ὄρος καὶ <sup>16</sup> βουνὸς  
 u Matt. i. 1. <sup>17</sup> ταπεινωθήσεται, καὶ <sup>18</sup> ἔσται τὰ <sup>19</sup> σκολιὰ <sup>20</sup> εἰς \* <sup>21</sup> εὐθείαν  
 v Red. Matt. iii. 3. Is. xl. 3. <sup>22</sup> καὶ αἱ <sup>23</sup> τραχεῖαι <sup>24</sup> εἰς ὁδοὺς <sup>25</sup> λείας, <sup>26</sup> καὶ ὄψεται πᾶσα  
 w ch. i. 76. <sup>27</sup> καὶ αἱ <sup>28</sup> τραχεῖαι <sup>29</sup> εἰς ὁδοὺς <sup>30</sup> λείας, <sup>31</sup> καὶ ὄψεται πᾶσα  
 x Rev. xvii. 12. <sup>32</sup> καὶ αἱ <sup>33</sup> τραχεῖαι <sup>34</sup> εἰς ὁδοὺς <sup>35</sup> λείας, <sup>36</sup> καὶ ὄψεται πᾶσα  
 y only. Gen. xlix. 17. <sup>37</sup> καὶ αἱ <sup>38</sup> τραχεῖαι <sup>39</sup> εἰς ὁδοὺς <sup>40</sup> λείας, <sup>41</sup> καὶ ὄψεται πᾶσα  
 z Matt. xiii. 48. Baruch v. 7. <sup>42</sup> καὶ αἱ <sup>43</sup> τραχεῖαι <sup>44</sup> εἰς ὁδοὺς <sup>45</sup> λείας, <sup>46</sup> καὶ ὄψεται πᾶσα  
 a ch. xxxiii. 30 only. Exod. xviii. 9, 10. <sup>47</sup> καὶ αἱ <sup>48</sup> τραχεῖαι <sup>49</sup> εἰς ὁδοὺς <sup>50</sup> λείας, <sup>51</sup> καὶ ὄψεται πᾶσα  
 b Phil. ii. 8. 2 Cor. xii. 21. Prov. xiii. 7. <sup>52</sup> καὶ αἱ <sup>53</sup> τραχεῖαι <sup>54</sup> εἰς ὁδοὺς <sup>55</sup> λείας, <sup>56</sup> καὶ ὄψεται πᾶσα  
 c 1 Cor. xv. 45. Gen. ii. 7. <sup>57</sup> καὶ αἱ <sup>58</sup> τραχεῖαι <sup>59</sup> εἰς ὁδοὺς <sup>60</sup> λείας, <sup>61</sup> καὶ ὄψεται πᾶσα  
 d Acts ii. 40. Phil. ii. 15. Deut. xxxii. 5. <sup>62</sup> καὶ αἱ <sup>63</sup> τραχεῖαι <sup>64</sup> εἰς ὁδοὺς <sup>65</sup> λείας, <sup>66</sup> καὶ ὄψεται πᾶσα  
 e Acts ix. 11. <sup>67</sup> καὶ αἱ <sup>68</sup> τραχεῖαι <sup>69</sup> εἰς ὁδοὺς <sup>70</sup> λείας, <sup>71</sup> καὶ ὄψεται πᾶσα  
 f Acts xxvii. 29 only. Is. xl. 4. <sup>72</sup> καὶ αἱ <sup>73</sup> τραχεῖαι <sup>74</sup> εἰς ὁδοὺς <sup>75</sup> λείας, <sup>76</sup> καὶ ὄψεται πᾶσα  
 g here only. Gen. xxxvii. 11.

Γαλ. om. D.—ἀβιλλιανῆς D. ἀβιλινῆς C V al. ἀβηληνῆς B al. &c. txt A.—2. rec. ἀρχιερέων with ac. txt A B C D E F H K L M S V X 10 al. b Copt. Eus.—Καίφα C D abc. txt A B.—rec. bef. Ζαχ. ins. τοῦ, with many const. mss., but om. A B C D F K L M S V X al. Clem. Orig.—3. τὴν om. A B L al. Orig. ins. C D.—4. βιβλίῳ B.—λέγοντος om. B D L 3 abc. ins. A C.—bef. κυρ. ins. τοῦ A (not C, as in Lachm. and Scholz) 4. txt B C D Orig.—for αὐτοῦ, ὑμῶν D.—5. εὐθείας B D L

792.—Φιλίππου] Son of Herod the Great by Cleopatra, a woman of Jerusalem, Joseph. Antt. xvii. 1, 3. He was brought up at Rome, and after his father's death in u. c. 750 was made tetrarch of Batanæa, Gaulonitis, Trachonitis, Panias, Auranitis, (Batanæa + Auranitis = Iturea)—and continued till his death in u. c. 786 or 787. He built Caesarea Philippi. He was by far the best of Herod's sons, and ruled his portion mildly and well. He must not be confounded with his half-brother Philip, whose wife Herodias Herod Antipas seduced. This latter was disinherited by his father, and lived in privacy. See note on Matt. xiv. 1.—Λυσαν. τ. Ἀβ. τετρ.] Abilene, the district round Abila, a town eighteen miles north of Damascus, now, according to Pococke, Nebi Abel. It must not be confounded with Abila in Decapolis. Josephus, Antt. xix. 5, 1, mentions it as among the districts which Claudius gave to king Agrippa I. under the name of Ἀβίλα ἢ Λυσανίου, and in B. J. ii. 11, 5, as ἑτέρα βασιλεία ἢ Λυσανίου καλουμένη. In Antt. xx. 7, 1, he has Ἀβίλα Λυσανία δὲ αὐτὴ ἐγγεγόνει τετραρχία. This Lysanias however was son of Ptolemy, the son of Minneus (B. J. i. 13, 1), and was killed by Antony, at Cleopatra's instigation (B. c. 34). The Lysanias here mentioned may be some descendant of the other, since we find him here only ruling Abilene, whereas the other is called by Dio (xlix. 32), king of Iturea. Now at his death we learn

that the οἶκος τοῦ Λυσ. was farmed by one Zenodorus (Antt. xv. 10, 1), whom (ib. § 3) Augustus deprived of his ἐπαρχία, and at his death, which immediately followed, gave the principal of his districts, Trachonitis, Auranitis (Antt. xvii. 11, 4), &c., to Herod, B. c. 23. Among these Abilene is not named,—and it therefore is possible that it may have been granted to a descendant of the former possessor. The silence of Josephus is no reason against this supposition, as he does not minutely relate the fortunes of districts which do not lie in the path of his history. The appellation of Ἀβίλα ἢ Λυσανίου again in the time of Claudius, after this appellation has disappeared so long, looks as if there had been another Λυσανίας between. See Wieseler i. 175 ff. Meyer Comm. in loc. —2.] Annas (= Ananus, Joseph. Antt. xviii. 2, 2) the high-priest, was deposed by Valerius Gratus (u. c. 779), and after several changes, Joseph or Caiaphas (Joseph. as above), his son-in-law (John xviii. 13), was made high-priest. It would appear from this verse that Annas, as ex-high-priest, and possibly retaining in the view of the Jews the legitimate high-priesthood, was counted still as having the office; he certainly (John xviii. 13) exercised the power,—and had influence enough to procure the actual high-priesthood for five of his sons, after his own deposition, Jos. Antt. xx. 9, 1.—A substitute, or deputy to the high-priest, appears to have been

σαρξ τὸ <sup>h</sup> σωτήριον τοῦ θεοῦ. <sup>7</sup> ἔλεγεν οὖν τοῖς ἐκπορευ-  
 ομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ <sup>i</sup> Γεννήματα ἐχιδ-  
 νῶν, τίς <sup>k</sup> ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς <sup>l</sup> μελλούσης  
 ὀργῆς; <sup>8</sup> <sup>m</sup> ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας,  
 καὶ μὴ <sup>n</sup> ἄρξησθε λέγειν <sup>o</sup> ἐν ἑαυτοῖς Πατέρα ἔχομεν τὸν  
 Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ θεὸς ἐκ τῶν  
 λίθων τούτων <sup>p</sup> ἐγείραι τέκνα τῷ Ἀβραάμ. <sup>9</sup> ἦδη δὲ καὶ  
 ἡ <sup>q</sup> ἀξίνη <sup>r</sup> πρὸς τὴν ρίζαν τῶν δένδρων <sup>s</sup> κεῖται· πᾶν οὖν  
 δένδρον μὴ ποιοῦν καρπὸν <sup>t</sup> καλὸν <sup>u</sup> ἐκκόπτεται καὶ εἰς  
 πῦρ βάλλεται. <sup>10</sup> καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες  
 τί οὖν <sup>v</sup> ποιήσωμεν; <sup>11</sup> ἀποκριθεὶς δὲ λέγει αὐτοῖς Ὁ  
 ἔχων δύο χιτῶνας <sup>w</sup> μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων  
 βρώματα ὁμοίως ποιείτω. <sup>12</sup> ἦλθον δὲ καὶ τελῶναι βα-  
 πτισθῆναι, καὶ εἶπον πρὸς αὐτὸν Διδάσκαλε, τί <sup>x</sup> ποιήσω-  
 μεν; <sup>13</sup> ὁ δὲ εἶπε πρὸς αὐτοὺς Μηδὲν πλέον <sup>y</sup> παρὰ τὸ  
<sup>x</sup> διατεταγμένον ὑμῖν <sup>y</sup> πράσσετε. <sup>14</sup> ἐπηρώτων δὲ αὐτὸν  
 καὶ <sup>z</sup> στρατευόμενοι λέγοντες Καὶ ἡμεῖς τί <sup>a</sup> ποιήσομεν;  
 καὶ εἶπε πρὸς αὐτοὺς Μηδένα <sup>a</sup> διασεῖσθε μηδὲ <sup>b</sup> συκο-  
 φαντήσητε, καὶ <sup>c</sup> ἀρκέσητε τοῖς <sup>d</sup> ὀφωνίοις ὑμῶν. <sup>15</sup> <sup>e</sup> προς-  
 δοκῶντος δὲ τοῦ λαοῦ, καὶ <sup>f</sup> διαλογιζομένων πάντων ἐν  
 ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου <sup>g</sup> μήποτε αὐτὸς εἴη

c Heb. xiii. 5. 1 Tim. vi. 8. 2 Macc. v. 15.  
e Matt. xi. 3.            f Mark ii. 6. 1 Macc. xi.

t Mark ii, 6. 1 Macc. xi, 8.

d 1 Cor. ix. 7. Rom. vi. 23†. 1 Macc. iii. 28.  
g = here only.

*abc* Origen (expressly). txt A C. — 6. for *θε.*, κυρίου D d. — 7. for *οὖν*, δὲ D 7.—for *ὑπ' αὐτοῦ*, ἐνώπιον (coram) αὐτοῦ D b. — 8. καρπὸν ἀξιον D. — 9. bef. ἡ ἀξ. om. καὶ D b Aeth. Arm.—καρποὺς καλοὺς D. καλὸν om. a Orig. (expressly) Iren. — 10. οὖν om. D bc.—rec. ποιήσομεν, with many mss., and *abcd*, but txt A B C D F I H K L S V X 15.—add ἵνα σωθῶμεν D bd. — 12. aft. *τελ.* ins. ὁμοίως D a.—aft. βαπτ. ins. ὑπ' αὐτοῦ C K X 15.—rec. ποιήσομεν with *aber*. txt as before.—add ἵνα σωθῶμεν (ut vivamus b) D bd. — 13. for *πρὸς αὐτ., αὐτοῖς* D.—πλεον om. V 5.—aft. *πλ.* ins. πρᾶσσετε D *abcd*, and afterwards *πράσσειν* D d, but om. *abc*. — 14. αὐτὸν om. D.—ποιήσωμεν C D. txt A B *abcd*.—καὶ ἡμεῖς om. D and ins. aft. *ποι.*, ἵνα σωθῶμεν.—for καὶ, ὁ δὲ D. — 16. for

usual,—see 2 Kings xxv. 18 (called  $\eta\psi$ ); and Annas would thus be able to evade the Roman appointment and keep the authority.— $\rho\eta\mu$ .  $\theta$ .] See John i. 33.—3—6.] || Matt. iii. 1. Mark i. 4. See notes there on  $\beta\alpha\pi$ .  $\mu\epsilon\tau$ .—5, 6.] are peculiar to Luke. They are verbatim from the LXX. (Alex.) except  $\alpha\iota$   $\tau\alpha\chi\epsilon\iota\alpha\iota$   $\epsilon\iota\varsigma$   $\delta\delta$ .  $\lambda\epsilon\iota$ ., which =  $\eta$   $\tau\alpha\chi\epsilon\iota\alpha$   $\epsilon\iota\varsigma$   $\pi\epsilon\delta\iota\alpha$ , LXX. After this there is omitted  $\kappa\alpha\iota$   $\delta\phi\theta\eta\sigma\epsilon\tau\alpha\iota$   $\eta$   $\delta\delta\epsilon\alpha$   $\kappa\upsilon\rho\iota\upsilon\omicron\upsilon$ , and then  $\kappa\alpha\iota$   $\delta\psi$ . . .  $\kappa\alpha\tau$ . $\lambda$  as LXX. 7—9.] Matt. vv. 7—10. John's speech is verbatim as Matt., except that  $\delta\delta\epsilon\eta\tau\epsilon$  Matt. =  $\alpha\sigma\epsilon\eta\sigma\eta\tau\epsilon$  Luke. This indicates a common origin of this portion—which however is still thus slightly deflected—and let it be borne in mind that the slighter the deflection, the more striking the independence of the Evangelists.— $\mu\eta$

ἀρξῆσθε λ.] Omnem excusationis etiam conatum præcidit, Bengel. — 10—14.] Peculiar to Luke. — 10.] Olshausen refers to the answer to a similar question under the N. T. dispensation, Acts ii. 37. Deeds of justice and charity are the very first fruits of repentance; see Micah vi. 8.—12.] τεκῶναι, see on Matt. v. 46. — 14.] στρατευόμενοι,—properly, ‘men on march.’ Who these were, we have no means of determining. Certainly not soldiers of the army which Herod Antipas sent against Aretas, his father-in-law;—see notes on Matt. xiv. 1 ff.—διασείειν and συκοφ., see ref. and Lexicons.—15—17.] ver. 15 peculiar to Luke, but = John i. 19—25. προσδοκῶντος] not, ‘lingering about’ (Bretschneider), but ‘being in expectation,’—i.e. that John would declare him-

h 1 and Num. xxi. 6. alex. i red. Mark vii. 25 and rell. Matt. iii. 12 and rell. k Exod. iv. 10. Matt. viii. 8. Joel ii. 11. l Mk. Isa. v. 27. m Isa. iv. 4. Mtt. vi. 7. Mark v. 2. Eph. vi. 2. 1 Tim. i. 18. n 1 M. only i. o 1 M. only. Isa. xxv. 10. eo Gen. xli. 35. p Ezek. xxviii. 13. 1 Chron. xxviii. 12. Mtt. vi. 28. Mtt. vi. 28. pp 1 M. only. Gen. xxiv. 25. Exod. xxv. 7. q constr. Matt. xi. 5. ch. vii. 22. 2 Kings xviii. 31. r Matt. xiv. 1. ch. ix. 7. s = Matt. xviii. 15. 1 Tim. v. 20. Gen. xxi. 25. t att. ch. i. 73 al. u Sir. iii. 27. Gen. xviii. 22. Act. xiii. 3. v Acts xxvii. 10 only. Jer. xxxix. 3. w Gen. xl. 3. xli. 17 al. x 1 Tim. iv. 8 only. 4. M. acc. i. 32. y 1 M. Ps. liy. 6. Matt. ix. 30. z Dan. iv. 28. a ver. 2 and reff. b Gen. xxii. 2. Isa. xlii. 1. = μονογενὴν, Aq. c = Gal. i. 24. iv. 20. d 1 Cor. x. 5. Matt. xvii. 5. 2 Kings xxiii. 20. Mal. ii. 17. e see Acts xi. 4. Gen. xlv. 12.

ὁ χριστὸς, <sup>16</sup> ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν λέγων Ἐγὼ ABCD  
 μὲν ὑδατι βαπτίζω ὑμᾶς \*· ἔρχεται δὲ <sup>h</sup> ὁ ἰσχυρότερός  
 μου, ὃ οὐκ εἰμὶ <sup>k</sup> ἱκανὸς λῦσαι τὸν ἰμάντα τῶν ὑποδη-  
 μάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει <sup>m</sup> ἐν πνεύματι ἁγίῳ  
 καὶ πυρὶ. <sup>17</sup> οὗ τὸ <sup>n</sup> πτόον ἐν τῇ χειρὶ αὐτοῦ, καὶ <sup>n</sup> δια-  
 καθαρίει τὴν <sup>o</sup> ἄλωνα αὐτοῦ, καὶ <sup>oo</sup> συνάξει τὸν σίτον εἰς  
 τὴν <sup>p</sup> ἀποθήκην αὐτοῦ, τὸ δὲ <sup>pp</sup> ἄχυρον κατακαύσει πυρὶ  
 ἀσβέστω. <sup>18</sup> πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν  
<sup>q</sup> εὐηγγελίζετο τὸν λαόν. <sup>19</sup> ὁ δὲ Ἡρώδης ὁ <sup>r</sup> τετράρχης  
<sup>s</sup> ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς  
 [Φιλιππου] τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ἧν  
 ἐποίησε πονηρῶν ὁ Ἡρώδης, <sup>20</sup> <sup>n</sup> προσέθηκε [καὶ] τοῦτο  
 ἐπὶ πᾶσι, καὶ <sup>v</sup> κατέκλεισε τὸν Ἰωάννην ἐν [τῇ] <sup>w</sup> φυλακῇ.  
<sup>21</sup> Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ ABD  
 Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεψυχθῆναι τὸν  
 οὐρανόν, <sup>22</sup> καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον <sup>s</sup> σωματικῶς  
 εἶδει <sup>y</sup> ὥς ἐπεριστερὰν ἐπ' αὐτόν, καὶ <sup>z</sup> φωνὴν ἐξ οὐρανοῦ  
<sup>a</sup> γενέσθαι [λέγουσαν] Σὺ εἶ ὁ υἱὸς μου ὁ <sup>b</sup> ἀγαπητός,  
<sup>c</sup> ἐν σοὶ <sup>d</sup> ἠδόκησα.  
<sup>23</sup> Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥς ἐι ἐτῶν τριάκοντα <sup>e</sup> ἄρχο-

ἀπεκρίνατο . . . λέγων,—ἐπιγνοῖς τὰ ἐπινοήματα αὐτῶν εἶπεν D d.—aft. ἡρᾶς ins. εἰς  
 μετάνοιαν C D abc, but om. A B r Orig., who says—μόνος μαθητὴς προστίθεικε τὸ εἰς  
 μετάνοιαν.—for ἔρχεται ὁ, ὁ ἐρχόμενος D. ins. ὁπίσω μου L 2 Syr.—aft. μου ἀφ'  
 ἑστίν D.—τοῦ ὑποδήματος D.—17. ἐκαθαίρει Ba Iren.—συναγαγεῖν B.—τὴν bef.  
 ἀποθ. om. D d.—αὐτοῦ om. D.—18. for παρακ., παραινῶν D.—19. Φιλιππου om.  
 B D EFG H L M S V 48 al. abe Arm. Lucif. ins. A C and other const. mss.—20. bef.  
 τοῦτο om. καὶ B 2 ab Lucif. ins. A C D c.—for καὶ κατέκλεισε, ἐκκλίσεν D.—τῇ om.  
 B D K L 5. ins. A C.—21. ἀνοιχθῆναι D.—22. for ἐπ', εἰς D abcd.—λέγουσαν om.  
 B D L. ins. A.—for σὺ εἶ . . . ἠδόκησα,—υἱὸς μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε

self. Meyer. — 16, 17.] || Matt. iii. 11, 12. Mark i. 7, 8. John i. 26, 27. The four accounts are cognate, but vary in expression and arrangement,—ver. 17 is verbatim (except that αὐτοῦ is after σίτον in Matt.) as Matthew. — 18—20.] Luke only: containing the corroboration of the account in Mark vi. 20 of John's boldness in rebuking Herod, with this slight variation, that whereas in Mark Herod heard him gladly and did many things in consequence, here the rebuke for general profligacy seems to have contributed to his imprisonment. These accounts however, though perfectly distinct, are by no means inconsistent. The same rebukes which stung Herod's conscience and aided the desire to imprison John, might work on that conscience, and cause the wish to hear more from the man of God. This verse is in anticipation of

what follows; which is in Luke's manner; see ch. i. 80.—21, 22.] || Matt. iii. 13—17. Mark i. 9—11. Luke's account is much more concise than usual, and wholly independent of the others; see note on Mark i. 10: we have here however three additional particulars—1. that *all the people had been baptized before* the Lord's baptism: 2. that He *was praying* at the time of the descent of the Spirit: 3. that the Spirit appeared *in a bodily form*. (On 1) we may remark that this is necessarily the meaning of ἐν τῷ βαπτ.—for Luke when he means 'during,' &c. invariably uses the *present*; see for the past tense with ἐν τῷ, ch. xiv. 1. xix. 15. xxiv. 30—for the present, ch. v. 1. viii. 5, &c., and for a comparison of the two, ch. viii. 40 and 42.—On (3), see note at Matt. iii. 16. § 2.

23—38.] Peculiar to Luke. — 23.]



μενος, ὦν, ὡς ἐνομιζέτο, υἱὸς Ἰωσήφ, τοῦ Ἠλὶ, <sup>21</sup> τοῦ  
Ματθαῖ, τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννὰ, τοῦ Ἰωσήφ,

D *abcd* Justin, Clem. Hil. txt A B v.—23. ἦν δὲ ὁ Ἰησ. D.—ὡς ἐνομισθῆ εἶναι υἱὸς D.—τοῦ Ἰωσήφ B.—for τοῦ Ἠλὶ . . . . . τοῦ Δανὺδ, is substituted in D*d*, the corresponding genealogy from Matthew: τοῦ ἱακώβ, τ. μαθθάν, τ. ἐλεάζαρ, τ. ἐλιοῦδ, τ. ἰαχεὶν, τ. σαδὼκ, τ. ἄζωρ, τ. ἐλιακείμ, τ. ἄβιοῦδ, τ. ζοροβαβὲλ, τ. σαλαθιὴλ, τ. ἰεχόνιαν, τ. ἰωακείμ, τ. ἐλιακείμ, τ. ἰωσεία, τ. ἄμωσ, τ. μανασσῆ, τ. ἑzekία, τ. ἄχάζ, τ. ἰωαθάν, τ. ὀζεεία, τ. ἄμασιον, τ. ἰώας, τ. ὀχοζίου, τ. ἰωράμ, τ. ἰωσαφὰδ, τ. ἰσάφ, τ. ἄβιοῦδ, τ. ῥοβοάμ, τ. σολομών, τ. δαυεὶδ.—24. ματθάν or μαθάν KLMX.—ἰανναὶ B. txt A. ἄννα X.

‘Jesus was about thirty years old *when He begun His ministry*;’ not, ‘begun to be about,’ &c., which is ungrammatical. ἀρχόμενος τῆς εἰς τὸν λαὸν ἀναδείξεως αὐτοῦ, ἡτοι τῆς διδασκαλίας. Euthym., so also Orig. Bengel, Kuin. De Wette, Meyer, Wieseler; see also Acts i. 1.—This ὥσει τρ. admits of considerable latitude, but only in one direction—viz. *over* thirty years. He could not well be under, seeing that this was the appointed age for the commencement of public service of God by the Levites; see Num. iv. 3. 23. 43. 47.—If no other proof were in existence of the *total independence of the present Gospels of Matthew and Luke*, their genealogies would furnish what I conceive to be an undeniable one. Is it possible that either of these Evangelists could have set down his genealogy, *with that of the other before him*? Would no remark have been made on their many and (*on such a supposition*) unaccountable variations? It is quite beside the purpose of the present commentary to attempt to reconcile the two. It has never yet been accomplished; and every endeavour to do it has violated either ingenuousness or common sense. I shall, as in similar cases, only indicate the land-marks which may serve to guide us to all that it is possible for us to discover concerning them. (1) The two genealogies are *both the line of Joseph, and not of Mary*. Whether Mary were an heiress or not, Luke’s words here preclude the idea of the genealogy being *her’s*; for the descent of the Lord is transferred putatively to Joseph by the ὡς ἐνομιζέτο, before the genealogy begins; and it would be unnatural to suppose that the reckoning, which begun with the real mother, would, after such transference, pass back through *her* to *her* father again, as it must do, if the genealogy be *her’s*.—The attempts of many, and recently of Wieseler, to make it appear that the genealogy is that of Mary, reading υἱὸς (ὡς ἐνομ. τοῦ Ἰωσήφ) τοῦ Ἠλὶ, the son (as supposed, of Joseph, but in reality) of Eli, &c., are, as Meyer (Comm. in loc.) has shown, quite unsuccessful; see Dr. Mill’s Vindication of the Genealogies, p. 180

ff. for the history of this opinion. (2) Luke appears to have taken this genealogy entire from some authority before him, in which the expression υἱὸς θεοῦ as applied to Christ, was made good by tracing it up as here, through a regular ascent of progenitors till we come to Adam, who was, but here again inexactly, the son of God. This seems much more probable than that Luke should for his Gentile readers have gone up to the origin of the human race instead of to Abraham. I cannot imagine any such purpose *definitively present* in the mind of the Evangelist.—This view is confirmed by the entirely insulated situation of the genealogy here, between ver. 23 and ch. iv. 1. (3) The points of divergence between the genealogies are, in Matt., the father of Joseph is Jacob—in Luke, Eli—this gives rise to different lists (except two common names, Zorobabel and Salathiel) up to David, where the accounts coincide again, and remain identical up to Abraham, where Matt. ceases. (4) Here, as elsewhere, I believe that the accounts might be reconciled, or at all events good reason might be assigned for their differing, if we were in possession of data on which to proceed; but here as elsewhere, *we are not*. For who shall reproduce the endless combinations of elements of confusion, which might creep into a genealogy of this kind? Matthew’s, we know, is squared so as to form three tesseradecads, *by the omission of several generations*; how can we tell that some similar step unknown to us may not have been taken with the one before us? It was common among the Jews for the same man to bear different names; how do we know how often this may occur among the immediate progenitors of Joseph? The Levirate marriage (of a brother with a brother’s wife to raise up seed, which then might be accounted to either husband) was common; how do we know how often this may have contributed to produce variations in the terms of a genealogy?—With all these elements of confusion, it is quite as presumptuous to pronounce the genealogies discrepant, as it is over-curious and uncritical to attempt to

<sup>25</sup> τοῦ Ματταθίου, τοῦ Ἀμῶς, τοῦ Ναοὺμ, τοῦ Ἑσλὶ, <sup>26</sup> τοῦ \*Ναγκαί, <sup>26</sup> τοῦ Μαᾶθ, τοῦ Ματταθίου, τοῦ Σεμεῖ, τοῦ Ἰωσήφ, τοῦ Ἰούδα, <sup>27</sup> τοῦ \*Ἰωαννᾶ, τοῦ Ῥησά, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρί, <sup>28</sup> τοῦ Μελχί, τοῦ Ἀδδὶ, τοῦ Κωσάμ, τοῦ \*Ἐλμωᾶμ, τοῦ Ἰηρ, <sup>29</sup> τοῦ Ἰωσή, τοῦ Ἐλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθαῖ, τοῦ Λεὶν, <sup>30</sup> τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάν, τοῦ Ἐλιακίμ, <sup>31</sup> τοῦ Μελεῖ, [τοῦ \*Μαϊνάν,] τοῦ Ματθαῖ, τοῦ Ναθάν, τοῦ Δαυὶδ, <sup>32</sup> τοῦ Ἰεσσαί, τοῦ Ὠβηδ, τοῦ † Βοός, τοῦ Σαλμών, τοῦ Ναασσών, <sup>33</sup> τοῦ Ἀμιναδάβ, τοῦ Ἀράμ, τοῦ Ἐσρώμ, τοῦ Φαρές, τοῦ Ἰούδα, <sup>34</sup> τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχωρ, <sup>35</sup> τοῦ † Σεροῦχ, τοῦ Ῥαγαῦ, τοῦ \*Φάλεκ, τοῦ Ἐβζερ, τοῦ Σαλά, <sup>36</sup> τοῦ Καϊνάν, τοῦ Ἀρφαζὰδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Λάμεχ, <sup>37</sup> τοῦ Μαθουσάλα, τοῦ Ἐνῶχ, τοῦ Ἰαρέδ, τοῦ Μαλελεήλ, τοῦ Καϊνάν, <sup>38</sup> τοῦ Ἐνώς, τοῦ Σήθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ.

f ch. v. 12.  
John i. 14.  
Acts vi. 3, 5,  
8. Neh. ix.  
25.  
g ch. i. 56 al.  
John i. 14.  
h = Gen. i. 43  
al.  
i ch. ii. 27.  
Rev. i. 10. iv.  
2.

IV. <sup>1</sup> Ἰησοῦς δὲ πνεύματος ἁγίου <sup>f</sup> πλήρης <sup>g</sup> ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ <sup>h</sup> ἦγετο <sup>i</sup> ἐν τῷ πνεύματι \* εἰς

—25. τ. μαθ. τ. ἀμῶς om. *abc*.—for ἔσλι, sedi *b*. seddi *a*.—ναγαί *A*. maggie *b* magge *c*. nance *a*. txt *B*.—26. τ. μαᾶθ om. *abc*.—27. ἰωαννάν *A B 2 al*. ἰωαννάν *X 8*. ionæ *b*.—28. ἔλμαδὰμ *B*. txt *A*.—29. for Ἰωσή, Ἰησοῦ *B L abcv* Copt. Arm.—ματθάθ *A*. matthate *a*. mattatham *c*. txt *B*.—30. Συμεὼν *B a*.—31. for μελεῖ, enam *a*. enan *B*.—τ. μεννᾶ *B c*. om. *A ab*.—32. ἰωβηδ *A F M X 5* Copt. *Æth*. ὠβηλ (*Δ* and *Λ*) *D*. obeth *ab*. txt *D*.—rec. βοόζ with *C*, but txt *A B D E M X abd*. al.—for σαλμ., σαλά *B*.—33. for ἀράμ, ἀρνεί *B*.—ἰσρών, βασρών *D*. txt *A ac*.—τ. Φαρές om. *A*.—35. rec. σαροῦχ, with qu. ? txt (σεροῦκ *D*) *A B D E F G H K L M S V X 25 al*. Syrr. Copt. *Æth*. Arm.—φαλέγ *A E H K S 10 a*. txt *B D*.—for σήθ, σήμ *A*.

CHAP. IV. 1. ἐν τῷ ἐρήμῳ *BDL ab*. txt *A*.—2. for διαβ., σατανᾶ *D*.—aft. αὐτῶν

reconcile them. It may suffice us that they are inserted in the Gospels as authentic documents, and both of them merely to clear the Davidical descent of the putative father of the Lord. His own *real* Davidical descent does not depend on either of them, but on ch. i. 32, 35, and is solely derived through His mother. See much interesting investigation of the various solutions and traditions, in Dr. Mill's tract referred to above.—27.] τ. Σαλαθ. τ. Νηρί: in Matt. i. 12, Ἰεχονίας ἐγέννησε τ. Σαλαθ.—31.] Ναθάν: see 2 Sam. v. 14. 1 Chron. iii. 5. Zech. xii. 12.—36.] Καϊνάν. This name does not exist in our present Hebrew text, but in the LXX. Gen. xi. 12, 13, and furnishes a curious instance of one of two things—either (1) the corruption of our present Hebrew text in these chronological passages; or (2) the incorrectness of the LXX, and notwith-

standing that, the high reputation which it had obtained in so short a time. Lightfoot holds the latter alternative: but I own I think the former more probable.

CHAP. IV. 1—13.] Matt. iv. 1—11. Mark i. 12, 13. Ver. I is peculiar to Luke, and very important. The Lord was now full of the Holy Ghost, and in that fulness He is led up to combat with the enemy. He has arrived at the fulness of the stature of perfect man, outwardly and spiritually. And as when His Church was inaugurated by the descent of the Spirit in His fulness, so now, the first and fittest weapon for the combat is "the sword of the Spirit, which is the word of God." The discourse of Peter in Acts ii. like the Lord's replies here, is grounded in the testimony of the Scripture.—The accounts of Matt. and Luke (Mark's is principally a compendium) are distinct; see notes on Matt. and Mark.

τὴν ἔρημον \* <sup>2</sup> ἡμέρας τεσσαράκοντα <sup>k</sup> πειραζόμενος ὑπὸ <sup>k</sup> 1 Cor. vii. 5.  
τοῦ <sup>1</sup> διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις  
ἐκείναις, καὶ <sup>m</sup> συντελεσθεισῶν αὐτῶν [ὕστερον] ἐπέινασε.  
<sup>3</sup> καὶ εἶπεν αὐτῷ ὁ διάβολος Εἰ υἱὸς εἶ τοῦ θεοῦ, <sup>n</sup> ἐπέ- <sup>m</sup> ver. 13. Job  
τῷ λίθῳ τούτῳ ἵνα <sup>o</sup> γένηται ἄρτος. <sup>4</sup> καὶ ἀπεκρίθη <sup>n</sup> = Exod.  
Ἰησοῦς πρὸς αὐτὸν λέγων Γέγραπται ὅτι οὐκ <sup>p</sup> ἐπ' ἄρτῳ <sup>o</sup> = Exod. iv.  
μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ. <sup>p</sup> Gen. xxvii.  
<sup>5</sup> καὶ ἀναγαγὼν αὐτὸν [ὁ διάβολος] εἰς ὄρος ὑψηλὸν] <sup>40. Deut.</sup>  
ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς <sup>q</sup> οἰκουμένης ἐν <sup>q</sup> = ch. ii. 1.  
<sup>r</sup> στιγμῇ χρόνου. <sup>6</sup> καὶ εἶπεν αὐτῷ ὁ διάβολος Σοὶ δώσω <sup>r</sup> here only  
τὴν <sup>s</sup> ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι <sup>s</sup> = Rev. xiii.  
ἐμοὶ <sup>t</sup> παραδίδονται, καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν. <sup>t</sup> = Deut. i. 8.  
οὖν ἐὰν <sup>u</sup> προσκυνήσῃς ἐνώπιόν μου, <sup>v</sup> ἔσται σου <sup>u</sup> <sup>16.</sup>  
<sup>8</sup> καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς [Ὑπαγε ὀπίσω <sup>v</sup> Ps. xxi. 29.  
μου σατανᾶ.] γέγραπται Προσκυνήσεις κύριον τὸν θεόν <sup>Gen. xxi. 12.</sup>  
σου, καὶ αὐτῷ μόνῳ <sup>w</sup> λατρεύσεις. <sup>9</sup> καὶ ἤγαγεν αὐτὸν εἰς <sup>w</sup> ch. i. 74.  
Ἱερουσαλὴμ καὶ ἔστησεν αὐτὸν ἐπὶ τὸ <sup>x</sup> πτερύγιον τοῦ <sup>x</sup> <sup>DEUT. vi. 13.</sup>  
ιεροῦ, καὶ εἶπεν αὐτῷ Εἰ [ὁ] υἱὸς εἶ τοῦ θεοῦ, βάλε <sup>x</sup> <sup>20.</sup>  
σεαυτὸν ἐντεῦθεν κάτω. <sup>10</sup> <sup>y</sup> γέγραπται γὰρ ὅτι τοῖς ἀγγέ- <sup>y</sup> <sup>1 Kings xv.</sup>  
λοις αὐτοῦ <sup>z</sup> ἐντελεῖται περὶ σοῦ τοῦ <sup>a</sup> διαφυλάξαι σε, <sup>z</sup> <sup>27. Dan. ix.</sup>  
<sup>11</sup> καὶ [ὅτι] <sup>b</sup> ἐπὶ χειρῶν ἀρουσί σε, μήποτε <sup>c</sup> προσκόψῃς <sup>b</sup> <sup>27 alex.</sup>  
πρὸς λίθον τὸν πόδα σου. <sup>12</sup> καὶ ἀποκριθεὶς εἶπεν αὐτῷ <sup>c</sup> <sup>y</sup> <sup>Ps. xc. 11.</sup>  
ὁ Ἰησοῦς ὅτι εἴρηται <sup>d</sup> Οὐκ <sup>e</sup> ἐκπειράσεις κύριον τὸν θεόν <sup>d</sup> <sup>z</sup> <sup>Heb. xi. 22.</sup>  
om. ὕστερον B D L abc. txt A.—3. aft. ἐπέ, ἵνα οἱ λίθοι οὗτοι ἄρτοι γίνωνται D d.—  
4. πρὸς αὐτὸν om. D.—ὁ bef. ἄνθρ. om. F K M S 35 Orig.—ἀλλ' ἐπὶ παντ. ῥ. θ. om.  
B L Sahid.—for ἐπὶ, ἐν D abc. txt A.—5. ὁ διάβ. om. D. ὁ διάβ. εἰς ὄρ. ὑψ. om.  
B L Copt. Sahid. txt A.—aft. ὑψ. add λίαν D.—for τῆς οἰκ., τοῦ κόσμου D d (d seems  
throughout this passage to have been altered from Matthew).—6. for αὐτῶν, τούτων D.  
—7. rec. for πᾶσα, πάντα, with acd and many const. MSS., but txt A BDEFGHKLSV  
53 all.—8. ὕπ. ὀπ. μ. σ. om. B D L 8 ac Syr. Copt. Sahid. Æth. Arm. Orig. ins. A b.—  
rec. aft. γέγραπται ins. γὰρ with b and many const. MSS., but om. ABDEFGHKLSV  
42 ac Syrr. Copt. Sahid. Æth. Arm. Theophyl.—9. ὁ bef. υἱὸς om. ADEGHLMSV  
46 all. Euseb. Theophyl. ins. B al.—ἐντεῦθεν om. EGH 10.—11. ὅτι om. DEFGHSV  
60 al. b. ins. A B cv.—12. for εἴρηται, γέγραπται D abc. txt A B v.—15. αὐτὸς

—2.] Luke, as also Mark, implies that the temptation continued the whole forty days.—οὐκ ἔφ. οὐδ. testifies to the strictness in which the term 'fasted' must be taken.—3.] τῷ λ. τ. pointing to some particular stone—'command that it become a loaf.'—4.] The citation is given in full by Matt.—5.] There can be little doubt that the order in Matt., in which this temptation is placed last, is to be adhered to in our expositions of the Temptation. No definite notes of succession are given in our text, but they are by Matt.: see notes there.—6.] Satan is set forth

to us in Scripture as the prince, or god, of this world,—by the Lord Himself, John xii. 31. xiv. 30. xvi. 11 :—by Paul, 2 Cor. iv. 4 (Eph. vi. 12). On the signification of this temptation, see notes on Matt.—8.] The reading which omits ὕπ. ὀπ. μ. σ. is much the most probable. With these words here, Luke could hardly have left the record as it stands: being the first direct recognition by the Lord of His foe, after which, and in obedience to which command, he departs from Him.—10.] τοῦ διαφ. σε is wanting in Matt. The LXX adds ἐν πάσαις ταῖς ὁδοῖς σου.—



<sup>f</sup> ver. 2. <sup>2</sup> Chron. xxx. 22. <sup>g</sup> 1 Pet. iv. 12. <sup>h</sup> Deut. iv. 34. <sup>i</sup> ch. ii. 37. <sup>j</sup> Acts v. 38. <sup>k</sup> Acts xiii. 11. <sup>l</sup> Rom. i. 13. <sup>m</sup> 2 Macc. xiv. 15. <sup>n</sup> ch. ii. 45. <sup>o</sup> 1 A. (s. 1. 8. <sup>p</sup> Rom. xv. 13. <sup>q</sup> 19. <sup>r</sup> Matt. ix. 26 only. <sup>s</sup> Prov. xv. 30 (xvi. 2). <sup>t</sup> Matt. vi. 2. <sup>u</sup> John viii. 54. <sup>v</sup> Judg. ix. 9. <sup>w</sup> ch. xxiii. 5. <sup>x</sup> Acts ix. 31. <sup>y</sup> x. 37. <sup>z</sup> Luke only. <sup>aa</sup> q = 1 Macc iii. 33. <sup>ab</sup> o Matt. iii. 5. <sup>ac</sup> xiv. 35. <sup>ad</sup> Deut. iii. 13. <sup>ae</sup> 14.

om. A.—aft. συναγ. om. αὐτῶν D ab. ins. A B c.—16. τὴν bef. Ναζ. om. B D L 9

13.] ἄχρ. καιρ. see on Matt. v. 11, and note on ch. xxii. 43.

14—32.] Peculiar (probably) to Luke.—14.] ἐν τῇ δ. τ. πν., ‘under the power of that full anointing of the Spirit’ for His holy office, which He had received at His baptism—and also implying that this power was used by Him in doing mighty works.—Here the chronological order of Luke’s history begins to be confused, and the first evident marks occur of indefiniteness in arrangement, which I believe characterizes this Gospel. And in observing this, I would once for all premise, (1) that I have no bias for finding such chronological inaccuracy, and have never done so where any fair and honest means will solve the difficulty; (2) that where internal evidence appears to me to decide this to be the case, I have taken the only way open to a commentator who would act uprightly by the Scriptures, and fairly acknowledged and met the difficulty; (3) that so far from considering the testimony of the Evangelists to be weakened by such inaccuracies, I am convinced that it becomes only so much the stronger (see Prolegomena to the Gospels).

These remarks have been occasioned by the relation of this account vv. 14—30 to the Gospels of Matthew and John. Our verses 14 and 15 embrace the narrative of Matthew in ch. iv. 12—25. But after that comes an event which belongs to a later period of our Lord’s ministry. A fair comparison of our vv. 16—24 with Matt. xiii. 53—58, Mark vi. 1—6, entered on without bias, and conducted solely from the narratives themselves, surely can hardly fail to convince us of their identity. (1) That *two such visits should have happened*, is of itself *not impossible*—though (with the sole exception of Jerusalem for obvious reasons) the Lord did not ordinarily revisit the places where He had been rejected as in our vv. 28, 29. (2) That He should have been thus treated at His first visit, and then *marvelled at their unbelief* on his second, is *utterly im-*

*possible.* (3) That the same question should have been asked on both occasions, and answered by the Lord with the same proverbial expression, is in the highest degree improbable. (4) Besides, this narrative itself bears *internal* marks of belonging to a later period. The ὅσα ἤκούσ. γεν. ἐν τῇ Καπερν. must refer to *more than one* miracle done there;—indeed the whole form of the sentence points to the plain fact, that the Lord had been residing long in Capernaum. Compare too its introduction here without any notification, with its description as πόλιν τῆς Γαλ. in ver. 31, and the separateness of the two pieces will be apparent: see further remarks in the notes below.—Here however is omitted an important cycle of the Lord’s sayings and doings, both in Galilee and in Jerusalem; viz. that contained in John i. 29—iv. 54 included. This will be shown by comparing Matt. iv. 12, where it is stated that the Lord’s return to Galilee was *after the casting of John into prison*, with John iii. 24, where, on occasion of the Lord and the disciples baptizing in Judæa, it is said, *John was not yet cast into prison*: see note on Matt. iv. 12.—φῆμη] The report, namely, of His miracles in Capernaum, wrought ἐν τῇ δυν. τ. πν., and possibly of what He had done and taught at Jerusalem at the feast.—15.] Olshausen well remarks (Bibl. Comm. i. 190), that this verse, containing a general undefined notice of the Lord’s synagogue-teaching, quite takes from what follows any chronological character. Indeed we find throughout the early part of this Gospel the same fragmentary stamp. Compare ἐν τοῖς σάββασιν, ver. 31—ἐν τῷ ἐπικεῖσθαι, ch. v. 1—ἐν τῷ εἶναι αὐτ. ἐν μιᾷ τ. πόλ., ch. v. 12—ἐν μιᾷ τ. ἡμερῶν, ch. v. 17. viii. 22—ἐν ἑτέρῳ σαβ., ch. vi. 6—ἐν ταῖς ἡμ. ταύτ., ch. vi. 12, &c., &c.—16.] οὗ ἦν τεθραμμένος = ἐν τῇ πατρίδι σου, ver. 23: see John iv. 44 and note.—κατὰ τὸ εἰωθὸς refers to the *whole* of what He did—it is not merely that He had been in the habit

εἰς ἦλθε κατὰ τὸ εἰωθὸς <sup>r</sup> αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων <sup>r</sup> Acts xvii. 2  
 εἰς τὴν συναγωγὴν, καὶ <sup>s</sup> ἀνέστη ἀναγνῶναι. <sup>17</sup> καὶ <sup>t</sup> ἐπ-  
 εδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου· καὶ \* <sup>u</sup> ἀνα-  
 πτύξας τὸ βιβλίον εὗρε τὸν <sup>v</sup> τόπον οὗ ἦν γεγραμμένον  
<sup>18</sup> <sup>w</sup> Πνεῦμα κυρίου ἐπ' ἐμὲ, οὗ <sup>x</sup> εἶνεκεν <sup>x</sup> ἔχρισέ με  
 \* <sup>y</sup> εὐαγγελίζεσθαι πτωχοῖς, ἀπέσταλκέ με [ἰάσασθαι τοὺς  
<sup>z</sup> συντετριμμένους τὴν καρδίαν,] <sup>a</sup> κηρύξαι <sup>b</sup> αἰχμαλώτοις  
<sup>c</sup> ἄφεςιν καὶ τυφλοῖς <sup>d</sup> ἀνάβλεψιν, <sup>e</sup> ἀποστεῖλαι <sup>f</sup> τεθραυ-  
 σμένους <sup>g</sup> ἐν ἁφέσει, <sup>19</sup> <sup>h</sup> κηρύξαι <sup>i</sup> ἐνιαντὸν κυρίου <sup>m</sup> δεκτόν.  
<sup>20</sup> καὶ <sup>n</sup> πτύξας τὸ βιβλίον, <sup>o</sup> ἀποδοὺς τῷ <sup>p</sup> ὑπηρέτῃ  
<sup>q</sup> ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν  
 b here only. Isa. liii. 2. c = here only, Lev. xxv. 10. d here only. e ἀπ. τεθ. ἐν ἁφ. Isa. lviii. 6. Mark  
 viii. 26. f here only. Exod. xv. 6. Deut. xxxiii. 33. g ch. i. 77. viii. 43. John vii. 4. h = here only.  
 Isa. lviii. 6. k = Acts x. 37. l Levit. xxv. 10. m ver. 24. 2 Cor. vi. 2. Isa. xlix. 8. n here only. x  
 πτ. τὸς ἐπιστολὰς. Joseph Ant. x. 1, 4. o = ch. ix. 42. p Matt. v. 25. xxvii. 58. Prov. xiv. 35.  
 q intr. Matt. xxiii. 2 and ref.

Orig.—ὅπου D 5.—τεθρ. κ. εἰς. om. D, but not d.—αὐτῷ om. D acd.—17. aft. βιβ., ὁ προ-  
 φῆτης Ἡσαίας D.—for ἀναπτ., ἀνοιχθῆς A B L 2. txt D abcd.—τὸ βιβλ. om. D.—18. rec.  
 εἶνεκεν with Orig. and several MSS., but txt A B D E F G K L S V 33 all. Cyril. Eus.  
 Basil. Theophyl.—εὐαγγελίσσασθαι A D E F G K L S V 51 Euseb. Cyr. Æth. txt B.—  
 for ἀπέσταλκέ με, ἀπέσταλμαι D, but txt d.—ἰάσασθαι . . . καρδίαν om. B D L 3 abc  
 Orig. Copt. Æth. Hil. Ath. Cyr. Jus. Jer. Aug. ins. A Iren.—τεθραυματισμένους D.  
 τεθραυμένους D<sup>2</sup>.—19. aft. δεκτόν add καὶ ἡμέραν ἀνταποδόσεως abcn Hil. Ambr.

of attending the synagogues, but of teach-  
 ing in them: see ver. 15. It was appa-  
 rently the first time He had ever so taught  
 in the synagogue at Nazareth.—ἀνέσ. ἀνα-  
 γν.] The *rising up* was probably to show  
 His wish to *explain* the Scripture; for so  
 ἀναγ. imports. Ezra is called an ἀνα-  
 γνώστης τοῦ θείου νόμου, Joseph. Antt. xi.  
 5, 1. The ordinary way was, for the ruler  
 of the synagogue to call upon persons of  
 any learning or note to read and explain.  
 That the demand of the Lord was so readily  
 complied with, is sufficiently accounted for  
 by vv. 14, 15. See Acts xiii. 15, also Neh.  
 viii. 5.—17.] It is doubtful whether the  
 Rabbinical cycle of Sabbath readings, or  
 lessons from the law and prophets, were  
 yet in use: but some regular plan was  
 adopted; and according to that plan, after  
 the reading of the law, which always pre-  
 ceded, the portion from the prophets came  
 to be read (see Acts xiii. 15), which, for  
 that sabbath, fell in the prophet Isaiah.  
 The roll containing that book (probably,  
 that alone) was given to the Lord. But it  
 does not appear that He read any part of  
 the lesson for the day; but when He had  
 unrolled the scroll, 'found' (the fortuitous,  
*i. e. providential*, finding is the most likely  
 interpretation, not the searching for and  
 finding) the passage which follows.—No  
 inference can be drawn as to the *time of*  
*the year* from this narrative: partly on ac-  
 count of the uncertainty above mentioned,

and partly because it is not clear whether  
 the roll contained only Isaiah, or other books  
 also.—18—20.] The quotation agrees  
 mainly with the LXX:—the words ἀπο-  
 στεῖλαι τεθρ. ἐν ἁφέσει are inserted from  
 the LXX of Is. lviii. 6. The meaning of  
 this prophetic citation may be better seen,  
 when we remember that it stands in the  
 middle of the third great division of the  
 book of Isaiah, that, viz. which comprises  
 the prophecies of the Person, office, suffer-  
 ings, triumph, and Church of the Messiah  
 (see ch. xlix—lxvi.);—and thus by implica-  
 tion announces the *fulfilment of all that*  
*went before*, in Him who then addressed  
 them.—πνεῦμα κ.] see Is. xi. 2. xlii. 1.  
 —οὗ εἶν.] 'because,' = *ἵνα*.—ἀπ. με] see  
 Is. xlviii. 16, and compare Matt. v. 3.—  
 αἰχμ. ἁφ.] see ch. xiii. 15.—τυφλ. ἁν.]  
 see John ix. 39. The Hebrew words thus  
 rendered by the LXX, *ἡν-תִּהְיֶה עִרְשָׁתְּךָ*, sig-  
 nify, 'to those who are bound, the opening  
 of prison:' so that we have here the LXX  
 and literal rendering both included, and the  
 latter expressed in the LXX words of ch.  
 lviii. 6.—ἐνιαντ. κυρ. δεκ.] see Levit. xxv.  
 8—17, where in ver. 10 we find that liberty  
 was proclaimed to all in the land in the  
 year of jubilee.—κηρύξαι = καλέσαι LXX.  
 —No countenance is given by this expres-  
 sion to the extraordinary inference from it  
 of some of the Fathers (Clement of Alex.,  
 Origen), that the Lord's public ministry  
 lasted *only a year, and something over*.

r only in Luke, r and 2 Cor. iii. 7, 13. dat. ch. xxii. 5b. Acts iii. 12 al. t Matt. xxvi. 54, 56. u ch. i. 44. Job v. 4. v Mark xii. 17. ch. ix. 43. w = Eph iv. 20. Ps. xlv. 2. Prov. x. 32. x Matt. xv. 11, 15. Eph. iv. 29. Ps. lxxxviii. 34. y Acts xviii. 21. xxi. 22. Tobit xiv. 8†. z constr. Acts vii. 12. xlv. 10. ch. viii. 4b. zz ch. vi. 39. xii. 16. xiii. 20. xv. 11. a ver. 19, and reff. b ch. xxii. 59. see Mark xii. 32. Job ix. 2. c Matt. xxiii. 13 al. Gen. xxxviii. 11. d = Rev. xi. 6.  
 ἀτενίζοντες αὐτῷ. <sup>21</sup> ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι ABD  
 σήμερον πεπλήρωται ἡ γραφή αὕτη <sup>u</sup> ἐν τοῖς ὡσὶν ὑμῶν.  
 καὶ πάντες ἐμαστύρουν αὐτῷ, καὶ ἐθαύμαζον <sup>v</sup> ἐπὶ τοῖς  
 λόγοις τῆς <sup>w</sup> χάριτος τοῖς <sup>x</sup> ἐκπορευομένοις ἐκ τοῦ στό-  
 ματος αὐτοῦ, καὶ ἔλεγον \* Οὐκ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ;  
 καὶ εἶπε πρὸς αὐτοὺς <sup>y</sup> Πάντως ἐρεῖτέ μοι τὴν παρα-  
 βολὴν ταύτην, Ἰατρὲ θεράπευσον σεαυτὸν. ὅσα <sup>z</sup> ἠκούσαμεν  
 γενόμενα \* ἐν \* τῇ Καπερναοῦμ, ποιήσον καὶ ὧδε ἐν τῇ πα-  
 τρίδι σου. <sup>24</sup> <sup>zz</sup> εἶπε δὲ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης  
 ἀδεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. <sup>25</sup> <sup>b</sup> ἐπ' ἀληθείας δὲ  
 λέγω ὑμῖν, πολλοὶ <sup>c</sup> χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἑλίου  
 ἐν τῷ Ἰσραὴλ, ὅτε <sup>d</sup> ἐκλείσθη ὁ οὐρανός [<sup>e</sup> ἐπὶ] ἔτη τρία  
 καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν. ABCD

Aug. — 21. ὅτι om. D. — 22. οὐχὶ B D L. txt A. — 23. γινόμενα D. — ἐν καπ. A K 5.  
 εἰς τὴν κ. B. εἰς κ. D L 5. — bef. τῇ πατ. σ. om. ἐν L, and in next verse. — 24. ἀμὴν  
 ἀμὴν D 2. — 25. δὲ om. D K abc 5 Arm. Ambr. — ἐπὶ bef. ἔτη om. B D 4. ins. A C. —

Compare John ii. 13. vi. 4. xiii. 1. — 20.]  
 ἐκάθισε. It was the custom in the syna-  
 gogues to *stand* while reading the law, and  
*sit down* to explain it. The Lord on other  
 occasions taught *sitting*, e. g. Matt. v. 1.  
 Mark iv. 1. xiii. 3. — The ὑπηρετῆς was the  
 ἱππ, whose duty it was to keep the sacred  
 books. — 21.] ἡρξ. δ. λ. — implying that the  
 following words are merely the substance  
 of a more expanded discourse, which the  
 Lord uttered to that effect: see another  
 occasion in Matt. xi. 4, 5, where the same  
 truth was declared by a series of gracious  
 acts of mercy. — ἡ γρ. κ.τ.λ., not 'this  
 scripture *which you have heard*' — as the  
 Syriac (cited by Dr. Burton); which would  
 be ἡ γρ. αὕτη ἡ ἐν τ. ὧ., and even then  
 an unusual form of construction: — but, *is*  
*fulfilled in your hearing*, by My proclaiming  
 it, and My course of ministry. — 22.]  
 ἐμαρτ. αὐ., 'bore witness that it was so.'  
 The λόγοι τ. χ. must be the discourse of  
 which ver. 21 is a compendium. — ἔλεγ. —  
 i. e. πάντες, not τίνες. While acknowledg-  
 ing the truth of what He said, and the  
 power with which He said it, they wonder-  
 ed, and were jealous at Him as being  
 the son of Joseph — asking πόθεν τοῦτω  
 ταῦτα; see Mark vi. 2 — 4. Between this  
 verse and the next, the ἰσκανδαλίζοντο ἐν  
 αὐτῷ is implied, for that is in a tone of  
 reproach. — 23.] θερ. σ. — not, 'raise thyself  
 from thy obscure station,' but, 'exert thy  
 powers of healing in *thine own country*,  
 as presently interpreted; the Physician  
 being represented as an inhabitant of Naza-

reth, and σεαυτὸν including His own citi-  
 zens in it. On the miracles previously  
 wrought in Capernaum, see note on ver. 14.  
 That in John iv. 47 — 53 was one such:  
 but ὅσα can hardly be said of one only, as  
 Stier maintains. — ἐν τῇ K.] Whether we  
 read ἐν or εἰς, the preposition is equally  
 local in its signification, *in* Capernaum, not  
 'in the case of Capernaum,' or 'to Capernaum.'  
 — 24.] See John iv. 44 and note. —  
 εἶπε δὲ] A formula usual with Luke — see  
 reff.; and indicating, if I mistake not, the  
 passing to a different source of information,  
 or at least a break in the record, if from  
 the same source. — 25.] The Lord brings  
 forward instances where the two greatest  
 prophets in Israel were not directed to act  
 in accordance with the proverb, 'Physician,  
 heal thyself:' but their miraculous powers  
 exerted on those who were strangers to  
 God's inheritance. — ἔτη τρ. . . .] So  
 also in James v. 17; — but in 1 Kings xviii. 1  
 we find that it was in the *third year* that  
 the Lord commanded Elijah to show him-  
 self to Ahab, for He would send rain on  
 the earth. But it does not appear from  
 what time this third year is reckoned, — or at  
 what time of the year, with reference to the  
 usual former and latter rains, the drought  
 caused by Elias's prayer begun; and thus,  
 without forming any further hypothesis, we  
 have latitude enough given for the three and  
 a half years, which seems to have been the  
 exact time. This period is one often re-  
 curring in Jewish record and in prophecy:  
 see Daniel vii. 25. xii. 7. Rev. xi. 2, 3.



<sup>26</sup> καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς  
 \* Σάρεπτα τῆς † Σιδωνίας πρὸς γυναῖκα χήραν. <sup>27</sup> καὶ  
 πολλοὶ λεπροὶ ἦσαν ἐπὶ \* Ἐλισσαίου τοῦ προφήτου [ἐν  
 τῷ Ἰσραὴλ]· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ \* Νεεμὴν  
 ὁ Σύρος. <sup>28</sup> καὶ ἑπλήσθησαν πάντες θυμοὶ ἐν τῇ συνα- <sup>f ch. v. 26.  
Dan. iii. 19.  
g Acts vii. 58.  
h Mark i. 12.  
Matt. xxi. 29.</sup>  
 γωγῇ ἀκούοντες ταῦτα, <sup>29</sup> καὶ ἀναστάντες <sup>g</sup> ἐξέβαλον  
 αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως [τῆς]  
<sup>h</sup> ὄφρου τοῦ ὄρους ἐφ' οὗ ἡ πόλις αὐτῶν ὠκοδομητο, <sup>h here only,  
i.</sup>  
 \* εἰς τὸ \* <sup>i</sup> κατακρημνίσαι αὐτόν. <sup>30</sup> αὐτὸς δὲ διελθὼν διὰ <sup>i here only. 2  
Chron. xxxv.  
12.</sup>  
 μέσου αὐτῶν ἐπορεύετο, <sup>31</sup> καὶ κατῆλθεν εἰς Καπερναοὺμ  
 πόλιν τῆς Γαλιλαίας· καὶ <sup>j</sup> ἦν διδάσκων αὐτοὺς ἐν τοῖς <sup>j ch. ii. 33 al.  
k Matt. vii. 28  
al.</sup>  
 σάββασι. <sup>32</sup> καὶ <sup>k</sup> ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι <sup>l</sup> <sup>l here only.  
see ver. 36.  
1 Cor. ii. 4.  
Eph. vi. 2.</sup>  
<sup>l</sup> ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. <sup>33</sup> καὶ ἐν τῇ συναγωγῇ ἦν

26. *σαρεφθα* B K M S Arm. Orig. Theophyl. *Ἀρεφθα* L 6. txt A C D ac Orig.—rec. *σιδωνος*. txt (*σιδωνίας* D) A B C D V 10 *bc* Orig.—27. aft. *προφήτου* om. ἐν τῷ Ἰσραὴλ B C D L 6 *abc*. txt A.—*ελισαίου* A D *abc*. txt B C Orig.—*Ναιμάν* A C D<sup>2</sup> K L 6. *ναιμάς* D d. *naaman bc*. txt B Orig.—28. for καὶ, οἱ δὲ D.—*ἀκούουσιν* τε D 4 Syr. Theophyl.—29. bef. *ὄφρου* om. τῆς A C G H K L S V 30. ins. B D. τοῦ D<sup>2</sup>.—*ώστε κατακρ.* B D L 7 Orig. txt A C.—31. aft. *Γαλιλαίας* ins. τὴν παρα-

xii. 6. 14. Lightfoot (ii. 123) produces more instances from the Rabbinical writers.—26.] Sarepta, now Sūrafend, see Robinson, iii. 413,—a large village, inland, halfway between Tyre and Sidon:—the ancient city seems to have been on the coast.—27.] Stier remarks that these two examples have a close parallelism with those of the Syro-Phœnician woman (Mark vii. 24) and the ruler's son at Capernaum (John iv. 46).—28—30.] The same sort of rage possessed the Jews (Acts xxii. 22), on a similar truth being announced to them. This whole occurrence, whenever it happened in the Lord's ministry, was but a foreshadowing of His treatment afterwards from the whole nation of the Jews—a foretaste of εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον (John i. 11). And it is remarkable that the expression of St. Paul, Rom. xi. 25, *πύρωσις ἀπὸ μέρους τῇ Ἰσραὴλ γέγονεν*, corresponds with the judicial infliction on these Nazarenes, by means of which the Lord passed out from among them.—The modern Nazareth is at a distance of about two English miles from what is called the Mount of Precipitation; nor is it built literally on the brow of that mount or hill. But (1) neither does the narrative preclude a considerable distance having been traversed, during which they had the Lord in their custody, and were hurrying with Him to the edge of the ravine; nor (2) is it at all necessary to suppose the city built on the ὄφρυς, but only on the mountain, or range of hills, of

which the ὄφρυς forms a part—which it is: see Robinson, iii. 187.—The Lord's passing through the midst of them is *evidently miraculous*; the circumstances were different from those in John viii. 60, where the expression is ἐκρόβη καὶ ἐξῆλθεν ἐκ τ. ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν: see note there. Here, the Nazarenes had Him actually in *their custody*.—31.] The view maintained with regard to the foregoing occurrence in the preceding notes, of course precludes the notion that it was the *reason of the Lord's change of habitation to Capernaum*. In fact that change, as remarked on ver. 14, had been made *some time before*; and it is hardly possible that such an expression as ἦλθ. εἰς τὴν Ν. οὗ ἦν τεθραμμένος should be used, if He still resided there. That Luke regarded this occurrence as the reason, is possible, but not certain. The words πόλιν τῆς Γ. come in unnaturally after the mention of Καπερν. in ver. 23, and evidently show that *this* was originally intended to be the first mention of the place.—What may have been the reason of the change of abode is quite uncertain. It seems to have included the whole family, except the sisters, who may have been married at Nazareth:—see note on John ii. 12, and Matt. iv. 13.—κατῆλθ., because Nazareth lay high, and Capernaum on the sea of Galilee.

32—37.] Mark i. 21—28, where see notes. The two accounts are very closely cognate—being the same narrative, only

<sup>m</sup> Mark iii. 30. <sup>vii.</sup> 25. Acts <sup>viii.</sup> 7. <sup>n</sup> Mark i. 24 al. <sup>o</sup> i Mk. Mark vi. 19. Judg. vii. 20. <sup>p</sup> Matt. viii. 29. 2 Kings xvi. 10 al. <sup>q</sup> Matt. xvi. 22. Zech. iii. 3. <sup>r</sup> i Mk. and iv. 39. Prov. xvi. 28. <sup>s</sup> Acts ii. 43. v. 11. ch. i. 65. <sup>t</sup> ch. v. 9. Acts iii. 10 only. Cant. iii. 8. <sup>u</sup> Matt. xvii. 3. Acts xxv. 12. <sup>v</sup> 2 Kings i. 4. <sup>w</sup> = here only. see v. 32. <sup>x</sup> κατ' εἶ. Mark i. 27. <sup>y</sup> i Mark. ch. vii. 25. Gen. xlix. 33. <sup>z</sup> = here only. see Acts ii. 2. Heb. xii. 19. <sup>a</sup> Matt. iv. 35. Deut. iii. 13, 14. <sup>b</sup> i Mk. Mk. Matt. x. 35 and j. Ruth i. 11. <sup>c</sup> = Matt. iv. 21. ch. viii. 37. Acts xxviii. 8. <sup>d</sup> i and Deut. xxviii. 22. <sup>e</sup> John xvi. 26. xvi. 9, 20. <sup>f</sup> ch. ii. 9. Gen. xxiv. 43. <sup>g</sup> 2 Kings i. 9. Rev. vi. 8. xx. 5. <sup>h</sup> = Matt. viii. 26 and j. Ps. cv. 9. <sup>i</sup> = Matt. iv. 11, 20 al. <sup>k</sup> Matt. xxi. 19 al. Num. vi. 9.

ἄνθρωπος <sup>m</sup> ἔχων πνεῦμα δαιμονίου <sup>n</sup> ἀκαθάρτου, καὶ <sup>ABC</sup> <sup>DQ</sup> ἀνέκραξε φωνὴ μεγάλη <sup>31</sup> [λέγων] Ἐα, <sup>p</sup> τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολῆσαι ἡμᾶς. οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. <sup>35</sup> καὶ <sup>q</sup> ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων Ὁ Φιμώθητι καὶ ἔξελθε \* ἐξ αὐτοῦ. καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν. <sup>36</sup> καὶ <sup>s</sup> ἐγένετο ὁ θάμβος ἐπὶ πάντας, καὶ <sup>u</sup> συνελάλουν πρὸς ἀλλήλους λέγοντες Ὅτι <sup>w</sup> ἐν ἐξουσίᾳ καὶ δυνάμει \* ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται; <sup>37</sup> καὶ <sup>y</sup> ἐξέπορεύετο <sup>z</sup> ὁ ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς <sup>a</sup> περιχώρου. <sup>38</sup> Ἀναστὰς δὲ \* ἐκ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. [ἡ] <sup>b</sup> πενθερὰ δὲ τοῦ Σίμωνος ἦν <sup>c</sup> συνεχομένη <sup>d</sup> πυρετῷ μεγάλῳ. καὶ <sup>e</sup> ἠρώτησαν αὐτὸν περὶ αὐτῆς. <sup>39</sup> καὶ <sup>f</sup> ἐπιστάς <sup>g</sup> ἐπάνω αὐτῆς <sup>h</sup> ἐπετίμησε τῷ πυρετῷ, καὶ <sup>i</sup> ἀφῆκεν αὐτήν. <sup>k</sup> παραχρῆμα δὲ ἀναστὰς διηκόνει αὐτοῖς. <sup>40</sup> δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν. ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας \* ἐπιθεὶς ἐθεράπευσεν αὐτούς. <sup>41</sup> ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, \* κρᾶζοντα καὶ λέγοντα ὅτι σὺ εἶ [ὁ χριστὸς] ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι.

θαλάσσιον ἐν ὁρίοις ζαβουλῶν κ. κεφαλαίῳ D d. — 33. δαιμόνιον ἀκαθάρτον (omg. πνεῦμα) D abed (c om. ἀκάθ.). txt A B C. — 34. λέγων om. B L V Copt. Orig. ins. A C D abed. — εἰα om. D abc Aeth. ins. A B C Q v. — ἡμᾶς ὧδε ἀπολῆσαι D. — 35. for ἐξ, ἀπ' B D L M V 23 Orig. txt A C Q. — ῥίψας D<sup>1</sup>. — τὸ bef. μέσον om. D E F G H K S V 34 Orig. εἰς τὸ μ. om. ab. txt A B C Q. — aft. μέσ. ins. ἀνακραυγᾶσαν τε D d. — βλάψας D. — 36. aft. θάμβ. ins. μέγας D b. — 37. for ἐξέπ., ἐξῆλθεν D. — for ὁ ἦχος, ἡ ἀκοή D. — 38. for ἐκ, ἀπὸ B C D L Q 10 Origen. txt A abcd. — ἦλθεν D 12. — aft. Σίμωνος ins. καὶ ἀνδρα(ί)ου D bc. — bef. πενθ. om. ἡ A B D G H K L M Q S V X 21, ins. (but ἡ δὲ πενθ.) C 5. — κατεχομένη D. — 39. ἐπισταθεὶς D. — for παραχ. . . ., — ὥστε ἀναστῆσαν αὐτὴν διακονεῖν αὐτ. D. — 40. δύναντος D bc. txt A B C Q a. — καὶ ἤγαγον A. ἔφερον D. ἤγον Orig. txt B C Q. — aft. ἐκάστ., om. αὐτῶν D bc. — ἐπιτιθεὶς B D Q 8 bc Orig. txt A C. — 41. κραυγᾶζοντα A D E V 22 Orig. txt B C.

slightly deflected; not more, certainly, than might have arisen from oral repetition by two persons, at some interval of time, of what they had received in the same words.—At end of ver. 32, καὶ οὐχ ὥς οἱ γραμματεῖς (Mark) is here omitted: see Matt. vii. 28.—33.] πν. is the influence, δαιμ. the personality, of the possessing demon.—35.] μηδ. βλάψ. αὐτ. is here only. Mark's σπαράξαν may mean 'having convulsed him'—and our text, 'without doing him bodily injury.'

38—41.] Matt. viii. 14—17. Mark i. 29—34. Our account has only a slight additional detail, which is interesting however

as giving another side of an eye-witness's evidence—it is ἐπιστάς ἐπάνω αὐτῆς. Now this is implied in laying hold of her hand, as she was in bed; which particulars are both mentioned by Matt. and Mark:—this being one of those many cases where alteration (of κρατήσας τ. χειρ. . . . into ἐπιστ. ἐπ. αὐτ.) is utterly inconceivable.—38. πυρ. μεγάλῳ] An epithet used by Luke, as a physician;—σύνθηες ἡδὴ τοῖς ἰατροῖς ὀνομάζειν . . . τὸν μέγαν τε καὶ μικρὸν πυρετόν. Galen de different. febr. i. (Wetstein). —40.] ἐν ἐκάστ. αὐτ. τ. χ. ἐπ. is a detail peculiar to Luke, and I believe indicating the same as above: as also the κρᾶζ. κ.

<sup>42</sup> ἡγενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι <sup>m</sup>† ἐπεζήτουν αὐτὸν, καὶ ἦλθον <sup>n</sup> ἕως αὐτοῦ, καὶ <sup>o</sup> κατέιχον αὐτὸν <sup>oo</sup> τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. <sup>43</sup> ὁ δὲ εἶπε πρὸς αὐτοὺς ὅτι καὶ ταῖς ἐτέραις πόλεσιν <sup>p</sup> εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι εἰς τοῦτο \* ἀπέσταλμαι. <sup>44</sup> καὶ <sup>q</sup> ἦν κηρύσσων \* ἐν ταῖς συναγωγαῖς \* τῆς \* Γαλιλαίας.

V. <sup>1</sup> Ἐγένετο δὲ <sup>r</sup> ἐν τῷ τὸν ὄχλον <sup>s</sup> ἐπικεῖσθαι αὐτῷ \* τοῦ ἀκούειν τὸν λόγον τοῦ θεοῦ, <sup>t</sup> καὶ αὐτὸς ἦν ἐστὼς

—ὁ χρ. om. B C D F L X 3 Copt. Arm. Orig. ins. A Q. — 42. rec. *ἰζήτουν* with many const. MSS., but txt A B C D F L M Q S V X 40 *abc* Theophyl. — *ἐπείχον αὐτὸν* D. — 43. for *ταῖς ἐτ. πόλ.*, *ἐς τὰς ἄλλας πόλεις* D. — *ἐπὶ τοῦτο* B L 4. txt (*εἰς τοῦτο γὰρ* D) A C D. — *ἀπεστάλην* B C D L X 8. txt A. — 44. *εἰς τὰς συναγωγὰς* B D Q 4. txt A C *abcd.* — for Γαλ., Ἰουδαίας C L Q 10 Copt. Syr. txt A B D *abc.*

CHAP. V. 1. for τοῦ, καὶ A B X 2, et audierunt *c.* txt C D X *ab.* — for καὶ αὐτ. ἦν

λέγ. . . . implied in the others, but not expressed. — 41.] *λαλεῖν, ὅτι* . . . to speak, *because* they knew, &c.; not, 'to say that they knew':—*λαλεῖν* is never 'to say,' but 'to speak,' 'to discourse.'

42, 43.] Mark i. 35—38. The dissimilitude in wording of these two accounts is one of the most striking instances in the Gospels, of variety found in the same narration. While the matter related is nearly identical, the only words common to the two are *εἰς ἔρημον τόπον*. — 42.] οἱ ὄχλοι = ὁ Σίμων κ. οἱ μετ' αὐτοῦ, Mark. — The great number of sick which were brought to the Lord on the evening before, and this morning, is accounted for by His departure having been fixed on and known beforehand.

44.] Mark i. 39: see Matt. iv. 23—25 and notes. — καὶ ἦν κηρ. . . . is a formal close to this section of the narrative, and chronologically separates it from what follows.

CHAP. V. 1—11.] The question at once meets us, whether this account, in its form here peculiar to Luke, is identical in its subject-matter with Matt. iv. 18—22, and Mark i. 16—20. With regard to this, we may notice the following particulars. (1) Contrary to Schleiermacher's inference (Trans. p. 75, 76), it must be, I think, that of most readers, that a *previous and close relation* had subsisted between *the Lord and Peter*. The latter calls Him *ἐπιστάτα* (= *ραββι*), and κύριε: evidently (ver. 5, end) *expects a miracle; and follows Him, with his partners, without any present express command so to do*.—Still all this might be, and yet the account might be identical with the others. For the Lord had known Peter before this, John i. 41 ff.; and, in all pro-

bability, as one of His disciples. And although there is here no express command to follow, yet the words in ver. 10 may be, and are probably intended to be, equivalent to one. (2) That the Evangelist evidently intends this as the first *apostolic calling* of Peter and his companions. The expressions in ver. 11 could not otherwise have been used. (3) That there is yet the supposition, that the accounts in Matthew and Mark may be a shorter way of recounting this by *persons who were not aware* of these circumstances. But then such a supposition will not consist with any high degree of authority in those accounts, which I believe them to have: see note on Mark. (4) It seems to me that the truth of the matter is nearly this:—that this event is *distinct from*, and *happened at a later period than*, the calling in Matt. and Mark—but that the four Apostles, when the Lord was at Capernaum, followed their occupation as fishermen. There is everything to show, in our account, that the calling had previously taken place; and the closing of it by the expression in ver. 11 merely indicates what there can be no difficulty in seeing even without it, that our present account is an imperfect one, written by one who found thus much recorded, and knowing it to be part of the history of the calling of the Apostles, appended to it the fact of their leaving all and following the Lord. As to the repetition of the assurance in ver. 10, I see no more in it than this, which appears also from other passages in the Gospels, that the Apostles, as such, were not called or ordained at *any special moment*, or by any *one word of power alone*; but that in their case as well as ours, there was line upon line, precept upon precept: and that what

1 ch. vi. 13 al.  
in Acts xii. 19.  
1 Kings xxx. 1.  
n = Acts ix. 38.  
o = Philem. 13.  
oo ch. xiv. 19.  
xxiv. 56.  
oo ch. xxiv.  
16 and reff.  
p ch. xvi. 16.  
viii. 1.  
q ver. 31. ch. ii.  
53 al.  
r Matt. xiii. 4.  
xxvii. 12. Is.  
xxviii. 1.  
s = here only.  
Job xix. 3.  
xxi. 27.  
t ch. ii. 15.  
2 Kings i. 1.



παρὰ τὴν λίμνην Γεννησαρέτ, <sup>2</sup> καὶ εἶδε δύο \* πλοῖα ABCD  
<sup>u</sup> ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλίεις ἀποβάντες ἀπ'  
<sup>v</sup> αὐτῶν, \* <sup>v</sup> ἀπέπλυναν τὰ δίκτυα. <sup>3</sup> ἐμβὰς δὲ εἰς ἐν τῶν  
<sup>w</sup> πλοίων ὃ ἦν [τοῦ] Σίμωνος, <sup>w</sup> ἠρώτησεν αὐτὸν ἀπὸ τῆς  
<sup>x</sup> γῆς \* ἐπαναγαγεῖν ὀλίγον, καὶ <sup>y</sup> καθίσας ἐδίδασκεν ἐκ τοῦ  
<sup>z</sup> πλοίου τοὺς ὕχλους. <sup>4</sup> ὥς δὲ <sup>z</sup> ἐπαύσατο λαλῶν, εἶπε  
<sup>a</sup> πρὸς τὸν Σίμονα <sup>y</sup> Ἐπανάγαγε εἰς τὸ βάθος, καὶ <sup>a</sup> χαλά-  
<sup>b</sup> σατε τὰ δίκτυα ὑμῶν <sup>b</sup> εἰς <sup>c</sup> ἄγραν. <sup>5</sup> καὶ ἀποκριθεὶς ὁ  
<sup>c</sup> Σίμων εἶπεν αὐτῷ Ἐπιστάτα, δι' ὅλης [τῆς] νυκτὸς  
<sup>d</sup> κοπιᾶσαντες οὐδὲν ἐλάβομεν· <sup>c</sup> ἐπὶ δὲ τῷ ῥήματί σου  
<sup>e</sup> χαλάσω \* τὸ δίκτυον \*. <sup>6</sup> καὶ τοῦτο ποιήσαντες <sup>f</sup> συνέ-  
<sup>g</sup> κλεισαν ἰχθύων πλῆθος πολὺ, \* <sup>g</sup> διεῤῥήγνυτο δὲ τὸ  
<sup>h</sup> δίκτυον αὐτῶν \*. <sup>7</sup> καὶ <sup>h</sup> κατένευσαν τοῖς <sup>i</sup> μετόχοις [τοῖς]  
<sup>j</sup> ἐν τῷ ἐτέρῳ πλοίῳ <sup>j</sup> τοῦ ἐλθόντος <sup>k</sup> συλλαβέσθαι αὐτοῖς·  
<sup>k</sup> καὶ ἦλθον, καὶ ἐπλησαν ἀμφότερα τὰ πλοῖα, ὥστε <sup>l</sup> βυθί-  
<sup>l</sup> ζεσθαι αὐτά. <sup>8</sup> ἰδὼν δὲ Σίμων Πέτρος προσέειπε τοῖς

ἰστώε, — ἐστῶτος αὐτοῦ D d. — 2. πλοῖαρία A C L 5. txt (πλ. δ. B) B D *bcv*. — ἐπλυνον B D *abcv*. ἐπλυναν C\* L X. txt A. — 3. ἐν πλοῖον D *abc*. — τοῦ bef. Σίμ. om. B D L al. ins. A C. — ἐπανάγειν A. txt B C D. — for ὀλίγον, ὅσον ὕσον D d. quantulumcumque a. aliquantum b. in altum c. txt A B C. — ἐν τῷ πλοίῳ D. — 4. ὅτε δὲ D a. — 5. καὶ ἀποκ. σίμ. εἶπεν ἐπιστάτα B. ὁ δὲ σίμ. ἀποκρ. εἶπ. αὐτ. διδάσκαλε D. txt A C *ab*. — τῆς om. A B L. ins. C D. — for χαλ. τὸ δίκτ. καὶ τοῦ. ποιήσαντες, — οὐ μὴ παρακούσσομαι (—σομεν D<sup>2</sup>) καὶ ἐνθὺς χαλάσαντες τὰ δίκτυα D d. txt (τὰ δίκτυα B c) A B C *abc*. — 6. διεῤῥήξετο δὲ τὰ δίκτυα αὐτῶν B ac. διεῤῥήγνυτο δὲ τὸ δίκ. αὐτῶν C. ὥστε τὰ δίκτυα ῥήσσεσθαι D. txt A b. — 7. aft. μετόχοις om. τοῖς B D L a. ins. A C *bd*. — for συλλαβέσθαι, βοηθῆν D. — ἐλθόντες οὖν ἐπλησαν D. ἐπλήσθησαν B 3. — bef. βυθίζ. ins. πῦρά τι D. ἦδη C. — αὐτά om. D. — 8. Πέτρος om. D *ab*. — for τοῖς γ. τ. Ἰησ., — αὐτοῦ τοῖς ποσίν D. — aft. λέγων ins. παρακαλῶ D c Syr. — 9. καὶ

was said generally to all four on the former occasion, by words only, was repeated to Peter on this, not only in words, but by a miracle. Does his fear, as expressed in ver. 8, besides the reason assigned, indicate *some previous slowness, or relaxation of his usually earnest attachment*, of which he now becomes deeply ashamed? (5) It is also to be noticed that there is no chronological index to this narrative connecting it with what precedes or follows. It cannot well (see ver. 8) have taken place *after* the healing of Peter's wife's mother; and (ver. 1) must have been after the crowd had now become accustomed to hear the Lord teach. (6) Also, that there is no mention of *Andrew* here, as in ver. 10 there surely would have been, if he had been present. (7) It will be seen how wholly irreconcilable either of the suppositions is with the idea that Luke *used* the Gospel of Matt., or that of Mark, in compiling his own. — 2.] ἀπέπλυναν, ut peracto opere, Bengel: see ver. 5. — 5.] νυκτός, — the ordinary time of fishing: — see John xxi. 3. —

6.] διεῤῥ. — was bursting — had begun to burst. Similarly βυθίζεσθαι, ver. 7. — 7.] They beckoned, on account of the distance; or perhaps for the reason given by Euthym.: μὴ δυνάμενοι λαλῆσαι ἀπὸ τῆς ἐκπλήξεως καὶ τοῦ φόβου. — 8.] ἐξῆλθε ἀπ' ἐμοῦ, 'depart from my ship.' The speech is in exact keeping with the quick discernment, and expression of feeling, of Peter's character. Similar sayings are found Exod. xx. 18, 19. Judg. xiii. 22. Dan. x. 17. Isa. vi. 5. — This sense of unworthiness and self-loathing is ever the effect, in the depths of a heart not utterly hardened, of the Divine Power and presence. 'Below this, is the utterly profane state, in which there is no contrast, no contradiction felt, between the holy and the unholy, between God and man. Above it, is the state of grace, in which the contradiction is felt, the deep gulf perceived, which divides between sinful man and an holy God,—yet it is felt that this gulf is bridged over,—that it is possible for the two to meet,—that in One who is sharer with both, they have already been brought

γόνασι τοῦ Ἰησοῦ λέγων <sup>m</sup> Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ <sup>m = hereonly.</sup>  
<sup>n</sup> ἁμαρτωλός εἰμι, κύριε. <sup>9</sup> <sup>n</sup> θάμβος γὰρ <sup>p</sup> περιέσχεν αὐτὸν <sup>n</sup> Sir. x. 23.  
καὶ πάντας τοὺς σὺν αὐτῷ <sup>3</sup> ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων <sup>n</sup> ch. iv. 36.  
<sup>p</sup> ἤ <sup>p = hereonly.</sup> συνέλαβον. <sup>10</sup> ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην <sup>2</sup> Macc. iv. 16.  
<sup>q</sup> υἱοὺς Ζεβεδαίου, οἳ ἦσαν <sup>a</sup> κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε <sup>Ps. xvii. 4.</sup>  
<sup>r</sup> πρὸς τὸν Σίμονα ὁ Ἰησοῦς Μὴ φοβοῦ. <sup>b</sup> ἀπὸ τοῦ νῦν <sup>q</sup> ch. ii. 47.  
ἀνθρώπους <sup>c</sup> ἔση <sup>d</sup> ζωγράων. <sup>11</sup> καὶ <sup>e</sup> καταγαγόντες τὰ <sup>r = here only†.</sup>  
<sup>u</sup> πλοῖα ἐπὶ τὴν γῆν, <sup>f</sup> ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ. <sup>u</sup> Ps. lxxv. 10.

<sup>12</sup> Καὶ <sup>e</sup> ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων,  
καὶ ἰδοὺ ἀνὴρ <sup>h</sup> πλήρης <sup>i</sup> λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν,  
<sup>k</sup> πεσὼν ἐπὶ πρόσωπον ἐδέξθη αὐτοῦ λέγων Κύριε, ἐάν  
θέλῃς, δύνασαι με καθαρίσαι. <sup>13</sup> καὶ ἐκτείνας τὴν χεῖρα  
ἤψατο αὐτοῦ εἰπὼν Θέλω, καθαρίσῃτι. καὶ εὐθὺς ἡ  
λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. <sup>14</sup> καὶ αὐτὸς παρήγγειλεν  
αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ  
ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς  
προέταξε Μωσῆς, <sup>1</sup> εἰς μαρτύριον αὐτοῖς. <sup>15</sup> διήρχετο δὲ  
μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολ-  
λοὶ ἀκούειν, καὶ θεραπεύεσθαι [ὑπ' αὐτοῦ] ἀπὸ τῶν  
ἀσθενειῶν αὐτῶν. <sup>16</sup> αὐτὸς δὲ ἦν <sup>m</sup> ὑποχωρῶν ἐν ταῖς <sup>m</sup> ch. ix. 10  
ἐρήμοις καὶ προσευχόμενος. <sup>n</sup> only. Judg.  
<sup>17</sup> Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, <sup>n</sup> xx. 37.

<sup>n</sup> ver. 12 al.  
Gen. xxiv. 30.

πάντ. τ. σὺν αὐτ. om. D.—for ἦ, ὦν D. om. B X. txt A C.—συνέλαβεν S.—10. ἦσαν  
ἐξ κοινωνοῦ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζεβεδαίου· ὁ δὲ εἶπεν αὐτοῖς ἐντε,  
καὶ μὴ γίνεσθε ἀλιεῖς ἰχθύων, ποιήσω γὰρ ὑμᾶς ἀλιεῖς ἀνθρώπων D d. υἱοὺς ζεβ.  
om. C.—11. οἱ εἰ ἀκούσαντες πάντα κατέλειψαν ἐπὶ τῆς γῆς καὶ .. D d (for ζωγράων,  
vivificans ab.—12. for πλ. λέπρα., λέπρος D.—ἔπεισεν ἐπὶ πρόσω. λέγων D.—13. for  
ἡ λέπ. ἀπ. ἀπ' αὐτ., ἐκαθαρίσθη D.—14. for εἰς μαρτ. αὐτ., ἵνα εἰς μαρτύριον ἦν  
(η D<sup>2</sup> om. abed) ὑμῖν τοῦτο D abed.—aft. αὐτοῖς, add ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν  
καὶ ἐαφημιζεν τὸν λόγον ὥστε μήκετι ἐνάσθαι αὐτὸν φανερώς εἰς πόλιν εἰσελθεῖν,  
ἀλλὰ ἔξω ἦν ἐν ἐρήμοις τόποις, καὶ συνήρχοντο πρὸς αὐτὸν καὶ ἦλθεν πάλιν εἰς  
Καφαρναούμ D d.—15. ὑπ' αὐτοῦ om. B C D L 8 Copt. Arm. Æth. ἀπ' αὐτοῦ A.

together.' Trench on the Miracles, p. 132. The same writer remarks of the miracle itself, "Christ here appears as the *ideal man*, the second Adam of the eighth Psalm; 'Thou madest Him to have dominion over the works of Thy hands: Thou hast put all things under His feet: . . . the fowl of the air, and the fish of the sea, and whatsoever walketh through the paths of the seas'" (vv. 6. 8).—10. ἔση ζωγράων:—compare, and indeed throughout this miracle, the striking parallel, and yet contrast, in John xxi.—with its injunction, 'feed My lambs,' 'shepherd My sheep,' given to the same Peter;—its net which did not burst; and the minute and beautiful appropriateness of each will be seen—this, at, or near,

the commencement of the Apostolic course; that, at how different, and how fitting a time!

12—14.] Matt. viii. 2—4. Mark i. 40—45. In Matth. placed immediately after the Sermon on the Mount; in Mark and here, without any note of time: see notes on Matt.—πλήρης λ. implies the soreness of the disease.—14.] A change of construction from the oblique to the direct, as in Mark vi. 8, 9. Acts i. 4 al.—15.] The reason of this is stated in Mark, ver. 45, to be, the disobedience of the leper to the Lord's command.—16.] καὶ προσευχ. is peculiar to Luke, as often: see ch. iii. 21. vi. 12. ix. 18. xi. 1.—These words break off the sequence of the narrative.

ο Acts v. 34. 1 Tim. i. 7 only +. p conff. Ps. cxviii. 173. 2 Cor. vii. 3. q Acts viii. 7. ix. 33. Heb. xii. 12 only. 1 Macc. ix. 55. a ch. ix. 9 al. John vii. 19 al. b ver. 25 al. Gen. xxiv. 51. c = ch. xix. 48. Acts iv. 21. d αα. ch. xix. 4. e here only 1. see 2 Kings xvii. 28. f Act. ix. 25. A. 11. xi. 5 only. Exod. xvi. 11. g here only +. h = Matt. vi. 12 al. Neh. ix. 17. i ch. iii. 15. k Matt. xxvi. 65. Dan. iii. 29. l || Mark. Matt. xiv. 25. m Matt. xv. 19. ch. ii. 35. Lam. iii. 60, 61. n || Mt. and Mk. 1 Macc. iii. 18. o || Mt. and Mk. John v. 8. Acts iii. 6. p || Dan. iv. 31. Sir. x. 4. q ver. 18.

διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ ὁ νομο- ABCD  
 διδάσκαλοι οἱ ἦσαν \* ἐληλυθότες ἐκ πάσης κώμης τῆς  
 Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ δύναμις  
 κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. <sup>18</sup> καὶ ἰδοὺ ἄνδρες  
 φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν <sup>α</sup> παραλελυμένος,  
 καὶ <sup>α</sup> ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θείναι <sup>β</sup> ἐνώπιον αὐτοῦ.  
<sup>19</sup> καὶ μὴ <sup>γ</sup> εὐρόντες † <sup>δ</sup> ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν  
 ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν <sup>ε</sup> κεράμων <sup>ς</sup> καθῆκαν  
 αὐτὸν σὺν τῷ <sup>ς</sup> κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.  
<sup>20</sup> καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν [\* αὐτῷ] Ἄνθρωπε,  
<sup>α</sup> ἀφέωνταί σοι αἱ ἁμαρτίαι σου. <sup>21</sup> καὶ ᾗρξαντο <sup>ι</sup> διαλογί-  
 ζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες Τίς ἐστιν  
 οὗτος ὃς <sup>κ</sup> λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι ἁμαρ-  
 τίας εἰ μὴ μόνος ὁ θεός; <sup>22</sup> ἐπιγνοὺς δὲ ὁ Ἰησοῦς  
 τοὺς <sup>ι</sup> διαλογισμοὺς αὐτῶν, [ἀποκριθεὶς] εἶπε πρὸς αὐ-  
 τοὺς Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; <sup>23</sup> τί ἐστιν  
 οὗτο <sup>ν</sup> εὐκοπώτερον, εἰπεῖν Ἀφέωνταί σοι αἱ ἁμαρτίαι σου,  
 ἢ εἰπεῖν † <sup>ο</sup> Ἐγείρε καὶ περιπάτει; <sup>24</sup> ἵνα δὲ εἰδῇτε  
 ὅτι <sup>ρ</sup> ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς  
 ἀφίεναι ἁμαρτίας, εἶπε τῷ <sup>α</sup> \* παραλελυμένῳ Σοὶ λέγω,  
 † ἐγείρε, καὶ ᾗρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν  
 σου. <sup>25</sup> καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ᾗρας

txt C<sup>2</sup>. — 17. for αὐτ. ἦν διδ., αὐτοῦ διδάσκοντος D c. — οἱ Φ. BS. txt A C. — συνελθεῖν τοὺς Φ. καὶ νομοδ. D (omg. καὶ ἦσαν). — for οἱ ἦσαν, ἦσαν εἰ D. — συνεληλυθότες A\* D 6 a. txt B C b. — πάσ. τῆς κώμ. B. txt A C D. — καὶ Ἱερ. . . ἦν om. D. — τοῦ ἰᾶσθαι D. — αὐτὸν B. πάντας L. — 18. aft. θείναι, ins. αὐτὸν B L. ἐνώπιον αὐτοῦ om. C. — 19. rec. bef. ποίας ins. διὰ, with many const. mss., but om. A B C D E K L M S V 41 all. — for διὰ . . . κλινιδίῳ, — καὶ ἀποστεγάσαντες τοὺς κεράμους ὅπου ἦν, καθῆκαν τὸν κράβαττον σὺν τῷ παραλυτικῷ D d. Et discooperentur tectum, et summiserunt eum cum lecto b. — for τοῦ Ἰησ., πάντων B. — 20. αὐτῷ om. B L 2. for αὐτῷ, τῷ παραλυτικῷ C D 2 Copt. Æth. txt A. — σὺν αἱ ἁμαρ. omg. σου aft. D F 3. — 21. aft. Φαρισ. ins. ἐν ταῖς καρδίαις αὐτῶν D be. — τί οὗτος D. — for μόνος, εἰς D X 4 a Copt. — 22. ἀποκριθεὶς om. C D abc Syr. Æth. ins. A B v. — aft. ὑμῶν ins. πονηρὰ D c. — 23. σὺν om. D d. txt (σου αἱ ἁμ. σου C) A B C d. — rec. ἐγείρει. txt A B C D F K L S V X 10 al. — 24. ἐπὶ γῆς D<sup>1</sup>. — παραλυτικῷ C D<sup>2</sup> F L M X 15 Cyril. Theophyl. txt A B.

17—26.] Matt. ix. 2—9. Mark ii. 1—12. This miracle is introduced by the indefinite words, καὶ ἐγ. ἐν μιᾷ τ. ἡμ. In Matthew, viii. 5—end, a series of incidents are interposed. The Lord there appears to have returned from the country of the Gergesenes and the miracle on the demoniac there, to 'His own city,' i. e. Capernaum. The order in Mark is the same as here, and his narrative contains the only decisive note of sequence (ch. iv. 35), which determines his order and that in the text to have been the actual one, and the events in Matt. viii. to be related out of their order.—17.] ἐκ. π. κώμ. not to be pressed: as we say 'from

all parts.'—δύν. κυρ. Does this mean the power of God, or the power of the Lord, i. e. Jesus? Luke uses κύριος frequently for Jesus, but always with the article: see ch. vii. 13. 31. x. 1. xi. 39. xii. 42, al. fr.: —but the same word, without the article, for the Most High; see ch. i. 11. 38. 58. 66. ii. 9. iv. 19; whence we conclude that the meaning is, 'the power of God (working in the Lord Jesus) was present to heal them.' For constr. see reff. — 18.] Borne of four, Mark. — 19.] This description is that of an eye-witness. — 20.] On ἡ πίστις αὐτ. see note on Matt. ver. 2; also on ἀφέωνται. — 24.] εἶπε τῷ παρ., probably not





αὐτοὺς ὅτι οὐδεὶς ἑπίβλημα \* ἱματίον καινοῦ \* ἐπιβάλλει ABCD  
 ἑπὶ ἱμάτιον παλαιόν. \* εἰ δὲ μήγε, καὶ τὸ καινὸν \* σχίζει,  
 καὶ τῷ παλαιῷ οὐ \* συμφωνήσει [ἐπίβλημα] τὸ ἀπὸ τοῦ  
 καινοῦ. <sup>37</sup> καὶ οὐδεὶς <sup>δ</sup> βάλλει οἶνον νέον εἰς <sup>ε</sup> ἀσκοὺς  
 παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς,  
 καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ  
 οἶνον νέον εἰς ἀσκοὺς καινοὺς <sup>β</sup> βλητέον[, καὶ ἀμφοτέρω  
<sup>γ</sup> συντηροῦνται]. <sup>39</sup> [καὶ] οὐδεὶς πῶν παλαιὸν [εὐθέως]  
<sup>δ</sup> θέλει νέον· λέγει γὰρ Ὁ παλαιὸς <sup>ε</sup> χρηστότερός ἐστιν.  
 VI. <sup>1</sup> <sup>κ</sup> Ἐγένετο δὲ ἐν σαββάτῳ <sup>ι</sup> [δευτεροπρώτῳ] δια-  
 πορεύεσθαι αὐτὸν διὰ [τῶν] <sup>μ</sup> σπορίμων, καὶ <sup>ν</sup> ἔτιλλον οἱ  
 μαθηταὶ αὐτοῦ τοὺς <sup>ο</sup> στάχυν καὶ ἥσθιον <sup>π</sup> ψώχοντες ταῖς  
<sup>q</sup> see [Mt. and Mk.  
 a Matt. vi. 1.  
 b Matt. xxvii.  
 c 51. ch. xxiii.  
 45.  
 e = here only.  
 Acts xv. 15.  
 d Mark vii. 33.  
 John xviii. 11.  
 e Ps. cxxv. 6.  
 Vat.  
 e [and Josh.  
 ix. 4. 13.  
 f [Mark only.  
 g ch. ii. 19.  
 Dan. vii. 28.  
 h Matt. ix. 13.  
 Ps. i. 16.  
 i = here only.  
 ch. vi. 35.  
 j 1 Pet. ii. 3.  
 k 1 Matt. vi.  
 11.  
 k constr. ch. iii.  
 21.  
 l here only.  
 m [Gen. i. 29.  
 Lev. xi. 37.  
 n [Deut. xxiii. 25.  
 o [and Mark iv. 28 only. Gen. xli. 5, 6,  
 p here only.]

36. bef. ἱματ. ins. ἀπὸ B D L *ben* Syr. Copt. txt A C a Iren.—aft. καινοῦ ins. σχίσας B D L 6 Syr. txt A C.—σχίσει B C D L 4 a. txt A *bc*.—rec. συμφωνεῖ with *bc*, but txt A B C D L 10.—ἐπίβλημα om. A E F K M S V 42. ins. B C D L.—37. ἐπιβάλλει C.—ῥήσσει C *b*.—aft. ἀσκοὺς ins. τοὺς παλαιούς D Copt. Arm. Iren. Tert. Ambr.—38. for βλητέον, βάλλουσιν D *abc*.—καὶ ἀμφ. συντ. om. B L 6. txt (τηροῦνται D a) A C D *abcv*.—39. om. D *abc* Euseb. canon?—καὶ om. B. ins. A C *v*.—εὐθέως om. B C L 5 Copt. Arm. ins. A.—for χρηστότ., χριστός B. χρηστός L 2 Copt. txt A C *v*.

CHAP. VI. 1. δευτεροπρώτῳ om. B L *bc* 6 Copt. ins. A C D.—πορεύεσθαι X.—bef. σπορ. om. τῶν A B L 7 al. ins. C D.—οἱ δὲ μαθηταὶ αὐτοῦ ἤρξαντο τίλλειν D *b*.

ποιῆσαι νηστεύειν and νηστεύουσιν, on Matt. ver. 15.—36.] The latter part of this verse is peculiar, and is to be thus understood: ‘if he does, he both rends the new garment’ (by taking out of it the ἐπίβλημα), ‘and the piece from the new garment will not agree with the old.’ The common interpretation (which makes τὸ καινὸν the nom. to σχίζει, and understands τὸ παλαιὸν as its accus.) is inconsistent with the construction, in which τὸ καινὸν is to be coupled with ἱματίον, not with ἐπίβλημα: see the var. read., where this constr. comes out even more plainly. In Matt. and Mark the mischief done is differently expressed. Our text is very significant, and represents to us the spoiling of both systems by an attempt to engraft the new upon the old:—the new loses its completeness; the old, its consistency.—39.] This peculiar and important addition at once stamps our report with the very highest character for accuracy. Its apparent difficulty has perhaps caused its omission from some very ancient MSS. It contains the conclusion of the discourse, and the final answer to the question in ver. 33, which is not given in Matt. and Mark. The πiónτες παλαιόν are the Jews, who had long been habituated to the old system;—the νέος is the new wine (see on Matt.) of the grace and freedom of the Gospel;

and the Lord asserts that this new wine was not immediately palatable to the Jews, who said ὁ παλαιὸς χρηστότερός ἐστ. Observe (against De Wette, &c.) that there is no objective comparison whatever here between the old and new wine; the whole stress is on θέλει and λέγει γὰρ, and the import of χρηστότερος is subjective:—in the view of him who utters it. And even if we were to assume such an objective comparison, it makes no difficulty, being provided for by the word εὐθέως, which is here emphatical.—In time, the new wine will become older;—the man will become habituated to its taste, and the wine itself mellowed: and the comparison between the wines is not then which is the older, but which is intrinsically the better.—Stier observes (i. 372), that the saying is a lesson for ardent and enthusiastic converts not to be disappointed, if they cannot at once instil their spirit into others about them.

CHAP. VI. 1—5.] Matt. xii. 1—8. Mark ii. 23—28. Between the discourse just related here and in Mark, and this incident, Matthew interposes the raising of Jairus’s daughter, the healing of the two blind and one dumb, the mission of the twelve, and the message of John.—I need not insist on these obvious proofs of independence in the construction of our Gospels.—On the question of the arrangements,

χερσί. <sup>2</sup> τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς Τί ποιεῖτε  
ὁ οὐκ ἔξεστι [ποιεῖν ἐν] τοῖς σάββασι; <sup>3</sup> καὶ ἀποκριθεὶς  
πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς Οὐδὲ τοῦτο ἀνέγνωτε ὃ  
<sup>1</sup> ἐποίησε Δαυὶδ \* ὅποτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ <sup>q 1</sup> <sup>1</sup> Kings <sup>xxi.</sup> <sup>6.</sup>  
[ὄντες]; <sup>4</sup> [ὥς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς  
ABD <sup>a</sup> ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγε, καὶ ἔδωκε [καὶ] <sup>a</sup> Mk. and <sup>rel.</sup>  
τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς  
ἱερεῖς; <sup>5</sup> καὶ ἔλεγεν αὐτοῖς ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ  
ἀνθρώπου καὶ τοῦ σαββάτου. <sup>6</sup> <sup>b</sup> Ἐγένετο δὲ [καὶ] ἐν <sup>b constr. ver. 1.</sup>

—2. for τί ποι.,—εἰδὲ τί ποιοῦσιν οἱ μαθηταὶ σου τοῖς σάββασιν ὃ οὐκ ἔξεστιν, having read αὐτῷ before D.—ποιεῖν ἐν om. B. ins. A C.—3. οὐδέποτε for οὐδὲ D H L X. τοῦτο om. L.—ὅτε ἐπείν. B C D L 10. txt A.—οἱ σὺν αὐτῷ D.—ὄντες om. B D L X. ins. A C *abedv*.—4. for ὥς, πῶς L X 9 *ab* Copt. (not C, as Scholz and Lachm. cite it). ὥς om. B D. txt A C.—προθέσεως D.—ἔλαβεν καὶ om. D.—att. ἔδωκε om. καὶ B L *abc* Iren. ins. A D.—for οὓς, οἷς D.—ἔξδν ἦν D *bc*. txt A B a.—μόνοις τοῖς ἱερεῦσιν D *abc*.—5. D *d* read this verse aft. ver. 10, and instead of it here, τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ, εἶπεν αὐτῷ· ἄνθρωπε εἰ μὴ οἶδας τί ποιεῖς, μακάριος εἶ· εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης (travicator *d*) εἰ τοῦ νόμου.—6. D *d* read this verse

see on Matt.—1.] **δευτεροπρώτῳ**. This word presents much difficulty. None of the interpretations have any certainty, as the word is found nowhere else, and can be only judged of by analogy. (1) It is not altogether clear that the word *ought to be here at all*:—see var. read. Schulz supposes it to have arisen from putting together two separate glosses, in the margin of some MSS, one *δευτέρῳ*, the other *πρώτῳ*;—originally inserted,—the first, to distinguish this sabbath from that in ch. iv. 31,—the latter, from that in ver. 6.—(2) Chrysostom, Hom. xxxix. on Matt., p. 431, D, says, ὁ δὲ Λουκᾶς φησιν, ἐν σαββάτῳ δευτεροπρώτῳ. τί δὲ ἐστίν, ἐν **δευτεροπρώτῳ**; ὅταν διπλῇ ἡ ἀργία ᾗ, καὶ τοῦ σαββάτου τοῦ κυρίου, καὶ ἑτέρας ἑορτῆς διαδεχομένης. Paulus and Olshausen also take this interpretation.—(3) Theophylact understands,—a sabbath, *the day before which (παράσκηνῃ) had been a Feast-day*.—(4) Isidore of Pelusium, Euthymius, and others, think that *the first day of unleavened bread* is meant, and is called *δευτερόπ.*, because it is *δευτέρα τοῦ πάσχα*, which had been slain on the evening before.—(5) Scaliger and Petavius interpret it to mean *the sabbath following the second day of the Passover*, from which the seven weeks to Pentecost were reckoned. This has been commonly followed; but is liable to the objection that the assumptive *σάββ.* *δευτερόπ.* = *σάββ.* *τῆς ἐβδομάδος δευτεροπρώτου* = *σάββ.* *τῆς ἐβδ. πρώτης μετὰ τὴν δευτέραν τῶν ἀζύμων*, is an unjustifiable one.—(6) To omit many other

conjectures, I may mention that Wieseler (*Chronologische Synopse der vier Evangelien*, p. 231 ff.) suggests that it may mean the *first sabbath in the second of the cycle of seven years*, which completed the sabbatical period. He shows, by a passage from the *κῆρυγμα Πέτρου* (cited by Clem. Alex., Strom. vi. 5, p. 760), that the Jews did call the first sabbath of the year *πρώτον*—and that the years were reckoned as the first, second, &c., of the septennial cycle (see a decree of Julius Cæsar in Jos. Antt. xiv. 10, 6). Thus the first sabbath of the first year would be *πρωτόπρωτον* or *πρώτον*, that of the second *δευτερόπρωτον*, &c. And according to his chronology, which fixes this in A. U. C. 782, this year *was the second of the sabbatical cycle*. If we follow this conjecture, this day was the first sabbath in the month Nisan.—The point so much insisted on, that this must have been *after the presentation of the first-fruits* which took place on the 16th of Nisan,—on account of the prohibition in Levit. xxiii. 14,—is of no weight, as it is very uncertain whether the action mentioned here is included in the prohibition.—**ψάχ. τ. χ.** is a detail peculiar to Luke: ‘rubbing them and blowing away the chaff.’—2.] In Matt. and Mark, the Pharisees address the Lord, ‘Why do Thy disciples,’ &c.—3.] οὐδὲ . . . ‘Have ye not read so much as this?’ E. V. ‘Are ye so utterly ignorant of the spirit of Scripture?’ see Mark xii. 10, where the same expression occurs.—The remarkable substitution in D *d* for ver. 5 seems to be an interpolation, but hardly an



ἐτίρω σαββάτῳ ἐκελθὲν αὐτὸν εἰς τὴν συναγωγὴν καὶ ABD  
 c constr. Esh. διδάσκειν, <sup>c</sup> καὶ ἦν ἐκεῖ ἄνθρωπος <sup>c</sup> καὶ ἡ χεὶρ αὐτοῦ ἡ  
 ii. 5. d Mt. = 3 δεξιὰ ἦν <sup>d</sup> ξηρά. <sup>7</sup> † παρετηροῦντο δὲ [αὐτὸν] οἱ γραμ-  
 Kings xiii. 4. John v. 3. ματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ \* θεραπεύσει,  
 e Ps. xxxvii. 12. ἵνα <sup>e</sup> εὕρωσι <sup>g</sup> κατηγορίαν αὐτοῦ. <sup>8</sup> αὐτὸς δὲ ᾔδει τοὺς  
 f Dan. vi. 4. g constr. Acts <sup>h</sup> διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ \* ἀνθρώπῳ τῷ ξηρὰν  
 iv. 9. h = ch. v. 22. ἔχοντι τὴν χεῖρα <sup>i</sup> \* Ἐγείραι καὶ στήθι εἰς τὸ μέσον. ὁ  
 i ch. v. 23. δὲ ἀναστὰς ἔστη. <sup>9</sup> εἶπεν \* οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς  
 k Mk. Acts \* Ἐπερωτήσω ὑμᾶς \* τι ἔξεστι \* τοῖς \* σάββασιν <sup>k</sup> ἀγα-  
 xiv. 17, Judg. xviii. 13 alex. θοποῖῃσαι ἢ <sup>l</sup> κακοποῖῃσαι, ψυχὴν σῶσαι ἢ <sup>m</sup> \* ἀπολῆσαι;  
 l Mk. only. Gen. xxxi. 29. <sup>10</sup> καὶ <sup>n</sup> περιβλεψάμενος πάντας αὐτοὺς εἶπε \* τῷ ἀνθρώ-  
 m = Matt. xxi. 41. n Mk. Exod. πῶ \* Ἐκτενον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν οὕτω, καὶ  
 ii. 12. o Lev. xiii. 6. o \* ἀποκατεστάθη ἡ χεὶρ αὐτοῦ † \* ὥς ἡ ἄλλη \*. <sup>11</sup> αὐτοὶ ABDQ  
 p = ch. v. 26. Job v. 18. δὲ <sup>p</sup> ἐπλήσθησαν <sup>pp</sup> ἀνοίας, καὶ <sup>q</sup> διεάλουν πρὸς ἀλλή-  
 pp = 2 Tim. iii. 4. q ch. i. 65 λους τί ἂν \* ποιήσαιαν τῷ Ἰησοῦ.  
 only †.

thus:—καὶ ἐκελθόντος αὐτοῦ πάλιν εἰς τὴν συναγωγὴν σαββάτῳ, ἐν ᾗ ἄνθρωπος  
 ξηρὰν ἔχων τὴν χεῖρα.—aft. δὲ om. καὶ B L X 10 ac Syr. Copt. Æth. ins. A v.—7. rec.  
 παρετηροῦν. txt A B D L M X 17.—δὲ om. D.—αὐτὸν om. A E F K S V 29 ab. ins.  
 B D.—θεραπεύει A D L 3. txt B.—ins. αὐτὸν M X 5.—κατηγορεῖν D. κατηγορεῖν  
 S X 9 Syrr. txt A B.—bef. αὐτοῦ ins. κατ' F K L 14 Copt. Arm. Theophyl.—8. for  
 ᾔδει, γνώσκων D.—τῷ ἀνδρὶ B L 7. om. D d.—ἐγείρει A B E K L V X 12. ἐγείρου D.  
 txt qu. ?—ἐν τῷ μέσῳ D abc. txt A B.—ἐστάθη D.—9. for οὖν, δὲ B D L 5 abcdv.  
 txt A.—ἐπερωτῶ B L v. txt A D abc.—for τί, εἰ B D L acv Copt. txt A E S 29 Syrr.  
 —τῷ σαββάτῳ B D L c. txt A E S 29 Syrr.—for ἀπολῆσαι, ἀποκτεῖναι A E F K M S V  
 46 Æth. Theophyl., but txt B D L.—aft. ἀπολ. ins. οἱ δὲ ἐσιώπων D.—10. bef. εἶπε  
 τῷ ἀνθ. ins. ἐν ὄργῃ D X 11 abc.—for τῷ ἀνθρ., αὐτῷ A B E F K M S V 41 Syr. Copt.  
 Arm. Theophyl. all. txt D abc.—καὶ ἐξέτεινεν D abc.—ἀπεκατεστάθη A D F K L S V X  
 19 al. txt B.—rec. bef. ὥς ins. ὑγιᾶς. txt A B D K L Q 14 abcv Syrr. Copt. Æth.  
 Arm. Theoph.—ὥς ἡ ἄλλη om. B L 4 acv Copt. ὥς καὶ ἡ ἄλλ. D. txt A Q.—here  
 D d ins. ver. 5.—11. for διεάλουν, διελογίζοντο D. ἔλουν K.—for ποιήσαιαν, ποιή-  
 σαιεν B L 7. ποιήσαιεν A. -σαιαν Q. πῶς ἀπολῆσωσιν αὐτὸν D (see || Mt. Mark).—

invention of a later time. Its form and contents speak for its originality and, I believe, authenticity.

6—11.] Matt. xii. 9—14. Mark iii. 1—6. See note on Matt.—6.] From Matt. and Mark we might suppose that it was on the same day. The circumstances related in ch. xiv. 1—6 are very similar to these; and there Luke has inserted the question of Matt. vv. 11, 12. I should be disposed to think that Mark and Luke have preserved the exact narrative here. Matthew, as we see, describes the watching of the Pharisees (τοὺς διαλογισμοὺς αὐτῶν, Luke, ver. 8) as words actually spoken, and relates that they asked the question; which certainly arises from an imperfect report of what took place, the question itself being verbatim that which the Lord asked on that other occasion, Luke xiv. 3, and followed by a similar appeal about an animal. There can hardly be a doubt that in Matthew's

narrative the two occurrences are blended; and this may have taken place from the very circumstance of the question about an animal having been asked on both occasions; Luke omitting it here, because he reports it there—Matthew joining to it the question asked there, because he was not aware of another similar incident.—ἡ δεξ. is a mark of accuracy, and from an eyewitness.—9.] These words admit of two constructions: 'I will ask you *what is allowable on the sabbath,—to do good, or to do evil?*' (ἐπ. ὑμ. τί εἴς, κ.τ.λ.); or, 'I will ask you a certain thing: *Is it,*' &c. (ἐπ. ὑμ. τι εἴς, κ.τ.λ.) This latter is preferable, both on account of the future ἔπερ., and of its similarity to ἐρωτήσω ὑμᾶς κατὰ ἕνα λόγον, ch. xx. 3. After the question, Mark adds οἱ δὲ ἐσιώπων—as they did after the question just referred to in ch. xx., because they were in a dilemma, and either answer would have convicted them.—10.] Mark

<sup>12</sup> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, \* ἐξῆλθεν εἰς <sup>r constr. i. 8.</sup>  
 τὸ ὄρος προσεύξασθαι, καὶ ἦν <sup>a</sup> διανυκτερεύων ἐν τῇ <sup>a here only t.</sup>  
<sup>b</sup> προσευχῇ τοῦ θεοῦ. <sup>13</sup> καὶ ὅτε ἐγένετο ἡμέρα, <sup>c</sup> προσ- <sup>B. J. ii. 14, 7.</sup>  
 εφώνησε τοὺς μαθητὰς αὐτοῦ, καὶ <sup>d</sup> ἐκλεξάμενος ἀπ' <sup>b constr. see</sup>  
 αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε, <sup>14</sup> Σίμωνα <sup>Mark xi. 22.</sup>  
 ὃν καὶ ὠνόμασε Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, <sup>Num. xxvi. 9.</sup>  
 Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον, <sup>c — here only.</sup>  
<sup>15</sup> Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ <sup>Jos. Ant. vii.</sup>  
 Σίμωνα τὸν καλούμενον Ζηλωτὴν, <sup>16</sup> Ἰούδαν Ἰακώβου, <sup>d John vi. 70.</sup>  
 καὶ Ἰούδαν \* Ἰσκαριώτην ὃς [καὶ] ἐγένετο <sup>e</sup> προδότης, <sup>Acts i. 2.</sup>  
<sup>e here only of</sup>  
<sup>Jud. Acts vii.</sup>  
<sup>52. 2 Tim. iii.</sup>  
<sup>4. 2 Macc. v.</sup>  
<sup>15.</sup>

12. for ταύτ., ἐκείναις D.—ἐξελθὲν αὐτὸν A B D L X 3. txt Q *bc* Cyr.—καὶ προσ-  
 εὔξασθαι D.—τοῦ θ. om. D.—13. for ὠνόμ., ἐκάλεσεν πρῶτον D.—14. ἐπωνόμασεν  
 aft. Πέτ. D.—aft. Ἰωάν. ins. τὸν ἀδ. αὐτοῦ οὓς ἐπωνόμασεν βοανηργὲς ὃ ἐστὶν υἱὸι  
 βροντῆς D *d*.—aft. Θωμ. ins. τὸν ἐπικαλούμενον Δίδυμον D *d*.—16. Ἰσκαριώθ B L  
 σκαριώθ D *v*. txt A Q.—καὶ om. B L *abc* Syr. Copt. Eth. ins. A D Q.—17. for

adds μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ  
 πωρώσει τῆς καρδίας αὐτῶν—one of the  
 most striking and graphic descriptions in  
 the Gospels.—It was thus that He bare  
 (see Matt. viii. 17), even while on earth,  
 our sins and infirmities. *Their* hearts were  
 hardened,—but *He* grieved for it.—11.]  
 ἀνοίας, madness, rage of a senseless kind:  
 see ref.; also Herodot. vi. 69. Thucyd. iii.  
 48.—διελάλ.—viz. the Pharisees and He-  
 rodians: Mark, where see note.

12—19.] Peculiar (in this form) to Luke:  
 see Matt. xii. 15—21. Mark iii. 7—19.  
 We may observe that Matt. does not relate  
 the *choosing* of the Apostles, but only takes  
 occasion to give a list of them on their  
 being sent out, ch. x. 1, 2; and that Mark  
 and Luke agree in the time of their being  
 chosen, placing it immediately after the  
 healing on the sabbath,—but with no very  
 definite note of time.—12.] ἐν τ. ἡμ. τ. is  
 vague in date, and may belong to any part  
 of the period of the Lord's ministry now  
 before us. I believe it to be a form of  
 acknowledgment on the part of the Evan-  
 gelist, that *he did not know exactly into  
 what part of this period to bring the inci-  
 dent so introduced*. Indeed the whole of  
 this paragraph is of a supplementary and  
 indefinite character, serving more as a pre-  
 face to the discourse which follows, than as  
 an integral part of the narration in its pre-  
 sent sequence. This of course in no way  
 affects the accuracy of the circumstances  
 therein related, which nearly coincide in  
 this and the cognate, though independent,  
 account of Mark.—ἐξῆλθεν—viz. from Ca-  
 pernaum.—τὸ ὄρος—see on Matt. v. 1.—  
 προσεύξ.—see note on v. 16.—κ. ἥν διαν.  
 . . . . 'and spent the night in prayer to  
 God,' as E. V. The whole context, and

the frequency of the objective genitive (see  
 Winer, § 30, 1), should have prevented the  
 commentators (Hammond, Olearius, &c.)  
 from making the blunder of imagining *προσ-  
 ευχῇ* here to be a *proseucha* or *house of  
 prayer*: see note on Acts xvi. 13.—13. *προσεφ.  
 τ. μ. αὐτ.*] expressed in Mark, *προσεκαί-  
 νεται οὓς ἤθελεν αὐτός*—i. e. *He summoned  
 to Him a certain larger number, out of  
 whom He selected Twelve*. We are not to  
 suppose that this selection was now first  
 made out of a miscellaneous number—but  
 now first formally announced; the Apostles,  
 or most of them, had had each their special  
 individual calling to be, in a peculiar man-  
 ner, followers of the Lord, before this.—  
 ὠνόμασε] not at a previous, or subse-  
 quent period, as Schleiermacher suggests  
 (Trans. p. 89); but at *this time*. Mark  
 gives the substance, without the *form* of  
 the word ἀπόστολος—ἐποίησε δώδεκα, ἵνα  
 . . . ἀποστέλλῃ αὐτοὺς κηρύττειν . . .  
 iii. 14.—14.] On the catalogue, see notes  
 on Matt. x. 1.—15.] Ἰούδας Ἰακώβου—  
 usually, and I believe rightly, rendered  
*Jude the brother of James*. For, besides  
 the reasons for this which otherwise exist,  
 I believe it will hardly be found that Ἰουδ.  
 Ἰακ., without any articles, can, in a sen-  
 tence where the person is absolutely desig-  
 nated for the first time, bear the meaning  
 of Jude the *son* of James. The two in-  
 stances which seem to show the contrary  
 are, (1) where Judas Iscariot is called, John  
 vi. 71, τὸν Ἰουδ. Σίμωνος Ἰσκαριώτην, and,  
 ch. xii. 4, Ἰουδ. Σίμωνος Ἰσκαριώτης:—but  
 in these places the local adjective precludes  
 the insertion of τὸν τοῦ or ὁ τοῦ, just as  
 we should have Ἰάκωβος Ἀλφαίου (not ὁ  
 τοῦ Ἀλφ.) Ναζωραῖος: and (2) Σίμων  
 Ἰωνᾶ, John xxi. 15, 16, 17, in the vocative,

17 καὶ καταβάς μετ' αὐτῶν, ἔστι ἐπὶ τόπον <sup>f</sup> πεδινού, καὶ <sup>ABDQ</sup>  
<sup>f</sup> here only.  
 Deut. iv. 43.  
 2 Chron. i. 15.  
 ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ  
 πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς <sup>e</sup> παραλίου  
<sup>g</sup> here only.  
 Gen. xlix. 13.  
 Deut. i. 7.  
 Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι  
 ἀπὸ τῶν νόσων αὐτῶν, <sup>18</sup> καὶ οἱ <sup>h</sup> \* ὄχλούμενοι <sup>i</sup> † ἀπὸ  
 πνευμάτων ἀκαθάρτων † ἐθεραπεύοντο. <sup>19</sup> καὶ πᾶς ὁ  
 ὄχλος <sup>a</sup> \* ἐζήτει ἄπτεσθαι αὐτοῦ, ὅτι <sup>b</sup> δύναιμι παρ'  
 αὐτοῦ ἐξήρχετο καὶ ἰάτο πάντα. <sup>20</sup> καὶ αὐτὸς <sup>c</sup> ἐπάρας  
 τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε Μα-  
 κάριοι οἱ <sup>d</sup> πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ  
 θεοῦ. <sup>21</sup> μακάριοι οἱ <sup>e</sup> πεινῶντες νῦν, ὅτι <sup>f</sup> χορτασθή-  
 σεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. <sup>22</sup> μακά- <sup>ABD</sup>  
<sup>PQ</sup>

τόπον, τοῦ E S V 4.—aft. ὄχλ. ins. πολλὸς B.—for Ἱερουσ. . . . Σιδῶνος, ἄλλων  
 πόλεων D.—for οἱ ἦλθ., ἐληλυθότων D.—18. ἐνοχλοῦμενοι A B L. txt D Q.—rec.  
 ὑπὸ πν., but txt A B D F L Q S V 17.—rec. ins. καὶ bef. ἔθερ., but om. A B D L Q 5  
 abcν Arm. Æth.—19. ἐζήτουν B L b. txt A D Q ac.—ἄψασθαι D a.—20. αὐτὸς  
 om. D.—aft. πτωχοί ins. τῷ πνεύματι X 15 ac Arm.—21. χορτασθήσονται X Æth.

where articles are out of the question.—  
 Certainly, when we find *anarthrous* proper  
 names elsewhere thus connected in the N.T.,  
 it is not *son* or *daughter* that is to be sup-  
 plied: compare Mark xv. 40 and 47.—  
 And even if the above distinction be set  
 aside, it is improbable that Ἰουδας Ἰακώβ.,  
 coming so soon after Ἰάκωβος ὁ τοῦ Ἀλ-  
 φαίου, should have the same meaning. On  
 the question *who this James was*, see on  
 Matt. x. 2, and xiii. 55.—17.] Having  
 descended from the mountain, He stood on  
 a level place—i. e. *below the mountain*:  
 see on Matt. v. 1. Whether Luke could  
 thus have written with the *Gospel of Mat-  
 thew before him*, I leave the reader to  
 judge: premising the identity of the two  
 discourses.—19.] Luke uses the same ex-  
 pression concerning the Lord in ch. viii.  
 46.

20—49.] Peculiar (in this form) to  
 Luke, answering to Matt. v.—vii. In  
 Matthew I cannot doubt that we have the  
*whole discourse, much as it was spoken*;  
 the connexion is intimate throughout; the  
 arrangement wonderfully consistent and  
 admirable. Here, on the other hand, the  
 discourse is only reported in fragments—  
 there is a wide gap between ver. 26 and 27,  
 and many omissions in other parts; besides  
 which, sayings of the Lord, belonging  
 apparently to other occasions, are inserted;  
 see vv. 39, 40, 45; at the same time we  
 must remember that such gnomic sayings  
 would probably be frequently uttered by  
 Him, and might very likely form part of  
 this discourse originally. His teaching was  
 not studious of novelty like that of men,

but speaking with authority, as He did, He  
 would doubtless utter again and again the  
 same weighty sentences when occasion  
 occurred. Hence may have arisen much  
 of the difference of arrangement observable  
 in the reports—because sayings known to  
 have been uttered together at one time,  
 might be thrown together with sayings  
 spoken at another, with some one common  
 link perhaps connecting the two groups.—  
 20. εἰς τοὺς μ.] The discourse was spoken to  
 the disciples generally,—to the twelve par-  
 ticularly,—to the people prospectively;—  
 and its subject, both here and in Matt., is,  
*the state and duties of a disciple of Christ*.  
 πτωχοί] To suppose that Luke's report of  
 this discourse refers *only to this world's*  
 poverty, &c.—and the blessings to antici-  
 pated *outward* prosperity in the Messiah's  
 Kingdom (De Wette, Meyer), is surely  
 quite a misapprehension. Comparing these  
 expressions with other passages in Luke  
 himself, we must have concluded, *even*  
*without Matthew's report*, that they bore a  
*spiritual* sense; see ch. xvi. 11, where he  
 speaks of *'the true riches'*—and ch. xii.  
 21, where we have εἰς θεὸν πλουτῶν.  
 And to suppose any Ebionitish tendency  
 in Luke would be quite inconsistent, as  
 Meyer observes, with his connexion with  
 the Apostle Paul.—Besides, who would  
 apply such an interpretation to our ver. 21?  
 —See on each of these beatitudes the cor-  
 responding notes in Matt.—ἡ βασι. τ. θ.]  
 = ἡ βασι. τ. οὐρανῶν Matt., but it does not  
 thence follow that οὐρανοὶ = θεός, but the  
 two are different ways of designating the  
 same kingdom—the one by its situation—



ριοὶ ἐστε, ὅταν \* μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν  
 ἄφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσι καὶ ἐκβάλωσι τὸ  
 ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.  
 23 † χάριτε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ  
 γὰρ ὁ <sup>1</sup>μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ \* ταῦτα  
 γὰρ <sup>10</sup>ἐποιοῦν τοῖς προφῆταις οἱ πατέρες αὐτῶν. <sup>24</sup> ἢ πλὴν  
 οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ὁ ἀπέχετε τὴν <sup>1</sup>παράκλησιν  
 ὑμῶν. <sup>25</sup> οὐαὶ ὑμῖν οἱ ἔμπεπλησμένοι\*, ὅτι πεινᾶσθε.  
 οὐαὶ [ὑμῖν] οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.  
 ABDP <sup>26</sup> οὐαὶ [ὑμῖν] ὅταν <sup>1</sup>καλῶς ὑμᾶς <sup>1</sup>ἔπωσι [πάντες] οἱ  
 ἄνθρωποι· κατὰ \* ταῦτα γὰρ ἐποιοῦν τοῖς <sup>1</sup>ψευδοπρο-  
 φῆταις οἱ πατέρες αὐτῶν. <sup>27</sup> ἀλλ' ὑμῖν λέγω τοῖς ἀκούου-  
 σιν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς  
 μισοῦσιν ὑμᾶς, <sup>28</sup> <sup>1</sup>εὐλογεῖτε τοὺς <sup>1</sup>καταρωμένους \* ὑμῖν†,  
 προσεύχεσθε \* ὑπὲρ τῶν <sup>1</sup>ἐπηρεαζόντων ὑμᾶς. <sup>29</sup> τῷ  
 τύπτοντί σε ἐπὶ τὴν <sup>1</sup>σιαγόνα <sup>1</sup>πάρεχε καὶ τὴν ἄλλην,  
 καὶ ἀπὸ τοῦ <sup>1</sup>αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα  
 μὴ <sup>1</sup>κωλύσης. <sup>30</sup> παντὶ [δὲ τῷ] αἰτοῦντί σε δίδου· καὶ  
 ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ <sup>1</sup>ἀπαίτει. <sup>31</sup> καὶ καθὼς <sup>1</sup>  
 θέλετε ἵνα <sup>1</sup>ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε

g = here only.  
 Matt. xiii. 49.  
 al. Lev. xx.  
 26.  
 h Matt. v. 11.  
 4 Kings xix.  
 16.  
 i = here only.  
 Plato, Crito.  
 § 6. see Hos.  
 ix. 15.  
 k = here only.  
 Mal. iv. 2.  
 l = Matt. v. 12.  
 Jer. xxxviii.  
 16.  
 m Gen. xx. 9.  
 n = Matt. xi.  
 22, 24 al.  
 Sir. xiv. 22.  
 o Matt. vi. 2, 5.  
 Gen. xliii. 23.  
 p 2 Thess. ii. 16.  
 Isa. xxx. 7.  
 q ch. i. 63.  
 John vii. 12.  
 r here only.  
 s Matt. xxi.  
 24 al.  
 t Gen. xiii. 3.  
 Matt. v. 44.  
 u Rom. xii. 14  
 al. dat. here  
 only. Herod.  
 iv. 184, 6.  
 a Mat. v. 41.  
 1 Pet. iii. 16.  
 b Matt. v. 39.  
 Hos. xi. 4.  
 Isa. i. 6.  
 c = here only.  
 d = Matt. xxi.  
 43. xxv. 28.  
 29. Gen. xl.  
 constr. Gen.  
 xxiii. 6. Acts  
 x. 47.

f ch. xii. 20 only. Deut. xv. 2, 3. g Gen. xx. 9, Matt. xx. 32.

—μακάριοι . . . . γελάσετε om. D. — 22. μισήσουσιν D P X. txt A B Q. — 23. rec. χαίρετε with many mss., but txt A B D E F K L M S V 23 Theophyl. χάριτε P. χα . . . . Q.—for ἰδοὺ γὰρ ὁ, ὅτι ὁ D d.—for ταῦτα, τὰ αὐτὰ B D Q X. txt A P Orig. (and in ver. 26).—γάρ om. D a (not d). — 25. aft. ἐμπεπλ. ins. νῦν B L X 13 Copt. Æth. Arm. Theophyl. txt A D P.—bef. οἱ γελ. om. ὑμῖν B K L S X 5. οἱ γελ. νῦν om. S.—26. ὑμῖν om. A B E F H K L M P Q S V 50 all. ac Theophyl. ins. D d d Iren.—for ὑμᾶς, ὑμῖν D.—πάντες om. D F K L S V 53 Syr. Æth. Theophyl. ins. A B P Q abcv.—γάρ om. D abc.—οἱ πατέρες αὐτ. om. D.—28. for ὑμῖν, ὑμᾶς A D K M P ab. txt B C Orig.—rec. aft. ὑμῖν, ins. καί, with many mss., but om. A B D E K M P S V 47 abc Copt. Arm. Orig.—for ὑπὲρ, περὶ B L. txt A D P.—29. εἰς τ. σι. D bc.—aft. πάρεχε ins. αὐτῷ D abc.—30. δὲ τῷ om. B b. txt A D P ac.—31. for ὑμῖν, ὑμᾶς A.—καὶ

in heaven, where its πολιτεία is (ἡ ἄνω Ἱερουσαλήμ, Gal. iv. 26), the other by Him, Whose it is.—22.] ἀφορίσωσι and ἐκβάλ. must not be understood of Jewish excommunication only, but of all kinds of expulsion from society.—τὸ ὄν ὑμ.—literal: ‘your name;’—either your collective name as Christians,—to which Peter seems to refer, 1 Pet. iv. 14—16;—or, your individual name.—23.] ἐν ἐκ. τ. ἡμ., not in the most solemn sense of the words (see Matt. vii. 22), but ‘in the day when men shall do thus to you.’—24.] Of course (see Prolegomena to the Gospels) I cannot assent to any such view as that taken by Meyer and others, that these ‘woes’ are inserted from later tradition (gehören zur Formation der spätern Ueberlieferung); in

other words, were never spoken by the Lord at all:—either we must suppose that they ought to follow Matt. v. 12, which is from the context most improbable,—or that they and perhaps the four preceding beatitudes with them, were on some occasion spoken by the Lord in this exact form, and so have been here placed in that form.—26.] Not said to the rich, but to the disciples. The very warning conveyed in ψευδοπροφ. shows this, and should have prevented Meyer from making the blunder. The mention of προφ. and ψευδοπροφ. has reference to the disciples’ office as the salt of the earth. The address in ver. 27 is not (Meyer) a turning of the discourse to His own disciples, but ὑμῖν λέγω τοῖς ἀκούουσιν = ἐγὼ δὲ λέγω ὑμῖν, which in-

h = ch. xx. 2,  
 8. 1 Kings  
 ix. 18.  
 i = here only.  
 Sir. xx. 16.  
 k ver. 9.  
 l Matt. v. 42  
 only. Deut.  
 xv. 8 al.  
 m = ch. xv. 27.  
 n = ver. 24.  
 o here only.  
 Isa. xxix. 19.  
 2 Macc. ix.  
 18. Sir. xxii.  
 21. —  
 p = Matt. v. 12  
 al. Gen. xvi. 1.  
 q Matt. v. 45.  
 Sir. iv. 10.  
 r = Eph. iv. 32.  
 Rom. ii. 4.  
 Ps. xxxiii. 8.  
 s = Rom. xi.  
 22. Eph. ii. 7.  
 t 2 Tim. iii. 2  
 only. Wisd.  
 xvi. 29.  
 u James v. 11  
 only. Exod.  
 xxxiv. 6.  
 v Matt. xii. 7.  
 37. James v.  
 6 only. Ps.  
 xxxvi. 33.  
 a = here only.  
 2 Macc. xii.  
 45. see ch.  
 xii. 68.  
 b here only. Micah vi. 15. c Matt. xi. 7. xxiv. 29. Ps. xvii. 7.

αὐτοῖς ὁμοίως. <sup>32</sup> καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ΑΒΔΡ  
<sup>h</sup> ποία ὑμῖν <sup>i</sup> χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς  
 ἀγαπῶντας αὐτοὺς ἀγαπῶσι. <sup>33</sup> καὶ ἐὰν \*ἀγαθοποιῇτε  
 τοὺς <sup>k</sup> ἀγαθοποιῶντας ὑμῶν, ποία ὑμῖν χάρις ἐστί; καὶ  
 γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. <sup>31</sup> καὶ ἐὰν <sup>l</sup> \*δανεί-  
 ζητε παρ' ὧν ἐλπίζετε <sup>m</sup> ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί;  
 καὶ γὰρ † ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπο-  
 λάβωσι τὰ ἴσα. <sup>35</sup> <sup>n</sup> πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν,  
 καὶ ἀγαθοποιεῖτε, καὶ δανείζετε μηδὲν <sup>o</sup> ἀπελπίζοντες· καὶ  
 ἔσται ὁ <sup>p</sup> μισθὸς ὑμῶν πολλὸς, καὶ ἔσεσθε <sup>q</sup> υἱοὶ † ὑψ-  
 ῖστων, ὅτι αὐτὸς <sup>r</sup> χρηστός ἐστίν· ἐπὶ τοὺς <sup>s</sup> ἀχαρίστους  
 καὶ πονηροὺς. <sup>36</sup> γίνεσθε [οὖν] <sup>t</sup> οἰκτίρμονες, καθὼς  
 καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί. <sup>37</sup> καὶ μὴ κρίνετε, καὶ ΑΒC  
 οὐ μὴ κριθῆτε· μὴ <sup>v</sup> καταδικάζετε, καὶ οὐ μὴ καταδι- D P  
 κασθῆτε· <sup>a</sup> ἀπολύετε, καὶ ἀπολυθήσεσθε· <sup>38</sup> εἰδότε, καὶ δοθῇ-  
 σεται ὑμῖν· μέτρον καλὸν <sup>b</sup> πεπιεσμένον [καὶ] <sup>c</sup> σεσαλευ-

ὑμεῖς om. B. txt A D P c.—ὁμοίως om. D a.—32. aft. ἁμαρτωλοὶ ins. τοῦτο ποιού-  
 σιν D.—33. καὶ γὰρ B. καὶ εἰ D.—ἀγαθοποιεῖτε D P. txt A B.—γὰρ om. B.—οἱ  
 om. A.—τοῦτο D a. hæc bc. txt A B P.—34. δανείσητε B hv. δανείζετε  
 A D E F H K P X 12. txt qu. ?—λαβεῖν B L.—γὰρ om. B L Copt.—rec. bef. ἁμαρτ.  
 ins. οἱ, but om. A B D L M P S V 24 all.—τὰ ἴσα om. D abc.—35. aft. πολλὸς ins. ἐν  
 τοῖς οὐρανοῖς A ac. om. B D P b.—rec. τοῦ ὑψ. with many const. mss., but om. τοῦ  
 ΑΒD K L M P S V 20.—36. bef. οἰκτ. om. οὖν B D L 4 Copt. Arm. ins. A P v.—  
 καὶ om. B L 3 Copt. ins. A D P (hrys.—37. καὶ om. D abc.—for καὶ οὐ (both times),  
 ἵνα A D a Cyp. txt B C P v.—bef. μὴ καταδικ. ins. καὶ B L S X 5. txt A C D P.—

introduces the same command Matt. v. 44,—  
 and τοῖς ἀκούουσιν serves the purpose of  
 the ἐγὼ—‘to you who now hear Me.’ The  
 discourse being mutilated, the strong anti-  
 thesis could not be brought out.—29.]  
 See Matt. v. 39 ff.—31.] Matt. vii. 12,  
 but here it seems somewhat out of con-  
 nexion, for the sense of vv. 29, 30, has  
 been ‘resist not evil,’ whereas this precept  
 refers to the duty of man to man, injury  
 being out of the question.—32.] This  
 verse again belongs to ver. 28, not to ver.  
 31; see Matt. v. 46 ff.—33 ff.] χάρις =  
 μισθός, Matt. (see note on Matt. v. 12.)—  
 35.] ἀπελπίζοντες. Three renderings have  
 been given—(1) the ordinary one, μηδὲν  
 ἀπ’ αὐτῶν ἐλπίζοντες, Euthym.;—but this  
 meaning of the word is unexampled,  
 though agreeing with the context. (2)  
 ‘causing no one to despair,’ i. e. refusing no  
 one (reading μηδὲν;—so the Syr. renders it.  
 (3) ‘not despairing,’ i. e. ‘without anxiety  
 about the result.’ This last sense of the  
 word is best supported by examples, both  
 from Polybius,—and the Apocrypha,—see  
 reff. But as it is an ὑπαξ λεγόμενον in

the N. T., perhaps the force of the context  
 should prevail, and the ordinary meaning  
 be adopted, as there is nothing in analogy  
 (ἀπαυτῶ, ἀπολαμβάνω, . . .) to forbid the  
 meaning; and so Passow gives it in Lexic.—  
 υἱοὶ ὑψίστου] Meyer maintains that this  
 must mean ‘sons of God’ in the sense of  
 partakers of the glory of the Messiah’s  
 Kingdom, but without reference to the  
 state of believers in this life, which last he  
 says is ‘Paulinisch, aber nicht synoptisch.’  
 But surely this is sufficiently answered by  
 ὁ πατὴρ ὑμῶν in the next verse, where  
 the actual present sonship to our heavenly  
 Father is a reason why we should imitate  
 Him.—36. οἰκτίρμ.] = τέλειαι, Matt. v. 48,  
 which last is the larger description, com-  
 prehending in it charity and mercy; see  
 note there.—37.] = Matt. vii. 1, 2. The  
 saying is much enriched and expanded  
 here; perhaps it was so uttered by the  
 Lord on some other occasion; for the con-  
 nexion is very strict in Matt., and would  
 hardly bear this expansion of what is not  
 in that place the leading idea.—38.] The  
 similitude is taken from a very full measure

μένον [καί] <sup>d</sup> ὑπερεκχυνόμενον δώσουσιν <sup>e</sup> εἰς τὸν κόλπον <sup>d here only.</sup>  
 ὑμῶν. \* τῷ γὰρ αὐτῷ μέτρῳ <sup>f</sup> ᾧ \* μετρεῖτε <sup>f</sup> ἀντιμετρηθή-  
 σεται ὑμῖν. <sup>39</sup> Εἶπε δὲ \* παραβολὴν αὐτοῖς. <sup>g</sup> Μήτι <sup>g</sup>  
 δύναται τυφλὸς τυφλὸν <sup>h</sup> ὁδηγεῖν; οὐχὶ ἀμφοτέρω <sup>h</sup> εἰς <sup>h</sup>  
 ἰβόθον <sup>i</sup> \* πεσοῦνται; <sup>40</sup> οὐκ ἔστι μαθητὴς <sup>k</sup> ὑπὲρ τὸν <sup>k</sup>  
 διδάσκαλον αὐτοῦ. <sup>1</sup> κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ <sup>l</sup>  
 διδάσκαλος αὐτοῦ. <sup>41</sup> τί δὲ βλέπεις τὸ <sup>m</sup> κάρφος τὸ ἐν <sup>k</sup>  
 τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ <sup>n</sup> δοκὸν τὴν ἐν τῷ <sup>l</sup>  
 ἰδίῳ ὀφθαλμῷ οὐ <sup>o</sup> κατανοεῖς; <sup>42</sup> ἢ πῶς δύνασαι λέγειν <sup>l</sup>  
 τῷ ἀδελφῷ σου Ἀδελφε ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν <sup>m</sup>  
 τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν <sup>n</sup>  
 οὐ βλέπων; ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ <sup>o</sup>  
 ὀφθαλμοῦ σου, καὶ τότε <sup>p</sup> διαβλέψεις ἐκβαλεῖν τὸ κάρφος <sup>p</sup>  
 τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. <sup>43</sup> οὐ γάρ ἐστι <sup>q</sup>  
 δένδρον καλὸν <sup>q</sup> ποιοῦν καρπὸν σαπρὸν, οὐδὲ \* δένδρον <sup>q</sup>

δικάζετε B. — δικασθῆτε B. — 38. bef. σεσαλ. and ὑπερεκχ. om. καὶ B D L 2 *abc*  
 Copt. Arm. ins. A C P v. — ᾧ γὰρ μέτρῳ B D L 3 c. τῷ γ. μ. ᾧ X 4. txt A C P v.—  
 μετρηθήσεται P b. — 39. bef. παραβ. ins. καὶ B C D F L *abc*. om. A P. — ἐμπεσοῦνται  
 B D L P a 8. txt A C bc. — 40. for ἔσται, ἔστω F 3 Orig. — 41. for ἰδίῳ, σὺ D P  
*abc* v 4. — 42. ἢ om. B. — ἀδελφε om. D *abc*. — ἐκ τοῦ ὀφθ. σου (twice) D *abc*v. — for  
 αὐτὸς . . . βλέπων, — καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ σὺ ὀφθ. ὑποκεῖται D *abcd*. txt A B C v.  
 — 43. καρποὺς σαπρούς, — καρποὺς καλοὺς D *abc*. — aft. οὐδὲ ins. πάλιν B L b 6 Copt.

of some dry thing such as corn. That no  
*liquid* is intended by ὑπερεκχ., as Bengel  
 supposes, is evident—for the three present  
 participles all apply to the same μέτ. καλ.  
 and form a climax.—δώσουσιν] impersonal  
 —answering to the agents of μετρηθήσεται  
 understood—such agents being indefinite,  
 and the meaning thereby rendered solemn  
 and emphatic; see on ch. xii. 20. If we  
 are to find a nom., it should be *the Angels*,  
 who are in this matter the ministers of the  
 divine purposes (so Meyer).—This saying  
 is found with a totally different import  
 Mark iv. 24; one of the many instances  
 how the Lord turned about, so to speak,  
 the Light of Truth contained in His de-  
 clarations, so as to shine upon different  
 departments of life and thought.—39.]  
 From this verse to the end is in the closest  
 connexion, and it is impossible that it  
 should consist of sayings thrown together  
 and uttered at different times.—(The con-  
 nexion with what went before is not so  
 evident, indeed the εἶπε δὲ π. αὐ. seems to  
 show a break.) The parabolic saying,  
 implying the unfitness of an uncharitable  
 and unjustly condemning leader (the Lord  
 was speaking *primarily to His apostles*) to  
 perform his office, leads to, ver. 40, the  
 assertion that no Christian ought to assume

in this respect an office of judging which  
*his Master never assumed*; but rather will  
 every well instructed Christian strive to be  
 humble as his Master was. Then follows  
 the reproof of vv. 41—43; and vv. 44, 45  
 and 46—49 show us, expanded in different  
 images, what *the beam* in the eye is, to  
 which our first efforts must be directed.—  
 τυφλ. τ. ὁδ.] See this in quite another  
 connexion Matt. xv. 14, where Peter an-  
 swers, φράσον ἡμῖν τὴν παραβολὴν ταύτην  
 —meaning apparently *the last uttered*  
*words*, which the Lord however explains  
 not specifically, but by entering into the  
 whole matter. I believe this παραβολή  
 to have been one of the usual and familiar  
 sayings of the Lord.—40.] see above.  
 κατηρτισμένος (see ref.)—‘fully instructed’  
 —‘perfect,’ in the sense of ‘well-con-  
 ditioned,’ knowing what is his duty, and  
 consistently endeavouring to do it. De  
 Wette, Kuinoel, &c., have given a strange  
 rendering of this clause, making κατηρτ.  
 ὡς ὁ δ. αὐτ. the predicate—‘every disciple  
 will be instructed as his Master.’ But if I  
 mistake not, the position of κατηρτ. as  
 first in the sentence forbids this rendering.  
 —41.] De Wette imagines a break in the  
 sense here and a return to Matt. vii. 3 f.;—  
 but the whole is in the strictest connexion;



σαπρὸν ποιοῦν καρπὸν καλὸν, <sup>41</sup> ἕκαστον γὰρ δένδρον ἐκ ABCD  
 τοῦ ἰδίου καρποῦ γινώσκειται. οὐ γὰρ ἐξ ἁκανθῶν <sup>s</sup> συλ-  
 λήγουσι σύκα, οὐδὲ ἐκ <sup>a</sup> βάτου <sup>b</sup> τρυγῶσι <sup>c</sup> σταφυλὴν.  
<sup>45</sup> ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ <sup>d</sup> θησαυροῦ τῆς  
 καρδίας αὐτοῦ <sup>c</sup> προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς  
 [ἄνθρωπος] ἐκ τοῦ πονηροῦ [θησαυροῦ τῆς καρδίας αὐτοῦ]  
 προφέρει τὸ πονηρόν· ἐκ γὰρ [τοῦ] <sup>f</sup> περισσεύματος [τῆς]  
 καρδίας λαλεῖ τὸ στόμα αὐτοῦ. <sup>46</sup> τί δέ με καλεῖτε Κύριε  
 κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; <sup>47</sup> πᾶς ὁ ἐρχόμενος πρὸς  
 με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοὺς, <sup>g</sup> ὑπο-  
 δείξω ὑμῖν τίνι ἐστὶν ὅμοιος. <sup>48</sup> ὅμοιός ἐστιν ἀνθρώπῳ  
 οἰκοδομοῦντι οἰκίαν, ὃς <sup>h</sup> ἔσκαψε καὶ <sup>i</sup> ἐβάθυνε καὶ ἔθηκε  
<sup>k</sup> θεμέλιον ἐπὶ τὴν πέτραν· <sup>l</sup> πλημμύρας δὲ γενομένης  
<sup>n</sup> προσεῖρρήξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε  
 σαλεῦσαι αὐτήν· <sup>m</sup> \* τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν \*.  
<sup>49</sup> ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ  
 \* οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἢ  
<sup>n</sup> προσεῖρρήξεν ὁ ποταμὸς, καὶ ἐνθῶς ἔπεσε, καὶ ἐγένετο τὸ  
 ὄρηγμα τῆς οἰκίας ἐκείνης μέγα.  
 VII. <sup>1</sup> \* Ἐπεὶ δὲ <sup>p</sup> ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ  
 εἰς τὰς ῥακοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναοὺμ.  
<sup>2</sup> ἔκατοντάρχου δέ τινος δοῦλος <sup>s</sup> κακῶς ἔχων ἤμελλε  
 τελευτᾶν, ὃς ἦν αὐτῷ <sup>t</sup> ἐντίμος. <sup>3</sup> ἀκούσας δὲ περὶ τοῦ  
 Ἰησοῦ ἀπίστευτε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων,  
<sup>v</sup> = Matt. xiv. 36 only. see <sup>u</sup> ἑρωτῶν αὐτὸν ὅπως ἐλθὼν <sup>v</sup> διασώσῃ τὸν δοῦλον αὐτοῦ.  
 Job xxi. 10.

Arm. om. A C D ac. — 44. γὰρ om. D abc. — τοῦ καρποῦ αὐτοῦ D abc. — ἐκλέγονται ἐξ ἁκανθ. D abc. — σταφύλας L. — 45. for προφέρει, προσφέρει L V 3. — θησαυρ. τῆς καρδ. αὐτ. (2nd time) om. B D L 3 a Copt. Arm. ins. A C c, omg. also ἄνθρ. before. — περισσεύματος καρδίας A B D K. — τῆς κ. V X. txt C. — καλεῖ D. — 46. λαλεῖτε K. — λέγετε D. — for ἃ, ὃ B. — 47. τοὺς λόγους C F M X. — 48. for τεθ. γ. ἐπὶ τ. πέτ., διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν B L 2. Æth. joins both readings. txt A C D abc. — 49. οἰκοδομοῦντι C abcd. txt A B D. — ἢ om. D abc. — ἐνθῶς om. D ac. — συνέπεσεν D.

CHAP. VII. 1. ἐπειδὴ A B C\*? txt C<sup>2</sup> v. καὶ ἐγένετο ὅτε ἐτέλεσεν ταῦτα τὰ ῥήματα D abcd. ἐπειδὴ δὲ K. — for εἰς τ. ἀκ. τοῦ λ., λαλῶν D. — ἦλθεν D. — 2. for δοῦλος, τις D\*. παῖς D<sup>2</sup>. — τίμος D. — 3. πρὸς αὐτὸν om. D abc. — ἑρωτῶντας X. — 4. πρὸς

see above. — 43.] The καρπὸς σαπρὸς = the *doxos* ἐν τῇ ὀφθ. If thy life is evil, it is in vain to pretend to teach others. — 45.] Again the closest connexion of sense and argument; and ver. 45 is not (De Wette) put here because of the similarity of the preceding verses to Matt. xii. 33 reminding the compiler of ver. 35 there. Do these expositors suppose that the Lord *only once* spoke each of these central sayings, and with *only one reference*? — 46 ff.] The con-

nexion goes on here also — and the Lord descends into the closest personal searching of the life and heart, and gives His judicial declaration of the end of the hypocrite, whether teacher or private Christian; — see notes on Matt.

CHAP. VII. 1—10.] Matt. viii. 5—13. In Matthew also placed after the Sermon on the Mount, but with the healing of the leper in our ch. v. 12 interposed. Our narrative is fuller than that in Matt. in the

<sup>4</sup> οἱ δὲ <sup>w</sup> παραγενόμενοι πρὸς τὸν Ἰησοῦν, <sup>x</sup> παρεκάλουν αὐτὸν <sup>y</sup> σπουδαίως, λέγοντες ὅτι <sup>z</sup> ἄξιός ἐστιν ᾧ <sup>†</sup> παρῆλθαι τοῦτο. <sup>5</sup> ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὑποκόσμησεν ἡμῖν. <sup>6</sup> οἱ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν <sup>b</sup> ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπέμψεν \* πρὸς αὐτὸν ὁ ἐκατόνταρχος φίλους, λέγων αὐτῷ Κύριε μὴ <sup>c</sup> σκύλλου· οὐ γὰρ εἰμι <sup>d</sup> ἱκανὸς ἵνα <sup>e</sup> ὑπὸ τὴν στέγην μου εἰέλθῃς, <sup>f</sup> διὸ οὐδὲ ἔμμαντόν <sup>g</sup> ἤξιωσα πρὸς σε εἰλθεῖν· ἀλλὰ εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. <sup>8</sup> καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ <sup>h</sup> ἑξουσίαν τασσόμενος, ἔχων ὑπ' ἑμάντον στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ ποιῇ. <sup>9</sup> ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς <sup>i</sup> ἐθαύμασεν αὐτὸν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. <sup>10</sup> καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὑρον τὸν \* ἀσθενοῦντα δούλον ὑγιαίνοντα.

<sup>11</sup> Καὶ ἐγένετο ἐν <sup>j</sup> \* τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναῖν, καὶ <sup>k</sup> συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ <sup>l</sup> [ἱκανοὶ] καὶ ὄχλος πολὺς. <sup>12</sup> ὥς δὲ <sup>m</sup> ἤγγισεν τῇ

τὸν Ἰησ. om. D ac.—for παρεκ., ἡρώτων D L 4.—rec. παρῆλθαι. txt A B C D L X 3. —5. οὐκοδόμησεν C D.—6. μετ' αὐτῶν D ac.—ἀπὸ om. D 5.—for πρὸς (om. B), ἐπὶ A. txt C D.—7. ἐὶδ . . . ἐλθεῖν om. D abc.—ιαθῆτω B L. txt A D abcd.—8. ὑπ' ἑμάντου F.—πορεύου D X 1.—9. αὐτὸν om. D X abcd.—αὐτῷ om. D.—bef. λέγω ὑμ. ins. ἀμῖν D ac.—aft. ὑμῖν ins. ὅτι A.—οὐδέποτε D.—10. ἀσθενοῦντα om. B L 3 abc. Copt.—δούλον om. D (τὸν om. D'), but ins. δεῦλον bef. εὑρον. txt A C.—11. for τῇ, τῷ A E G H L V X 31. txt B C D (ἐν om. D).—ἐπορεύθη B 3.—ἱκανοὶ om. B D F L a

beginning of the miracle, not so full at the end. See notes on Matt. — τὰ ῥήματα . . . εἰς ἀκ. for τὰ ῥηθέντα εἰς . . . — 3.] πρεσβ. not elders of the *synagogue* (who in Luke are *ἀρχισυναγωγοί*, Acts xiii. 15), but of the *people*. — 4.] If the received reading *παρῆλθαι* be retained, it must be remembered that it is not the second person of *παρέξομαι* (for which *ὑπεῖ, βούλει, οἶμι* are no precedents, being peculiar conventional forms), but third pers. fut. act. The second person in *ει* does not occur in later Greek, with the above exceptions. — 5.] αὐτὸς, at his own expense.—τὴν σ. 'our synagogue.' — 7.] διὸ, on account of his unworthiness, and because entering his house would entail ceremonial uncleanness till the evening. Matthew does not express this clause, having the narrative in a form which precludes it. See notes there. — 9.] After this there is an important addition in Matt. on the adoption of the Gentiles, and rejection of Israel who showed no

such faith. — 10.] Here Matt. simply states the fact of the healing, not knowing of the *οἱ πεμφθ.*

11—16.] Peculiar to Luke. — 11.] ἐν τῇ ἐξ. . . With regard to the variety of reading here, Schulz remarks, that Luke when *χρόνῳ* is understood, uses ἐν τῷ καθ' ἑξῆς, see ch. viii. 1. On the other hand Meyer observes that when *ἡμέρᾳ* is understood, he never prefixes ἐν:—see reff. :—so that internal evidence is divided. — Ναῖν occurs nowhere else in the Bible. It was a town of Galilee not far from Capernaum, and a few miles to the south of Mount Tabor. A poor village has been found in this situation with ruins of old buildings. See Robinson, iii. 226. The *κώμη καλουμένη Ναῖν* (or *Ναῖς*) of Josephus, B. J. iv. 9, 4, on the borders of Idumea, is a different place. See Winer, Realwörterbuch.—This is one of the three greatest recorded miracles of the Lord : of which it has been observed, that He raised one (Jairus's daughter) when just dead,—

w ver. 20. ch. viii. 19. Acts xx. 18. E & ad. 11. 18. x Matt. viii. 5 al. 1 Kings xxii. 4. Tit. iii. 13. z constr. here only. a middle. Acts xix. 24. Titus ii. 7 only. b = ch. xxiv. 13 only. Ezek. xxii. 5. c Matt. ix. 36(?) Mark v. 35. ch. viii. 9 only f. d || Exod. iv. 10. e || Gen. xix. 8. f Matt. xxvii. 8. ch. i. 35. g = here only. Gen. xxxi. 28. h || = Matt. xxviii. 18. Rev. xvii. 12, 13. i constr. here only.

j see ch. ix. 37. Acts xxi. 1. xxv. 17. xxvii. 18. k ch. xxiv. 15 al. l = Mark x. 36. Acts v. 37. 1 Macc. xiii. 40. m ch. xv. 1 al. Exod. xxxiii. 19.

n Gen. xxiv. 15 al.  
 o here only +.  
 = ἐκφύω,  
 Acts v. 6 al.  
 p = eel. viii. 12.  
 ix. 38. Heb.  
 xi. 17. (and  
 constr.) Tobit  
 iii. 15.  
 q = ch. ii. 36.  
 Acts ix. 36.  
 a Matt. xiv. 14  
 al.  
 b here only.  
 Gen. i. 26.  
 Job xxi. 32.  
 c = Matt. iii.  
 11. Mark xiv.  
 13.  
 d = Mark x.  
 49. ch. xviii.  
 40.  
 e ch. v. 24.  
 f ch. viii. 54 al.  
 Isa. xxvi. 19.  
 g = Acts ix.  
 40 f.  
 h = ch. v. 26.  
 1 Cor. x. 13.  
 Exod. xv. 15.  
 i Matt. xxiv. 11, 24. Isa. xli. 25. k = ch. i. 78. Heb. ii. 6. Gen. i. 24. 11 Cor. xiv. 36. Isa. ii. 3.  
 m Matt. xiv. 35 al. Gen. xix. 17. n = Matt. viii. 33.

Copt. Æth. Arm. txt A C.—aft. πολὺς, ins. τῆς πόλεως K 6 Copt. (not C as stated by Scholz).—12. ἐγένετο δὲ, ὡς ἡγγίξεν D abc. txt A B C v.—καὶ ἰδοὺ om. D.—τεθνηκὼς om. A c. ins. B C D ab.—χήρ. οὕση D. κ. αὐτ. ἦν χήρα A C L V abc 7 Syr. Arm. txt B.—πολὺς ὄχλος τῆς πόλεως συνελθόντι αὐτῇ D.—ἦν om. A C E G H M V X 21 abc. ins. B.—13. ἐπ' αὐτήν K 4.—14. νεανίσκε νεανίσκε D a.—15. ἐκάθισεν B. txt A C D. ins. qui erat bc.—ἀπέδωκεν A c.—16. rec. ἐγγήγερται. txt A B C D (ἐξηγγέρθη D) L 4.—aft. αὐτοῦ ins. εἰς ἀγαθὸν M X 10 abc.—17. bef. πάση om. ἐν B L 1 bc. ins. A D.—for vv. 18, 19, D reads ἐν οἷς καὶ μέχρι ἰωάννου τοῦ βαπτιστοῦ, ὃς καὶ προεκαλεσάμενος δύο τῶν μαθητῶν αὐτοῦ λέγει πορευθέντες εἰπατε αὐτῷ σὺ

one on the way to burial,—and one (Lazarus) who had been buried four days.—12.] ἐξεκ. The Jews ordinarily buried outside the gates of their cities. The kings however of the house of David were buried in the city of David; and it was a denunciation on Jehoiakim that he should be buried with the burial of an ass, drawn forth and cast beyond the gates of Jerusalem. Jer. xlii. 19.—κ. αὐτ. χήρ. some read this in the dative, καὶ αὐτῇ χήρα; but it is more agreeable to Luke's usage to take it as a nominative. See ch. ii. 25. 36, and accentuate, as there, αὐτῇ.—14.] The σορὸς (= λάραξ, Jos. Ant. xv. 3, 2) was an open coffin.—There was something in the manner of the Lord which caused the bearers to stand still. We need not suppose any miraculous influence over them.—All three raisings from the dead are wrought with words of power,—‘Damsel, arise,’—‘Young man, arise,’—‘Lazarus, come forth.’ Trench quotes an eloquent passage from Massillon's sermons (Miracles, p. 241),—‘Elle ressuscite des morts, c'est vrai; mais il est obligé de se coucher plusieurs fois sur le corps de l'enfant qu'il ressuscite: il souffle, il se rctricit, il s'agite: on voit bien qu'il invoque une puissance étrangère: qu'il rappelle de l'empire de la mort une âme qui n'est pas soumise à sa voix: et

qu'il n'est par lui-même le maître de la mort et de la vie. Jésus-Christ ressuscite les morts comme il fait les actions les plus communes: il parle en maître à ceux qui dorment d'un sommeil éternel: et l'on sent bien qu'il est le Dieu des morts comme des vivans,—jamais plus tranquille que lorsqu'il opère les plus grandes choses.’—15.] εἰς αὐτ. τῇ μ. αὐ. Doubtless there was a deeper reason than the mere consoling of the widow, (of whom there were many in Israel now as beforetime,) that influenced the Lord to work this miracle: Olshausen (vol. i. p. 271) remarks, ‘A reference in this miracle to the raised man himself is by no means excluded. Man, as a conscious being, can never be a mere means to an end, which would here be the case, if we suppose the consolation of the mother to have been the only object for which the young man was raised.’ He goes on to say that the hidden intent was probably the spiritual awakening of the youth; which would impart a deeper meaning to ἐδωκεν αὐτ. τῇ μ. αὐ. and make her joy to be a true and abiding one.—16.] φόβος, the natural result of witnessing a direct exhibition of divine power: comp. ch. v. 8.—προφ. μέγ. For they had only been the greatest of prophets who had before raised the dead, Elijah and Elisha, and the Prophet who was to come was doubtless in



των τούτων. <sup>19</sup> καὶ ὁ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψε πρὸς τὸν \* Ἰησοῦν λέγων Σὺ εἶ ὁ ἔρχόμενος, ἢ ἄλλον προσδοκῶμεν; <sup>20</sup> Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε λέγων Σὺ εἶ ὁ ἔρχόμενος, ἢ ἄλλον προσδοκῶμεν; <sup>21</sup> ἐν αὐτῇ [ἐξ] τῇ ὥρᾳ ἔθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἔχαρίσατο [τῷ] βλέπειν. <sup>22</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε· [ὅτι] τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, \* κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, <sup>23</sup> πτωχοὶ εὐαγγελίζονται, καὶ μακάριός ἐστιν ὃς ἐὰν μὴ <sup>24</sup> σκανδαλισθῇ ἐν ἐμοί. ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου Τί \* ἐξελήλυθατε εἰς τὴν ἔρημον θαύσασθαι; κάλαμον ὑπὸ ἀνέμου <sup>25</sup> σαλευόμενον; ἀλλὰ τί <sup>26</sup> ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν <sup>27</sup> ἱματισμῷ ἐνδόξῳ καὶ <sup>28</sup> τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. ἀλλὰ τί <sup>29</sup> ἐξήλθατε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου. <sup>30</sup> οὗτός ἐστι περὶ οὗ γέγραπται Ἰδοὺ [ἐγὼ] ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς <sup>31</sup> κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. <sup>32</sup> λέγω γὰρ ὑμῖν, μεῖζων ἐν <sup>33</sup> γεννητοῖς γυναικῶν [προφήτης]

εἰ κ.τ.λ. — 19. for Ἰησ., κύριον B L 3 a Æth. Arm. txt A bc.—for ἄλλον, ἕτερον B X 6, and in next verse. — 20. ἀπέστειλεν B 2.—πρὸς σε om. K a.— 21. δὲ om. B 2 abc. ins. A D v.—ἡμέρα L.—κ. πν. πον. om. MS 2.—τὸ bef. βλέπ. om. ABEGHKS V 16.—καὶ τυφλοὺς ἐποίει βλέπειν D cd. txt. qu.? — 22. for ἀπαγ., εἶπατε D.—for αἱ εἰδ. κ. ἠκ., αἱ εἶδον ὑμῶν οἱ ὀφθαλμοὶ καὶ αἱ ἤκουσαν ὑμῶν τὰ ὦτα D d. txt A B abc.—ὅτι om. B L X 5 abc Orig. ins. A D v.—bef. κωφοὶ ins. καὶ B D. txt A.— 24. for ἀγγέλων, μαθητῶν K X 8 Syrr. Arm.—ἤρξαντο K.—ἐξήλθατε A D K L M 14 all. txt B. (in vv. 25, 26. ἐξήλθ. B likewise).—25. for ὑπάρχ., διάγοντες D K 8.—26. aft. προφήτου D ins. ver. 28 (omg. λέγ. γὰρ ὑμ. as far as ἐστίν).—27. ἐγὼ om. B D L 5 abc. ins. A Orig.—σου (1st) om. D. (2nd) om. X.—ἐμπροσθ. σου om. D a.— 28. προφήτης om. B K L M X 13 abc Orig. (thrice) Copt. Æth. Euthym. Theophyl. ins. A D (in ver. 26) v.

their minds. Bornemann supposes the two **δοῦ** to be not merely **δοῦ** loquents, but 'for that,' and to be connected with **ἰδοὺ** αὐτῶν. (but qu.?)

18—35.] Matt. xi. 2—30. The incident there holds a different place, coming after the sending out of the twelve in ch. x.;—but neither there nor here is it marked by any definite note of time.—**πάντων τούτων** here, may extend very wide: so may **τὰ ἔργα τοῦ χριστοῦ** in Matthew. On the

common parts, see notes on Matt., where I have discussed at length the probable reason of the inquiry. — 21.] This fact follows by inference from Matt. ver. 4: for they could not tell John **αἱ ἐβλέπον**, unless the Lord were employed in works of healing at the time. Observe that Luke, himself a physician, distinguishes between the *diseased* and the *possessed*. — 22.] verbatim as Matt. The expression **νεκροὶ ἐγ.** does not necessarily imply that more than one such

i | Mt. Judg. vi. 15. Ἰωάννου [τοῦ βαπτιστοῦ] οὐδείς ἐστιν, ὁ δὲ ἰ μικρότερος A B D  
 ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστι. <sup>29</sup> καὶ πᾶς ὁ  
 λαὸς ἀκούσας καὶ οἱ τελῶναι <sup>k</sup> ἐδικαίωσαν τὸν θεόν,  
 k = Matt. xi. 19. 1 Tim. iii. 16. Ps. i. 4. 1 Acts xix. 4. u Matt. xxii. 13. see Tit. iii. 9. f. <sup>l</sup> βαπτισθέντες τὸ ἰ βάπτισμα Ἰωάννου. <sup>30</sup> οἱ δὲ Φαρισαῖοι  
 καὶ οἱ <sup>m</sup> νομικοὶ τὴν βουλὴν τοῦ θεοῦ <sup>n</sup> ἠθέτησαν <sup>m</sup> εἰς  
 ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ †. <sup>31</sup> τίνι οὖν  
 ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι  
 εἰσὶν ὅμοιοι; <sup>32</sup> ὅμοιοί εἰσι παιδίοις τοῖς <sup>p</sup> ἐν ἀγορᾷ καθη- A B D P  
 μένοισι, καὶ <sup>q</sup> προσφωνοῦσιν ἀλλήλοις \* καὶ λέγουσιν  
 r \* Ὑψήλωσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν  
 ὑμῖν, καὶ οὐκ ἐκλαύσατε. <sup>33</sup> ἐλήλυθε γὰρ Ἰωάννης ὁ  
 βαπτιστὴς μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων, καὶ  
 λέγετε Δαιμόνιον ἔχει. <sup>34</sup> ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου  
 s ἐσθίων καὶ πίνων, καὶ λέγετε Ἰδοὺ ἄνθρωπος ἰ φάγος  
 καὶ <sup>t</sup> οἶνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. <sup>35</sup> καὶ  
 v <sup>u</sup> ἐδικαίωθη ἡ σοφία <sup>w</sup> ἀπὸ τῶν τέκνων αὐτῆς πάντων.  
 36 x Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ'  
 αὐτοῦ. καὶ εἰσελθὼν εἰς \* τὴν οἰκίαν \* τοῦ Φαρισαίου

—τοῦ βαπτ. om. B L 4 Copt. Arm. Orig. ins. A D (in ver. 26) *abc* Orig.—for ὁ δὲ, ὅτι ὁ D.—μικρότερος αὐτοῦ ἐν τῇ β. τ. θ. μεῖζ. αὐτ. ἐστ. D.—29. ἐδικαίωσαι(ε) D.—30. εἰς ἑαυτοὺς om. D.—ὑπ' αὐτοῦ om. *abc*.—31. rec. bef. τίνι ins. εἴπε δὲ ὁ κύριος, with many const. mss., but om. A B D E F G H K L M S V 29 all. *abcv* Syrr. Copt. Æth. Arm. Euthym. Theophyl. The words probably crept in from the margin, where they denoted the beginning of a lectio.—32. aft. εἰσι ins. τοῖς D\*, and bef. ἀγορᾷ ins. τῇ D.—for καὶ λέγουσιν, ἃ λέγει B. λέγοντες D *ab*. txt A P.—ἠυλίσαμεν P.—aft. ἐθρην. om. ὑμῖν D L 2 c Copt. Arm. ins. A B P *ab*.—33. γὰρ om. F 1 al. *ac* Arm.—for γὰρ, ὁ Orig. txt A B D.—μὴ ἄρτον B.—ἐσθων B D. txt A P.—ἄρτον and οἶνον om. D al.—34. ἐσθων D.—35. πάντων om. D F L M X 15 Arm.—36. τὸν οἶκον

miracle had taken place: the plural is generic.—23—28.] see Matt.—29, 30.] It has been imagined that these words are a continuation of the Lord's discourse, (Grotius, De Wette, Meyer,) but surely they would thus be most unnatural. They are evidently a parenthetical insertion of the Evangelist, expressive not of what had taken place during John's baptism, but of the present effect of the Lord's discourse on the then assembled multitude. Their whole diction and form is *historical*, not belonging to discourse. Besides if ἀκούσας were meant to signify 'when they heard him' (John), then βαπτισθ. should be βαπτιζόμενοι.—31—35.] see on Matt. vv. 16—19.

—36—50.] Peculiar to Luke. It is hardly possible to imagine that this history can relate to the same incident as that detailed Matt. xxvi. 7. Mark xiv. 3. John xii. 3. The only particular common to the two is the anointing itself; and even that is not

strictly the same. The character of the woman,—the description of the host,—the sayings uttered,—the time,—all are different. And if the probability of this occurring twice is to be questioned, we may fairly say, that an action of this kind, which had been once commended by the Lord, was *very likely to have been repeated*, and especially at such a time as 'six days before the last Passover,' and by one anointing Him for His burial.—I may add, that there is not the least reason for supposing the woman in this incident to have been Mary Magdalene. The mention of her so soon after (ch. viii. 2), and what is there stated of her, make the notion exceedingly improbable.—36.] The exact time and place are indeterminate—the occasion of Luke's inserting the history here may have been the τελωνῶν φίλος κ. ἁμαρτωλῶν in ver. 34. Wieseler places it at Nain, which certainly is the last πόλις that has been named: but it is more natural to suppose

b \* ἀνεκλήθῃ. <sup>37</sup> καὶ ἰδοὺ γυνὴ ἐν τῇ πόλει ἥτις ἦν ἁμαρτωλὸς c \* ἐπιγνοῦσα d οὗτ' ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, e κομίσασα f ἀλάβαστρον μύρου <sup>38</sup> καὶ στάσας g παρὰ τοὺς πόδας αὐτοῦ [ὀπίσω] κλαίονσα, ἤρξατο h βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξίν i τῆς κεφαλῆς αὐτῆς j ἐξέμασε, καὶ k κατεφίλει τοὺς πόδας αὐτοῦ καὶ l ἠλείψε τῷ μύρῳ. <sup>39</sup> ἰδὼν δὲ ὁ Φαρισαῖος ὅ m καλέσας αὐτόν n εἶπεν ἐν ἑαυτῷ λέγων Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ o ποταπὴ ἡ γυνὴ ἥτις ἄπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν. <sup>40</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτόν Σίμων, <sup>40</sup> ἔχω σοί τι εἰπεῖν. ὁ δὲ φησὶ Διδάσκαλε, εἰπέ. <sup>41</sup> Δύο p χρεωφειλέται ἦσαν q δανειστῇ τινι· ὁ εἰς r ὧφεϊλε δηνάρια πεντακόσια, ὁ δὲ s Matt. viii. 11. xiv. 19. ch. xiii. 29. c = ch. xxiii. 7. Acts xxi. 29. xxviii. 1. d Matt. ix. 10. John xvi. 23 f. r = here only. f Matt. xxvi. 6 and j only. g 4 Kings xxi. 12. g ch. xi. 39. Acts xxii. 3. h Rev. xi. 6. Ps. vi. 6. i ver. 41. John xi. 2. xii. 3. xiii. 5 f. Sir. xii. 11. k ch. xv. 20. Acts xv. 37. Matt. xxvi. 49 j. Ruth i. 4, 14. l Matt. vi. 17. Mark vi. 13. Gen. xxxi. 13. m = Matt. xxii. 3, 9 al.

n Matt. iii. 9. Esth. vi. 6. o ch. i. 29. Matt. vii. 27 f. p ch. xvi. 5 only. Job xxxi. 37. Prov. xxix. 12. q here only. 4 Kings iv. 1. r = Matt. xviii. 28. Deut. xv. 19.

B D L 4. txt A P.—κατεκλιθῇ B D L X 3. txt A P. — 37. ἦτις ἦν om. D.—ἦτ.  
(τις L) ἦν ἐν τ. π. ἄμ. B L al.—bef. ἐπιγν. ins. καὶ A B M P S V X 25. om. D *abc*.  
νοῦσα D.—κατάκειται A B D L X 1. txt P. — 38. ὅπισσω om. B D L 6 al. *abcv* Syr.  
Copt. Æth. Arm. ins. A P.—κλαιοῦσα om. F b 2.—for ἥρξ. βρέχ., ἔβρεξε D *abc*. —  
39. for ὁ καλῆσας αὐτ., παρ' ᾧ κατέκειτο D.—λέγων om. D X 2 Syr.—for ἦτις αἰπ. X.  
αὐτ., ἡ ἀποτομὴ αὐτοῦ D Orig.—40. εἰπον D. add ὁ δὲ εἶπεν D X (ὁ δ. ἴησ. εἰπ. X).  
—41. χοροσταίεται A D P. txt B. — 42. δὲ om. B D L P 5 a Orig. ins. A b.—for

τῇ πόλει to refer only to τῇ οἰκίᾳ before—‘a woman in the place,’ viz. where the house was.—Meyer thinks that the definite article points out Capernaum.—ἀμαρτωλὸς, in the sense usually understood—a *prostitute*: but, by the context, *penitent*.—ἦν not however to be taken as a pluperfect—she *was*, even up to this time (see ver. 39), a prostitute—and this was the first manifestation of her penitence. “Quid mirum, tales ad Christum confugisse, cum et ad Johannis baptismum venerint?” Matt. xxi. 32 (Grotius). It is possible, that the woman may have just heard the closing words of the discourse concerning John, Matt. xi. 28–30; but I would not press this, on account of the obvious want of sequence in this part of our Gospel. The behaviour of the woman certainly implies that she had heard the Lord, and been awakened by His teaching.—ἀλάβ. μ.: see on Matt. xxvi. 7. The Lord would, after the ordinary custom of persons at table, be reclining on a couch, on the left side, turned towards the table, and His feet would be behind Him. She seems to have embraced His feet (see Matt. xxviii. 9), as it was also the Jews’ custom to do by way of honour and affection to their Rabbis (see Wetstein on this passage), and kissed them, and in doing so to have shed abundant tears, which, falling on them, she wiped off with her hair. It does not appear that this latter was an *intentional* part of her honour-

ing the Lord: had it been, there would hardly have been an article before δάκρυσι. As it stands, τοῖς δάκρυσι is 'the tears which she shed,'—not merely 'her tears,' which would be δάκρυσι only.—The ointment here has a peculiar interest, as being the offering by a penitent of that which had been an accessory in her unhallowed work of sin.—39.] εἶπ. ἐν ἑαυ. λέγων. This phraseology is perhaps a mark of translation from the Hebrew.—The Pharisee assumes that the Lord did not know who, or of what sort, this woman was, and thence doubts His being a prophet (see ver. 16);—the possibility of His *knowing this and permitting it*, never so much as occurs to him. It was the *touching*, by an unclean person, which constituted the defilement. This is all that the Pharisee fixes on: his *offence* is merely technical and ceremonial.—40.] ἀποκριθεὶς—perhaps to the disgust manifested in the Pharisee's countenance. for that must have been the ground on which the narrative relates ver. 39. We must not however forget that in similar cases ἰδὼν ὁ Ἰησ. τὰς ἐνθυμήσεις αὐτῶν is inserted (Matt. ix. 4), and doubtless might also have been here.—There is an *inner personal appeal* in the words addressing the Pharisee. The calling by name—the especial ἔχω σοί τι εἰπεῖν, refer to the *inner thoughts of the heart*, and at once bring the answer διδάσ., εἰπέ, so different from οὗτος, εἰ ἦν προφήτης.—41.] We must remember that



<sup>s</sup> Matt. xviii. 25 al. ch. xii. 4. <sup>t</sup> Matt. xviii. 25. Judg. xvii. 4. <sup>u</sup> = 2 Cor. ii. 10. xii. 13. <sup>v</sup> = Acts ii. 15. Jer. xlii. 9. <sup>w</sup> here only. see Heb. xii. 10.

ἕτερος πεντήκοντα. <sup>42</sup> μὴ ἔχόντων [δὲ] αὐτῶν ἄπο- ABDP  
 δοῦναι ἀμφοτέροις ἑχαρίσατο. τίς οὖν αὐτῶν [εἰπέ,]  
 πλείον αὐτὸν ἀγαπήσει; <sup>43</sup> ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν  
 Ὑπολαμβάνω ὅτι ὧ τὸ πλείον ἑχαρίσατο. ὁ δὲ εἶπεν  
 αὐτῷ Ὁρθῶς ἔκρινας. <sup>44</sup> καὶ στραφεὶς πρὸς τὴν γυναῖκα  
 τῷ Σίμωνι ἔφη Βλέπεις ταύτην τὴν γυναῖκα; εἰηλθόν  
 σου εἰς τὴν οἰκίαν, ὕδωρ ἑπὶ τοὺς πόδας μου οὐκ ἔδωκας.  
 αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας καὶ ταῖς

εἰπέ, ἐπὶ Α. om. B D L al.—αὐτῶν om. D abc.—43. πλείον D.—44. καὶ ὕδωρ D.—  
 μοι ἐπὶ πόδας B X I. txt (μοι D) A D P.—rec. aft. θριξί ins. τῆς κεφαλῆς, but om.

the Lord is here setting forth the matter *primarily* with reference to Simon's subjective view of himself, and therefore not strictly as regards the actual comparative sinfulness of these two before God. Though however not to be pressed, *the case may have been so*: and, I am inclined to think, *was so*. 'The clear light of truth in which every word of His was spoken, will hardly allow us to suppose that such an admission would have been made to the Pharisee, if it had not really been so in fact. But see more below. — Δύο χρ. The debtors are the prominent persons in the parable—the creditor is necessary indeed to it, but is *in the back-ground*. And this remark is important—for on bearing it carefully in mind the right understanding of the parable depends. The Lord speaks *from the position of the debtors*, and applies to their case the considerations of ordinary gratitude and justice. And in doing so it is to be noticed, that He makes an assumption for the purpose of the parable:—*that sin = the sense of sin*, just as a debt is *felt* to the amount of the debt. That disorganization of our moral nature, which renders the greatest sinner the least ready for penitence,—that deadly sedative effect of sin in lulling the conscience, *does not here come into consideration*;—the examples being two persons, both *aware of their debt*.—This assumption itself is *absolutely necessary for the parable*: for if forgiveness is to awaken love in proportion to the magnitude of that forgiven, *sin* in such a connexion must be the *subjective debt* which is *felt* to exist, not the objective one, the magnitude of which *we* never can know, but God only: see on ver. 47 below. — Πεντακόσια . . . πεντήκοντα—a very different ratio from the ten thousand talents and the hundred pence in Matt. xviii. 21—35, because there it is intended to show us how insignificant our sins towards one another are in comparison with the offence of us all before God.—

42.] μὴ ἔχόν. . . . ἑχαρίσατο. What depth of meaning there is in these words, if we reflect *Who* said them, and by what means this forgiveness was to be wrought! Observe that the μὴ ἔχ. is pregnant with more than at first appears:—*how* is this incapacity discovered to the creditor in the parable? how, but *by themselves*? Here then is the *sense and confession* of sin; not a bare objective fact, followed by a decree of forgiveness—but the incapacity is an *avowed* one—the forgiveness is a *personal* one,—ἀμφοτέροις. — τίς οὖν . . . ] The difficulty usually found in this question and its answer is not wholly removed by the subjective nature of the parable. For the sense of sin, if wholesome and rational, must bear a proportion, as indeed in this case it did, to the actual sins committed: and then we seem to come to the false conclusion, 'The more sin, the more love: let us then sin, that we may love the more.' And I believe this difficulty is to be removed by more accurately considering *what the love is*, which is here spoken of. It is an unquestionable fact, that the *deepest penitents* are, in *one kind* of love for Him who has forgiven them, the most devoted;—in that namely, which consists in *personal sacrifice and proofs of earnest attachment* to the blessed Saviour and His cause on earth. But it is no less an unquestionable fact, that *this love is not the highest form of the spiritual life*; that such persons are, by their very course of sin, incapacitated from entering into the length, breadth, and height, and being filled with all the fulness of Christ; that their views are generally narrow—their aims one-sided;—that though ἀγάπη be the greatest of the Christian graces, there are various kinds of it—and though the love of the reclaimed profligate may be and is intense of its kind, (and how touching and beautiful its manifestations are, as here!) yet *that kind* is not so high nor complete as the sacrifice of

ὀριζίν † αὐτῆς <sup>a</sup> ἐξέμαζε. <sup>45 b</sup> φίλημά μοι οὐκ ἔδωκες <sup>a ver. 38.</sup>  
 αὕτη ἐξ <sup>c</sup> ἀφ' ἧς εἰσῆλθον οὐ <sup>d</sup> διέλιπε καταφιλοῦσά μου <sup>b ch. xxii. 48</sup>  
 τοὺς πόδας. <sup>46</sup> ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας <sup>al. Prov.</sup>  
 αὕτη <sup>xxvii. 6.</sup>  
 δὲ μύρῳ ἤλειψέ μου τοὺς πόδας. <sup>47</sup> οὗ χάριν, λέγω σοι, <sup>c 2 Pet. iii. 4</sup>  
<sup>only. 1 Macc</sup>  
<sup>i. 11.</sup>  
<sup>d here only.</sup>  
<sup>Jer. xvii. 8.</sup>  
<sup>e Matt. ix. 2</sup>  
<sup>and refl. Ps.</sup>  
<sup>xxiv. 18.</sup>  
<sup>f = Matt. xiv.</sup>  
<sup>9. ch. xiv.</sup>  
<sup>15. 3 Macc.</sup>  
<sup>v. 39.</sup>  
<sup>g ver. 39. Gen.</sup>  
<sup>xviii. 12.</sup>

A B D K L P 17 *abc* Syr. Copt. Æth. — 45. εἰσῆλθον L 3 a Copt. Aug. — 46. μου τοὺς πόδας om. D *abc*. — 47. αὐτῇ πολλά D. — ὅτι

the whole life,—the bud, blossom, and fruit, —to His service to whom we were in baptism dedicated. For even on the ground of the parable itself,—in that life there is a continually freshened sense of the need, and the assurance, of pardon, ever awaking devoted and earnest love.—In the ὑπολαμβάνω of Simon, we have, understood, “that is, if they feel as they ought.”—44—46.] It would not appear that Simon had been deficient in the ordinary courtesies paid by a host to his guests—for these, though marks of honour *sometimes* paid, were not (even the washing of the feet, except when coming from a journey) *invariably* paid to guests;—but that he had taken no *particular pains* to show affection or reverence for his Guest. Respecting water for the feet, see Gen. xviii. 4. Judg. xix. 21. Observe the contrasts here:—*ὑδωρ*,—*δάκρυσιν* (‘fudit lacrymas, sanguinem cordis,’ Aug. Trench, *Parables*, p. 270),—*φίλημα οὐκ ἔδωκε*. (on the *face*),—*καταφιλοῦσα τοὺς πόδας*;—*ἐλαίῳ τὴν κεφ.*,—*μύρῳ* (which was more precious) *τοὺς πόδας*.—*ἀφ' ἧς εἰσῆλθ.*] These words will explain one difficulty in the circumstances of the anointing,—how such a woman came into the guest-chamber of such a Pharisee.—She appears by them to have entered *simultaneously with the Lord and His disciples*. Nor do vv. 36, 37 at all preclude this idea;—*ἐπιγνοῦσα ὅτι ἀνάκειται* may mean, ‘having knowledge that He was going to dine,’ &c. If she came in His train, the Pharisee would not exclude her, as He was accustomed to gather such to hear Him: it was the *touching* at which he wondered. — 47.] This verse has been found very difficult to fit into the lesson conveyed by the Parable. But I think there need be little difficulty, if we regard it thus.—Simon had been offended at the uncleanness of the woman who touched the Lord. He, having given the Pharisee the instruction contained in the parable, and having drawn the contrast between the woman’s conduct and his, now

assures him, ‘Wherefore, seeing this is so, I say unto thee, she is no longer unclean—her many sins are forgiven: *for* (thou seest that) *she loved much*; her conduct towards Me shows that love, which is a token that her sins are forgiven.’ Thus the *ὅτι* is not the causative particle, ‘because she loved much;’ but, as rightly rendered in E. V., ‘for she loved much:’ ‘for she has shown that love, of which thou mayest conclude, from what thou hast heard, that it is the effect of a sense of forgiveness.’ Thus Bengel, ‘Remissio peccatorum, Simoni non cogitata, probatur a fructu,’ ver. 42, qui est evidens et in oculos incurrit, quum illa sit occulta;’ and Calov., ‘probabat Christus a posteriori.’—But there is a deeper consideration in this solution, which the words of the Lord in ver. 48 bring before us. The sense of forgiveness of sin is not altogether correspondent to the sense of forgiveness of a debt. The latter must be altogether past, and a fact to be looked back on, to awaken gratitude: the former, by no means so. The *expectation*, the *desire*, and *hope* of forgiveness, the *πίστις* of ver. 50, awoke this love; just as in our Christian life, the love daily awakened by a sense of forgiveness, yet is gathered under and summed up in a general faith and expectation, that ‘in that day’ all will be found to have been forgiven. The *ἀφῆσις τῶν ἁμαρτιῶν*, into which we have been baptized, and in which we live, yet waits for that great *ἀφένωνταί σου αἱ ἁμαρτίαι*, which He will then pronounce.—The aorist *ἠγάπησεν* is in apposition with the aorists throughout vv. 44—46, as referring to the same facts.—Remark that the assertion regarding Simon is not *αἱ ὀλίγαι ἀφένωνται*,—but *ὀλίγον ἀφίεται*;—stamping the subjective character of the part relating to him;—he *felt*, or *cared about*, but *little forgiveness*,—and his little love showed this to be so. — 49.] This appears to have been said, not in an hostile, but a reverential spirit. Perhaps the *καὶ* alludes to the miracles wrought in the pre-

h 1 Kings xx. 42. Mark v. 34. ch. viii. 48. i ch. ii. 15. v. 12. Gen. xxiv. 30. k here only.

καὶ ἁμαρτίας ἀφήσιν; <sup>50</sup> εἶπε δὲ πρὸς τὴν γυναῖκα Ἡ ἀβδρ πίστις σου σέσωκέ σε, <sup>h</sup> πορεύου εἰς εἰρήνην.

VIII. <sup>1</sup> Καὶ ἐγένετο <sup>k</sup> ἐν τῷ καθεξῆς, <sup>i</sup> καὶ αὐτὸς δίδωκε <sup>m</sup> κατὰ πόλιν καὶ κώμην κηρύσσων καὶ <sup>n</sup> εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, <sup>2</sup> καὶ γυναῖκές τινες αἱ ἦσαν <sup>o</sup> θεραπευμέναι <sup>o</sup> ἀπὸ <sup>ABD</sup> πνευμάτων <sup>p</sup> πονηρῶν καὶ <sup>q</sup> ἰσθνευῶν, Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἐπτά ἐξεληλύθει, <sup>3</sup> καὶ Ἰωάννα γυνὴ Χουζᾶ <sup>r</sup> ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, <sup>17</sup> αἵτινες <sup>s</sup> διηκόνουν \* αὐτῷ <sup>t</sup> ἐκ τῶν ὑπαρχόντων αὐταῖς.

<sup>4</sup> <sup>u</sup> Συνιόντος δὲ ὄχλου <sup>v</sup> πολλοῦ καὶ τῶν <sup>w</sup> κατὰ πόλιν <sup>x</sup> ἐπιπορευομένων πρὸς αὐτὸν, εἶπε <sup>y</sup> διὰ παραβολῆς <sup>5</sup> Ἐξῆλθεν <sup>yy</sup> ὁ σπείρων <sup>z</sup> τοῦ σπείρειν τὸν <sup>zz</sup> σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν, <sup>a</sup> ὁ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ <sup>b</sup> κατεπατήθη, καὶ τὰ <sup>c</sup> πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. <sup>6</sup> καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ <sup>d</sup> φυνὲν <sup>e</sup> ἐξηράνθη διὰ τὸ μὴ ἔχειν <sup>f</sup> ἱκμάδα. <sup>7</sup> καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν <sup>g</sup> ἄκανθων, καὶ <sup>h</sup> συμφυεῖσαι αἱ ἄκανθαι <sup>i</sup> ἀπέπνιξαν αὐτό. <sup>8</sup> καὶ ἕτερον ἔπεσεν \* ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φυνὲν <sup>k</sup> ἐποίησε καρπὸν <sup>l</sup> ἑκατονταπλασίονα. ταῦτα λέγων <sup>m</sup> ἐφώνει Ὁ ἔχων ὦτα ἀκούειν

... ἀγαπᾷ om. D.—aft. ἀφίεται ins. καὶ B.—50. aft. γυναῖκα ins. γύναι D.—ἐν εἰρήνῃ D abc. txt A B P.

CHAP. VIII. 1. ἐξῆς A.—οἱ δώδ. μετ' αὐτοῦ D.—2. ἐπτά om. F. for ἐπ., πολλὰ G.—3. ἐταί(ε)ραι A.—αἵτινες καὶ D 3 ac.—διηκ. αὐτοῖς D E F G H K S V 43 c Syr. txt A B.—rec. ἀπὸ, qu. ? with txt A B D K L 10 abcde Orig.—4. συνελθόντος D 4.—τὴν πόλιν D.—ἐπ. παραβολὴν τοιαύτην πρὸς αὐτοὺς D bc (τοι. om. c).—5. τοῦ om. D K 1.—αὐτὸν om. D.—for ὁ, ἂ B.—τοῦ οὐρανοῦ om. D ab.—6. καὶ ἄλλο D abcv.—κατέπεσεν B L.—7. ἄλλο D abcv.—μέσον τ. ἀκ. D.—8. ἄλλο D abcv.—εἰς τὴν γ. A B F G H K L M S V 27 b. txt D ac.—ἀγ. καλὴν D cd Syr. Arm.—φυνὲν καὶ

sence of John's messengers.—50.] See on ver. 47. The woman's faith embraced as her's, and awoke her deepest love on account of, that forgiveness, which the Lord now first formally pronounced.—εἰς εἰρήνην, <sup>1</sup> Sam. i. 17; not only 'in peace,' but implying the state of mind to which she might now look forward.

CHAP. VIII. 1—3.] Peculiar to Luke. A general notice of the Lord's travelling and teaching in Galilee, and of the women, introduced again in ch. xiii. 55. xxiv. 10, who ministered to Him.—2.] δαιμόν. ἐπτά: see ver. 30.—3.] Prof. Blunt has observed in his Coincidences, that we find a reason here why Herod should say to his

servants (Matt. xiv. 2), 'This is John the Baptist,' &c., viz.—because his *steward's wife* was a disciple of Jesus, and so there would be frequent mention of Him among the servants in Herod's court.—This is Herod Antipas.—διηκ.] providing food, and other necessary attentions.

4—15.] Matt. xiii. 1—8, 18—23. Mark iv. 1—21. For the parable and its explanation, see notes on Matt., where I have also noticed the varieties of expression here and in Mark. On the relation of the three accounts to one another, see notes on Mark.—The Lord had retired to Capernaum, and thither this multitude were flocking together to Him.—**Συνιόντος**



ἀκουέτω. <sup>9</sup> ἡ ἐπὶ πρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ [λέ-  
γοντες] <sup>ο</sup> Τίς εἴη ἡ παραβολὴ αὕτη; <sup>10</sup> ὁ δὲ εἶπεν Ὑμῖν  
<sup>ρ</sup> δέδοται <sup>α</sup> γινῶναι τὰ <sup>η</sup> μυστήρια τῆς βασιλείας τοῦ θεοῦ,  
τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι,  
καὶ ἀκούοντες μὴ συνιῶσιν. <sup>11</sup> ἔστι δὲ <sup>α</sup> αὕτη ἡ παρα-  
βολή. ὁ <sup>ς</sup> σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. <sup>12</sup> οἱ δὲ παρὰ  
τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες, <sup>εἴτα</sup> ἔρχεται ὁ διάβολος  
καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ  
πιστεύσαντες σωθῶσιν. <sup>13</sup> οἱ δὲ ἐπὶ τῆς πέτρας, οἱ ὅταν  
ἀκούσωσι <sup>α</sup> μετὰ χαρᾶς <sup>ν</sup> δέχονται τὸν λόγον, καὶ οὗτοι  
ρίζαν οὐκ ἔχουσιν, οἱ <sup>ω</sup> πρὸς καιρὸν πιστεύουσι, καὶ ἐν  
<sup>κ</sup> καιρῷ <sup>γ</sup> πειρασμοῦ <sup>ζ</sup> ἀφίστανται. <sup>14</sup> τὸ δὲ εἰς τὰς ἀκάν-  
θας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ <sup>α</sup> μεριμνῶν  
καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι <sup>β</sup> συμπνί-  
γονται καὶ οὐ <sup>ε</sup> τελεσφοροῦσι. <sup>15</sup> τὸ δὲ ἐν τῇ καλῇ γῇ,  
οὗτοί εἰσιν <sup>δ</sup> οἵτινες ἐν καρδίᾳ <sup>ε</sup> καλῇ καὶ ἀγαθῇ ἀκού-  
σαντες τὸν λόγον <sup>ε</sup> κατέχουσιν καὶ <sup>ς</sup> καρποφοροῦσιν ἐν  
<sup>η</sup> ὑπομονῇ. <sup>16</sup> Οὐδεὶς δὲ λύχον <sup>α</sup> ἄψας καλύπτει αὐτὸν

h Rom. viii. 25. Heb. xii. 1. i ch. xi. 33. xv. 8. xxii. 55. Judith xiii. 13.

D. — 9. λέγοντες om. B D L 4. ins. A? — τὸς, τίς εἴη D. τίς αὕτη εἴη π. B. εἴη om. L 1. — 10. for βλέπωσι, εἰδῶσιν D L 2. — ἀκούσαντες A. — bef. συνιῶ. ins. μὴ ἀκούωσι μηδὲ F Copt. — 12. ἀκούσαντες L 4. ἀκολουθοῦντες D. — for εἴτα, ὦν D d. — 13. ἐπὶ τῇν πέτραν D F X Orig. — οὗτοι om. D. Syr. Arm. — 14. aft. ἀκούσ. ins. τὸν λόγον X ac. — aft. μεριμν. om. καὶ D cd. — bef. ἡδον. ins. ὑπὸ A. — 15. εἰς τὴν καλὴν γῆν D bc. Orig. καλῇ καὶ om. D bc. — aft. λόγον ins. τοῦ θ. D. — for καρποφ., τελεσφοροῦσιν L. — aft. ὑπομ. ins. ταῦτα λέγων ἐφώνει· ὁ ἔχων ὡτα ἀκούειν, ἀκουέτω F H M X 35. —

is the present participle, which the E. V. overlooks. — τῶν κατὰ πόλιν, — ex quâvis urbe erat cohors aliqua, Bengel. — ἐπιπορ., coming up one after another. It was the desire of those who had been impressed by His discourses and miracles, to be further taught, that brought them together to Him now. — He spoke this parable sitting in a boat, and the multitude on the shore. — 14.] ὑπὸ must not be taken (Meyer) as belonging to πορευόμενοι (ὑπὸ μερ. ἀντὶ τοῦ μετὰ μερ., Euthym.), for no such usage of the preposition is found in the N. T., and the sense would be tame and frigid in the extreme; but ὑπὸ belongs to συμπνίγονται, and πορευόμενοι (which Meyer contends would have no meaning in this case (!)) is in its ordinary sense of 'going their way,' namely, after having heard the word: see for this usage of πορεύομαι Matt. ii. 8. ix. 13. xi. 4 al. (but not Mark, except xvi. 10 ff., where see note), and Luke vii. 22. ix. 13 al. freq. It is surprising that such a critic as Meyer should have upheld so absurd an interpretation as that impugned above. — τοῦ βίου belongs to all three substantives. — 15.] It has been

said, on Matt. ver. 23, that all *receptivity* of the seed is from God — and all men have receptivity enough, to make it matter of condemnation to them that they receive it not in earnest, and bring not forth fruit; — but there is in this very receptivity a wide difference between men; — some being false-hearted, hating the truth, deceiving themselves, — others being earnest and simple-minded, willing to be taught, and humble enough to receive with meekness the engrafted word. It is of these that the Lord here speaks; of this kind was Nathanael, the Israelite indeed in whom was no guile, John i. 48: see also John xviii. 37, "Every one that is of the truth, heareth My voice," and Trench on the Parables, p. 58. — καλὸς κάγαθος has here nothing to do with its classical sense of *εὐγενής*, but is purely ethical, — and to be rendered as in E. V., 'honest and good.' — ἐν ὑπομ.] 'in patience' — consistently, through the course of a life spent in duties, and amidst discouragements — ὁ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται, Matt. xxiv. 13.

16—18.] Mark iv. 21—25, where see notes. The sayings occur in several parts

b Mark xi. 10. John xix. 29. Exod. iii. 22. c Mark vi. 11al. Ezek. xxiv. 5. d || Heb. ix. 2. Rev. i. 12 al. Exod. xxxv. 31. e = ch. xi. 33. xiv. 30. f || Mk. Dan. xi. 43. g ch. vii. 4, 20. xi. 6. Acts xx. 18 only. Job ii. 11. h here only f. 2 Macc. viii. 14. i see Matt. xxvi. 26 and reff. k = ch. vi. 47. 40 and . l ch. v. 17. m || Mt. and al. n || Mk. ch. ii. 15. Acts ix. 38. o Acts xiii. 13 and pass. p here only f. q || Mk. 2 Pet. ii. 17 only. Jer. xxxii. (xxv.) 32. r = here only f. see ch. ix. 61. Acts ii. 1. s || Mk. 24. see John vi. 18. 2 Pet. i. 13. iii. 1 f. t ver. 45. ch. v. 5. ix. 33, 49. xvii. 13 only. 4 Kings xxv. 19 al. u || Ps. cv. 9.

<sup>b</sup> σκέυει ἢ <sup>c</sup> ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ <sup>d</sup> λυχνίας ABD  
<sup>\*</sup> ἐπιτίθησιν, ἵνα οἱ <sup>e</sup> εἰσπορευόμενοι βλέπωσι τὸ φῶς.  
<sup>17</sup> οὐ γάρ ἐστι κρυπτόν ὃ οὐ φανερόν γενήσεται, οὐδὲ  
<sup>f</sup> ἀπόκρυφον ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ.  
<sup>18</sup> βλέπετε οὖν πῶς ἀκούετε· ὅς γάρ ἂν ἔχῃ, δοθήσεται  
αὐτῷ· καὶ ὅς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ'  
αὐτοῦ.  
<sup>19</sup> <sup>g</sup> Παρεγένοντο δὲ <sup>h</sup> πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελ-  
φοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο <sup>i</sup> συντυχεῖν αὐτῷ διὰ τὸν  
ὄχλον. <sup>20</sup> καὶ ἀπηγγέλη αὐτῷ [λεγόντων] Ἡ μήτηρ  
σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν σε θέλοντες.  
<sup>21</sup> ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς Μήτηρ μου καὶ ἀδελ-  
φοί μου οὗτοί <sup>j</sup> εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ  
<sup>k</sup> ποιοῦντες τ'.

<sup>22</sup> Καὶ ἐγένετο ἐν <sup>l</sup> μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς <sup>m</sup> ἐνέβη  
εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτοὺς  
<sup>n</sup> Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. καὶ ὁ ἀνῆχθησαν·  
<sup>23</sup> πλεόντων δὲ αὐτῶν <sup>p</sup> ἀφύπνωσε. καὶ κατέβη <sup>q</sup> λαίλαψ  
ἀνέμου εἰς τὴν λίμνην, καὶ <sup>r</sup> συνεπληροῦντο καὶ ἐκινδύνεον.  
<sup>24</sup> προσελθόντες δὲ <sup>s</sup> διήγειραν αὐτὸν λέγοντες Ἡ ἐπιστάτα  
ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ ἐγεροθεὶς <sup>t</sup> ἐπετίμησε τῷ

16. for λυχνίας, τὴν λυχνίαν D K M X 7.—for ἐπιτίθ., τίθησιν B F K L 11. τηρεῖ D. txt A.—ἵνα . . . βλέπωσι om. B.—17. for γενήσεται, ἔσται D (not C, as Scholz and Lachmann affirm, C being deficient).—ὃ οὐ μὴ γνωσθῇ B. ἀλλ' ἵνα γνωσθῇ D.—19. παρεγένετο D X.—20. λεγόντων om. B D L abcn 7. ins. A.—for ἰδ. σε θέλ., ζητούντες σε D.—21. εἶπεν αὐτοῖς D c (not C).—ἡ μήτ., οἱ ἀδ., D X 3.—rec. aft. ποιοῦντες ins. αὐτόν. om. A B D L V 13 al. abcn Æth. Arm. Syr. Theophyl.—22. for κ. αὐτ. ἐν., ἀναβῆναι αὐτὸν D. ἀνέβη F L M 26 Theoph.—τὸ πλοῖον M V 9.—23. aft. ἀνέμ. ins. πολλῇ D.—24. for ἐπισ. ἐπισ.,—κύριε, κύριε D.—διεγεροθεὶς B L 4.

of Matt. (v. 14. x. 26. xiii. 12), but in other connexions. Euthym. remarks well, εἰκὸς δὲ κατὰ διαφόρους καιροὺς τὰ τοιαῦτα τῶν χριστῶν εἰπεῖν. On the meaning of the separate sayings, see notes on the passages in Matt. Observe that ver. 18, πῶς ἀκούετε = τί ἀκούετε Mark, and δοκεῖ ἔχειν = ἔχει Mark.

19—21.] Matt. xii. 46—50. Mark iii. 31—35. The incident is introduced here without any precise note of sequence; not so in Matt., who says, after the discourse in ch. xii., ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις . . . and Mark ἔρχονται οὖν . . . having before stated, ver. 21, that His relations went out to lay hold of Him,—for they said, “He is beside Himself.” We must conclude therefore that they have it *in the exact place*, and Luke only inserts it among the events of this series of discourses, as indeed it was, but *without fixing*

its place. His account is abridged, and without marks of an eye-witness, which the others have.

22—25.] Matt. viii. 18—34. Mark iv. 35—v. 20. The chronology of this occurrence would be wholly uncertain, were it not for the precision of Mark, who has introduced it by ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅψιας οὕσης,—i. e. *on the same day in which the preceding parables were delivered*. How it has come to be misplaced in Matthew, must ever be matter of obscurity. The fact *that it is so*, is no less unquestionable, than the proof that it furnishes of the independence of the two other Evangelists.—22.] ἐν μιᾷ τ. ἡμ. This serves to show that Luke had no data by which he could fix the following events. If he had seen the Gospel of Mark, could this have been so?—23.] ἀφύπ. belongs to the later Greek, and even there more commonly signifies

ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος, καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη. <sup>25</sup> εἶπε δὲ αὐτοῖς Ποῦ [ἐστίν] ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους <sup>a</sup> Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις <sup>b</sup> ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

<sup>26</sup> Καὶ <sup>c</sup> κατέπλευσαν εἰς τὴν χώραν τῶν \* Γαδαρηνῶν, <sup>d</sup> ἣτις ἐστίν \* ἀντιπέραν τῆς Γαλιλαίας. <sup>27</sup> ἐξελθόντι δὲ <sup>e</sup> αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν <sup>e</sup> αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς <sup>f</sup> εἶχε δαιμόνια <sup>g</sup> ἐκ χρόνων <sup>h</sup> ἱκανῶν, καὶ ἰμάτιον οὐκ <sup>i</sup> ἐνεδιόσκετο, καὶ ἐν οἰκίᾳ οὐκ <sup>k</sup> ἔμενεν, ἀλλ' ἐν τοῖς <sup>l</sup> μνήμασιν. <sup>28</sup> ἰδὼν δὲ τὸν Ἰησοῦν [καὶ] <sup>m</sup> ἀνα-

ABCD κράζας <sup>n</sup> προσέειπεν αὐτῷ καὶ φωνῇ μεγάλη εἶπε <sup>o</sup> Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου μή με <sup>p</sup> βασανίσῃς. <sup>29</sup> <sup>q</sup> \* παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· <sup>r</sup> πολλοῖς γὰρ χρόνοις <sup>s</sup> συνηρπάκει αὐτὸν, καὶ <sup>t</sup> \* ἔδεσμεῖτο <sup>u</sup> ἀλύσεισι καὶ <sup>v</sup> πέδας φυλασσόμενος, καὶ <sup>w</sup> \* διαρρήσων τὰ <sup>x</sup> δεσμά <sup>y</sup> π.

q Mark viii. 6. Acts xvi. 18. 1 Cor. vii. 10. r dat. Acts viii. 11. Rom. xvi. 25. s Acts vi. 12. xxvii. 15 only. Prov. vi. 25. t here only. Job xl. 20 Aq. u Mk. Eph. vi. 20. Acts xii. 6, 7. 2 Chron. iii. 16 compl. v Mk. only. Ps. civ. 18 al. w Matt. xxvii. 65. ch. v. 6. Josh. vii. 6. x Acts xvi. 26. xx. 23 only.

—τοῦ ὕδ. om. D.—ἐπαύσατο F G 10 c al. Syr.—γαλ. μεγάλη K 17 b Copt. Æth. —25. aft. πού om. ἐστίν A B L X 9. ins. D abc.—καὶ ὑπ. αὐτ. om. B.—26. Γερασσηνῶν B D abcn. γεργεσηνῶν L X 6 Copt. Æth. Arm. txt A.—ἀντιπέρα A D G H K V X 24. πέραν M S 4. txt B.—27. καὶ ἐξ. ἐπ. τ. γ. καὶ D.—aft. ὑπήντ. om. αὐτῷ B 3 Arm.—τις om. D a Æth.—ἔχων δαιμ. B.—ἀπὸ χρόνων D.—ὃς ἰμάτ. D.—for ἐκ χρ. ik. καὶ, καὶ χρ. ἱκανῶ B L 3 Copt. Æth. Arm.—οἶκῳ D.—ἔμενεν A.—μνημείοις D. aft. μνήμ. ins. καὶ . . . . λιθοῖς (from Mark v. 5) X.—28. aft. Ἰησ. om. καὶ B D L X 4 abcn. ins. A.—for ἀνέκ. προς. αὐτ., ἀνέκραξεν D.—Ἰησοῦ om. D 7 Copt.—τοῦ θ. om. D.—29. παρήγγειλλεν A C G K L V X 5. ἔλεγεν D. txt B.—τῷ δαιμονίῳ θ. —ἐξελεθ. C<sup>1</sup>? D.—ἀπ' αὐτοῦ L.—ἔδεσμεῖτο B L X 1. txt A C D.—διέρρησεν D.

‘to awaken.’—κατέβη—from the sky—or perhaps from the mountain valleys around: see Matt. vii. 27.—συνεπλ. They (= their ship) were ‘filling,’—24.] see notes on Matt.—25.] In Matt. this reproof comes before the stilling of the storm. But our account, and that in Mark, are here evidently exact.

26—39.] Matt. viii. 28—34. Mark v. 1—20, in both of which places see notes.—26.] ἀντ. τ. Γ., a more precise description than τὸ πέραν Matt., or τὸ π. τῆς θαλ. Mark.—27.] ἐκ τῆς πόλ. belongs, not to ὑπήντ. (Meyer and E. V.), but to ἀνὴρ τις—‘a certain man of the city.’ The man did not come from the city, but from the tombs.—I put to any reader the question, whether it were possible for either Mark or Luke to have drawn up their account from Matt., or with Matt. before them, seeing that he mentions *two* possessed throughout? Would no notice be taken of this? Then indeed would the Evangelists be but

poor witnesses to the truth, if they could consciously allow such a discrepancy to go forth. I believe that the *plurality of the demons* in the accurate accounts of Mark and Luke, is the real key to the *duality of persons* in the evidently not so full nor precise account of Matt.—ἰμάτ. οὐκ ἐν. is to be taken literally. The propensity to go entirely naked is a well-known symptom in certain kinds of raving madness: see Trench, Miracles, p. 167, note †.—29.] There is no occasion to render παρήγγ. as a pluperfect: perhaps the imperfect is the better reading, ‘Jesus was ordering,’ &c. On χρόνοις πολ. see reff. Plutarch, Thes. 6, uses χρόνοις πολλοῖς ὕστερον—not, ‘for many years,’ still less, ‘oftentimes,’ E. V., Grot.;—but ‘during a long time.’—συν-ηρπ., ‘it seized him and carried him:’ see reff.—ἔδεσμ.: notice the imperfect, giving the sense, ‘it was attempted to bind him.’—διαρρ. τ. δ. The unnatural increase of muscular strength is also observed in cases



v — here only. <sup>v</sup> ἡλαύνετο ὑπὸ τοῦ \* δαίμονος εἰς τὰς ἐρήμους. <sup>30</sup> ἐπη- ABCD  
 ρώτησε δὲ αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι ἐστὶν ὄνομα; ὁ  
 δὲ εἶπε <sup>w</sup> Λεγεὼν, ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν.  
 31 καὶ <sup>x</sup> \* παρεκάλει αὐτὸν ἵνα μὴ <sup>y</sup> ἐπιτάξῃ αὐτοῖς εἰς τὴν ABC  
<sup>z</sup> ἄβυσσον ἀπελθεῖν. <sup>32</sup> ἦν δὲ ἐκεῖ ἀγέλη χοίρων <sup>a</sup> ἰκανῶν DP  
 \* βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα  
<sup>b</sup> ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. καὶ ἐπέτρεψεν  
 αὐτοῖς. <sup>33</sup> ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου  
 \* εἰσῆλθεν εἰς τοὺς χοίρους, καὶ <sup>c</sup> ὤρμησεν ἡ ἀγέλη κατὰ  
 τοῦ κρημοῦ εἰς τὴν λίμνην καὶ <sup>d</sup> ἀπεπνίγη. <sup>34</sup> ἰδόντες δὲ  
 οἱ βόσκοντες τὸ † γεγονὸς ἔφυγον, καὶ [ἀπελθόντες]  
 ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. <sup>35</sup> ἐξῆλ-  
 θον δὲ ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ  
 εὔρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξελη-  
 λύθει <sup>e</sup> ἰματισμένον καὶ <sup>f</sup> σωφρονοῦντα παρὰ τοὺς πόδας  
 τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. <sup>36</sup> ἀπήγγειλαν δὲ αὐτοῖς  
 [καὶ] οἱ ἰδόντες <sup>ff</sup> πῶς <sup>g</sup> ἐσώθη ὁ <sup>h</sup> δαιμονισθείς. <sup>37</sup> καὶ  
<sup>i</sup> \* ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς <sup>k</sup> περιχώρου τῶν  
<sup>l</sup> \* Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ  
<sup>m</sup> <sup>n</sup> συνέχοντο· αὐτὸς δὲ ἐμβὰς εἰς [τὸ] πλοῖον, <sup>n</sup> ὑπέ-

e || Mk. only †.  
 f || Mk. 2 Cor.  
 v. 11 †.  
 ff || Mk. ch.  
 xiv. 7 al.  
 g = Matt. ix.  
 21 al.  
 h || Mk. Matt.  
 iv. 24 al. †  
 i constr. ch. v.  
 3. John iv.  
 40. Acts iii.  
 3. x. 48.  
 k Matt. xiv.  
 35. Deut. iii.  
 13, 14.  
 l = Matt. iv. 24.  
 ch. iv. 38.  
 Job iii. 24.  
 xxxi. 23.  
 m ch. ii. 20, &c.

διαρῆσων A C. txt B.—ἀπὸ τ. δ. B. txt A C D.—δαμονίον C D *bcv*. txt A B.—τὴν  
 ἐρήμον D.—30. λέγων om. B 3 *abc* Syr. txt A C D v.—ἐστιν om. C.—ἀφ. λεγ. ins. ὄνομά  
 μοι D *cd* Æth.—πολλὰ γὰρ ἦσαν δαιμόνια D.—31. παρεκάλουν C D F L 5 al. txt  
 A B.—ἐπιτάξει A.—32. for *ικ.*, πολλῶν X. om. D c.—βοσκομένη B D K 8 a Syr.  
 Æth. txt A C P *bcd*.—ἀφ. ἵνα ins. *μὴ* A. ἵνα εἰς τοὺς χοίρους εἰσελθῶσιν D c.  
 ἀπελθεῖν G.—33. εἰσῆλθον A C E G H K L M P V X 23.—ὤρμησαν D. txt B.  
 ἀφ. ὤρμη. ins. πᾶσα (as in || Matt.) X.—ἀπεπνίγοντο C. ἀπεπνίγησαν S. txt A B D.  
 —34. rec. τὸ γεγενημένον, with many const. MSS., but txt A B C D K L P 24.—  
 ἀπελθόντες om. A C D E F G H K L M P S V 30 *abcv* Syrr. Copt. Arm. Euthym.  
 Theophyl. ins. B.—for ver. 35, παραγενομένων δὲ ἐκ τῆς πόλεως καὶ θεωρησάντων  
 καθήμενον τὸν δαιμονιζόμενον σωφ. κ. ἱμ., καθήμενον π. τ. π. τοῦ Ἰησ. ἐφοβήθησαν  
 D d.—τὸν ἄνθ. καὶ P 5 *bc*.—ἐξῆλθεν B.—36. for δὲ, γὰρ D.—καὶ om. B C D L P.  
 ins. A v.—for ὁ δαιμ., ὁ ληγαιῶν D.—37. ἠρώτησεν A B C K M P X (ἐπηρ. X) 7 a.  
 txt D *bcv*.—for ἅπαν τ. πλ. τ. περ., τὸν Ἰησοῦν πάντες καὶ ἡ χώρα D.—γεργεση-  
 νῶν L P X 10 Copt. (not C, as Wets., Lachm., and Scholz assert.) γερασινῶν B C D  
*abcv*. txt A.—αὐτὸς om. D.—δὲ om. A. txt B C P *abcv*.—τὸ om. B C L X 13 al.

of raving madness: see Trench as above.—  
 30.] Lightfoot (on Mark v. 9) quotes in-  
 stances of the use of *πλ.* for a great num-  
 ber, in the Rabbinical writings. The fact  
 of many devils having entered into this  
 wretched man, sets before us terribly the  
 utter break-up of his personal and rational  
 being. The words will not bear any figura-  
 tive rendering, but must be taken literally  
 (see ver. 2 of this chap., and ch. xi. 24 ff.);  
 viz. that in the same sense in which other  
 poor creatures were possessed by one evil  
 spirit (see note on || Matt.), this man, and  
 Mary Magdalene, were possessed by many.

—31.] παρεκάλει—most probably singular,  
 —for the plural is used of the dæmons in the  
 next verse. There is throughout this nar-  
 rative an interchange of the personality of  
 the man and the devils: see on Matt. as  
 above. —τ. ἄβυσσον. This word is some-  
 times used for Hades in general (Rom. x.  
 7), but more usually in Scripture for the  
 abode of damned spirits: see *reft*. This  
 last is certainly meant here—for the request  
 is co-ordinate with the fear of torment ex-  
 pressed above (see Greswell on the Parables,  
 v. (pt. 2) 365, and note on ch. xvi. 23). —  
 35.] ἐξῆλ., viz. the people in the town and

στρεψεν. <sup>38</sup> \* ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ. ὁ ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς λέγων <sup>39</sup> Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ <sup>p</sup> διηγοῦ ὅσα <sup>q</sup> ἐποίησέ σοι ὁ θεός. καὶ ἀπῆλθε, καθ' ὅλην τὴν πόλιν <sup>r</sup> κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

<sup>40</sup> Ἐγένετο δὲ ἐν τῷ ὑποστρέφει τὸν Ἰησοῦν, ἡ ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες <sup>u</sup> προσδοκῶντες αὐτόν. <sup>41</sup> καὶ ἰδοὺ ἦλθεν ἀνὴρ ὃν ὄνομα Ἰαίριος, καὶ \* αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε· καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ <sup>a</sup> παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, <sup>42</sup> ὅτι θυγάτηρ <sup>b</sup> μονογενὴς ἦν αὐτῷ ὡς ἑτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν. \* ἐν δὲ τῷ ὑπάγειν \* αὐτὸν, οἱ ὄχλοι <sup>c</sup> συνέπνιγον αὐτόν. <sup>43</sup> καὶ γυνὴ οὔσα <sup>d</sup> ἐν <sup>dd</sup> ῥύσει αἵματος <sup>e</sup> ἀπὸ ἑτῶν δώδεκα, ἥτις († ἰατροῖς προσαναλώσασα ὅλον τὸν βίον) οὐκ <sup>f</sup> ἴσχυεν \* ὑπ' οὐδενὸς θεραπευθῆναι, <sup>44</sup> προσελθοῦσα ὕπισθεν ἤψατο τοῦ <sup>g</sup> κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ <sup>h</sup> παραχοῆμα <sup>i</sup> ἔστη ἡ ῥύσις

ins. A P. — 38. ἐδέετο B L X. ἐδεῖτο A P. ἡρώτα δὲ D. txt C. — αὐτὸν D. — for εἶναι, ἵνα ᾗ P. — ἀπέστειλε L. — 39. for ὑπόστ., πορεύου D ed. — πρὸς τοὺς σοὺς (as in || Mark) X. — for καὶ διη., διηγοῦμενος D. — for ὅσα, ἃ D. — ὅσα σοι ὁ κύριος ἐποίησεν καὶ ἡλέησέν σε C. txt A, and (with σοι ἐπ.) B L P X 4 ac. — ἀπελθὼν κατὰ τ. πόλιν ἐκήρυσεν D. — 40. ἐν δὲ τῷ ὑποστρέφειν B L 4 (ὑποστρέψαι L) Syr. Copt. Sahid. Eth. Arm. txt A C D P. — ἀποδείξασθαι D. ὑπέδειξατο X 1. — τὸν ὄχλον D. ὁ om. C 1. — 41. for ἰδ., ἦλθ., ἐλθὼν D c. — αἴριος D, but iairus d. for ὃν. Ἰαίρι. καὶ, τῆς συναγωγῆς πεσὼν D\*. — for αὐτὸς, οὗτος B D 7 ad. txt A P b (C uncertain). — ὑπῆρχεν καὶ om. D c Syr. Sahid. ὑπάρχων καὶ K 1. — ὑπὸ τ. πόδ. D d. — 42. for ὅτι, ἦν γὰρ D. — αὐτῷ μονογ. (omg. ἦν and ὡς) D. — for καὶ αὐτ. ἀπείθ., ἀποθνήσκουσα D. — for ἐν δ. τ. ὑ., καὶ ἐγένετο ἐν τῷ πορεύεσθαι C D P abcd. txt A B C 3. — συν-έθλιβον C L 12. txt A B D (-αν D) P. — 43. for ἥτις, ἦν (quam) D d. — ἰατρ. . . . . βίον om. B D. ins. A C P. — rec. εἰς ἰατροῖς with many const. MSS., but txt A C E F G H K L M P S V 62 al. — aft. βίον ins. αὐτῆς C X 3 abc Copt. Arm. om. A P. — οὐδὲ εἰς ἴσχυεν θεραπεύσαι D. ἀπ' οὐδενὸς A B. txt C P. — 44. προσελθοῦσα

country, = πᾶσα ἡ πόλις, Matt.; here understood in ἀπήγ. εἰς τ. πόλ. κ. εἰς τ. ἀγ. — παρὰ τ. π. τ. Ἰη. This particularity denotes an eye-witness. The phrases common to Mark and Luke, e.g. ἱ. μ. καὶ σωφ., οἱ ἰδόντες, denote a common origin of the two narratives, which have however become considerably deflected, as comparison will show. — 38, 39.] see notes on Mark.

40—56.] Matt. ix. 1. 18—26. Mark v. 21—43. Our account is that one of the three which brings out the most important points, and I have therefore selected it for full comment.—40.] ἐν τῷ ὑπ., 'when Jesus had returned.'—ἀπ., 'welcomed Him:' see reff. — ἦσαν γ.: here we have an eye-witness again.—41.] ἄρχων—a ruler = εἰς τῶν ἀρχισυναγῶγων Mark;—in Matt. only ἀρχων.—42.] μονογ., peculiar to Luke,

but perhaps implied in τὸ θυγάτριον of Mark.—ἀπέθν., was dying. In Matt. she is represented as *already dead*. He is *not* aware of the subsequent message to Jaïrus, and narrates concisely and generally.—The crowd seems to have followed to see what would happen at Jaïrus's house: see ver. 54.—43.] *προςαναλ.* having, *besides all her suffering*, spent, &c. Mark adds, that she grew nothing better, but rather worse.—44.] Her inner thoughts are given in Mark, ver. 28.—There was doubtless a weakness and error in this woman's view;—she imagined that healing power flowed as it were magically out of the Lord's person; and she touched the fringe of His garment as the most *sacred*, as well as the most accessible part: see Matt. xxiii. 5. Num. xv. 37—40. But she *obtained what*

τοῦ αἵματος αὐτῆς. <sup>45</sup> καὶ εἶπεν ὁ Ἰησοῦς Τίς ὁ ἀψάμενός A B C  
 μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ \* μετ' D P  
 αὐτοῦ Ἐπιστάτα, οἱ ὅχλοι <sup>k</sup> συνέχουσίν σε καὶ <sup>1</sup> ἀποθλί-  
 βουσι, καὶ λέγεις Τίς ὁ ἀψάμενός μου; <sup>46</sup> ὁ δὲ Ἰησοῦς  
 εἶπεν Ἠψατό μου τις· ἐγὼ γὰρ ἔγνω <sup>m</sup> δύναμιν <sup>n</sup> ἐξελ-  
 θοῦσαν ἀπ' ἐμοῦ. <sup>47</sup> ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε,  
 τρέμουσα ἦλθε, καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἦψατο  
 αὐτοῦ ἀπήγγειλεν [αὐτῷ] <sup>o</sup> ἐνώπιον παντὸς τοῦ λαοῦ,  
 καὶ ὡς ἰάθη παραχρῆμα. <sup>48</sup> ὁ δὲ εἶπεν αὐτῇ [Θάρσει]  
 θύγατερ, ἡ πίστις σου <sup>p</sup> σέσωκέ σε, <sup>q</sup> πορεύου εἰς εἰρήνην.

k here only.  
 see ch. xiii.  
 43. 1 Sam.  
 xxiii. 8.  
 l here only.  
 Num. xxii.  
 23.  
 m = ch. vi. 19.  
 n 1 Mark. ch.  
 vi. 19.

o ch. xiii. 9.  
 Esth. ii. 9.

p = ver. 35.  
 q ch. vii. 50  
 and reff.

.. ὀπισθεν C. ὀπισθ. om. D.—τοῦ κρασπ. om. D a.—45. ὁ δὲ Ἰησ. γνοὺς τὴν ἐξελ-  
 θοῦσαν ἐξ αὐτοῦ δύναμιν ἐπηρώτα· τίς μου ἦψατο D d. txt A B C P.—καὶ οἱ μετ'  
 αὐτ. om. B. καὶ οἱ σὺν αὐτῷ A C D P abc.—τίς μου ἦψατο (2nd) D bcv. txt  
 A B C<sup>2</sup> P.—46. ἐξεληλυθυῖαν B L Orig. txt A C D P Orig.—47. for τρέμ.,  
 ἐντρομος οὔσα D.—ἦψατο αὐτοῦ om. A<sup>1</sup>.—aft. ἀπήγγ. om. αὐτῷ A B D L X 10 Syr.  
 Copt. Arm. ins. C<sup>1</sup> (probably) P.—for ὡς, ὅτι D.—48. θάρσει om. B D L abcdv.

she desired. She sought it, though in error, yet *in faith*. And she obtained it, because this faith was known and recognized by the Lord. It is most true objectively, that there did go forth from Him, and from His Apostles (see Mark vi. 56. Luke vi. 19. Acts v. 15. xix. 12), healing virtue; but it is also true that, in ordinary cases, only those were receptive of this whose faith embraced the truth of its existence, and ability to heal them. The error of her view was overborne, and her weakness of apprehension of truth covered, by the strength of her faith. And this is a most encouraging miracle for us to recollect, when we are disposed to think despondingly of the ignorance or superstition of much of the Christian world: that He who accepted this woman for her faith even in error and weakness, may also accept them.—45.] We are not to imagine that the Lord *was ignorant* of the woman, or any of the circumstances. The question is asked to draw out what followed.—See, on the part of Jesus Himself, an undeniable instance of this, in ch. xxiv. 19—and note there. The healing took place *by His will*, and *owing to His recognition of her faith*:—see similar questions, 2 Kings v. 25, and Gen. iii. 9.—ὁ Πέτρ. κ. οἱ μ. αὐ.] a detail contained only here.—On the latter part of this verse many instructive remarks have been made in sermons—see Trench, Mir., p. 192 note—to the effect that many press round Christ, but few touch Him, only the faithful. Thus Augustine, ‘Sic etiam nunc est corpus ejus, id est, Ecclesia ejus. Tangit eam fides paucorum, premit turba multorum’ (Serm. lxii. 4). And Chrysostom, ὁ πιστεύων εἰς τὸν Σωτῆρα ὑπάρχει αὐ-

τοῦ· ὁ δὲ ἀπιστῶν θλίβει αὐτὸν καὶ λυπεῖ.—47.] It is not necessary (though perhaps probable), from the ἀρν. δὲ πάντων ver. 45, that *the woman* should also have denied with them. She may have hidden herself among the crowd. The Lord (Mark, ver. 32) looked around to see τὴν τοῦτο ποιήσαν—a wonderful precision of expression, by which His absolute knowledge of the whole matter is set before us.—τρέμ. + εἰδῶτα ὃ γέγονεν ἐπ’ αὐτῇ, Mark—which is implied here. All this is omitted in Matt.;—and if we had only his account, we should certainly *derive the wrong lesson* from the miracle;—for there we miss altogether the reproof, and the shame to which the woman is put;—and the words of the Lord look like an encomium on her *act itself*. Her confession ἐνώπ. παν. τ. λ., is very striking here—as showing us that Christ *will have Himself openly confessed, and not only secretly sought*: that our Christian life is not, as it is sometimes called, merely ‘a thing between ourselves and God;’ but a good confession to be witnessed ἐνώπιον παν. τ. λ.—48.] How lovingly does the Lord re-assure the trembling woman;—her faith saved her—not merely in the act of touching, but now completed by the act of confession;—it saved her *mediately*, as the connecting link between herself and Christ: ‘but the δύναμις ἐξεληθῶσα ἀπ’ αὐτοῦ, working through that faith, saved her *energetically*, and as the working cause;—τῇ χάριτι, διὰ τῆς πίστεως, Eph. ii. 8.—εἰς εἰρ. see ch. vii. 50 and note.—Mark’s addition, ἵσθι ὅγ. ἀπὸ τ. μίστιγός σου, is important, as conveying to her an assurance that the effect which she felt in her body should be per-



<sup>49</sup> ἔτι αὐτοῦ λαλοῦντος ἔρχεται τις \* παρὰ τοῦ ἀρχι-  
 ABCD συναγώγον λέγων αὐτῷ ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ  
<sup>r</sup> σκύλλε τὸν διδάσκαλον. <sup>50</sup> ὁ δὲ Ἰησοῦς ἀκούσας ἀπε- r || Mk. Matt.  
ix. 36, var.  
read. ch. vii.  
6 only t.  
s || Mk.  
Matt. viii. 8.  
t = ver. 36  
u = Matt. xxiii.  
14 al.  
 κριθῇ αὐτῷ λέγων Μὴ φοβοῦ, <sup>s</sup> μόνον \* πίστευε, καὶ  
<sup>t</sup> σωθήσεται. <sup>51</sup> [εἰς] ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ <sup>u</sup> ἀφῆκεν  
 εἰσελθεῖν \* οὐδένα εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάν-  
 νην, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. <sup>52</sup> ἔκλειον  
 δὲ πάντες καὶ <sup>a</sup> ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε Μὴ κλαίετε,  
 \* οὐκ ἀπέθανεν ἀλλὰ καθεύδει. <sup>53</sup> καὶ <sup>b</sup> κατεγέλων αὐτοῦ,  
 εἰδότες ὅτι ἀπέθανεν. <sup>54</sup> αὐτὸς δὲ [<sup>c</sup> ἐκβαλὼν ἔξω πάντας  
 καὶ] <sup>d</sup> κρατήσας τῆς χειρὸς αὐτῆς <sup>e</sup> ἐφώνησε λέγων Ἡ  
 παῖς, \* ἐγείρου. <sup>55</sup> καὶ <sup>f</sup> ἐπέστρεψε τὸ πνεῦμα αὐτῆς καὶ  
 ἀνέστη παραχοῆμα, καὶ <sup>g</sup> διέταξεν αὐτῇ δοθῆναι φαγεῖν.  
<sup>56</sup> καὶ <sup>h</sup> ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ <sup>i</sup> παρήγγειλεν αὐ-  
 τοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

a ch. xxiii. 27.  
 2 Kings xi. 26.  
 b || only.  
 Gen. xxxviii.  
 23.  
 c || Mk. John  
 vi. 37. Acts  
 ix. 40.  
 d || Mk. Gen.  
 xix. 16.  
 e = ver. 8. ch.  
 xvi. 24. Dan.  
 iv. 11.  
 f Judg. xv. 19.  
 3 Kings xvii.  
 21.  
 g Acts xviii. 2.  
 h Matt. xii. 23  
 al.  
 i ch. v. 14, &c.

ins. A C P.—θυγάτηρ B.—ἐν ἱρήνῃ D abc.—49. ἔρχονται D.—τις om. D abc.—for  
 παρὰ, ἀπὸ A D 5. txt B C P.—λέγοντες D.—for μὴ, μηκέτι D. μὴ μηκέτι B. txt  
 A C P.—50. ἀκούσας τὸν λόγον D.—πιστεῦσον B L. txt A D.—51. ἐλθὼν  
 A C F H K L M S 55 abcν Theophyl. txt B D d.—for οὐδένα, τινα σὺν αὐτῷ (or σ.  
 α. τ.) B C D X 5 abcν. txt (οὐδένα σὺν αὐτ. L) A L Iren.—καὶ Ἰωάν. om. Iren.—τοῦ  
 κορασίου D.—52. οὐ γὰρ ἀπέθαν. B C D L X 12 ac Copt. Sahid. txt A b Orig.  
 aft. add τὸ κοράσιον F L M X 11 c Copt.—53. ἰδόντες X.—54. ἐκβ. . . . καὶ om.  
 B D L X 4. ins. (ἔξω om. C) A C K S al.—ἐγείρει B C D X 2. ἐγείραι(ε) L l. txt  
 A.—55. ὑπέστρ. D.—ἐπέταξεν D.—56. οἱ δὲ γονεῖς αὐτῆς θεωροῦντες ἐξέστησαν  
 D c (θεωρ. om. c).—for μηδενὶ, μηδὲ D.

manent—that the healing about which she  
 might otherwise almost have doubted, as  
 being surreptitiously obtained, was now  
 openly ratified by the Lord's own word.—  
 49.] Little marks of accuracy come out in  
 each of these two accounts. Here we have  
 ἔρχεται τις, which was doubtless the *exact*  
 fact:—in Mark ἔρχονται, —generally ex-  
 pressed. In Mark again we learn not only  
 that Jesus heard, —but heard τὸν λόγον λα-  
 λούμενον, i. e. it was not *reported* to Him,  
 but He *overheard it being said*, which is  
 a minute detail not given here. Nothing  
 could more satisfactorily mark the inde-  
 pendent authority of the two narratives.—  
 50. καὶ σωθ. is only here.—51.] The Lord  
 had entered the house, where He found  
 θόρυβον, τοὺς ἀλλήλας, καὶ τὸν ὄχλ. . . .  
 (Matt., Mark), who were all following Him  
 into the chamber of death. On this *He*  
*declared who were to follow Him* (οὐκ  
 ἀφῆκεν, κ.τ.λ.),—and uttered the words  
 ἀναχωρεῖτε· οὐ γὰρ κ.τ.λ.—Then He en-  
 tered with His three Apostles and the pa-  
 rents. I say this, not for the sake of har-  
 monizing, but to bring out the sequence in  
 our narrative here, which, unless we get the

right meaning for ἀφῆκε, seems disturbed.  
 —53.] The maiden was *actually dead*, as  
 plainly appears from the εἰδότες ὅτι ἀπέθ.  
 The words οὐκ ἀπ. ἀλ. κ. are no ground  
 for surmising the contrary: see note on  
 Matt. ver. 24.—54.] Mark gives the actual  
 Aramaic words uttered by the Lord, ταλθὰ  
 κούμ.—If we had *only Luke's narrative*,  
 we should suppose, by the ἐκβαλὼν ἔξω  
 πάντας, that the Lord was *alone* with the  
 maiden.—55.] 'Her spirit returned:—  
 see reff., in the former of which death *had*  
*not* taken place, but in the latter it *had*;—  
 so that no inference adverse to her actual  
 death can be derived from the use of the  
 word.—The command *to give her to eat*,  
 shows that she was restored to actual life  
 with its wants and weaknesses; and in that  
 incipient state of convalescence, which would  
 require nourishment.—The testimony of  
 Mark here precludes all idea of a recovery  
 from a mere paroxysm—καὶ περιπάτει.  
 One who ἐσχάτως εἶχεν at the time of the  
 father's coming, and then died, so that it  
 could be said of the minstrels and others  
 who had time to assemble, εἰδότες ὅτι ἀπέ-  
 θανεν,—could not, supposing that they

IX. <sup>1</sup> Συγκαλεσάμενος δὲ τοὺς δώδεκα [μαθητὰς αὐ-  
 τοῦ] ἔδωκεν αὐτοῖς δύναμιν καὶ <sup>k</sup> ἐξουσίαν ἐπὶ πάντα τὰ ABCD  
 δαιμόνια καὶ νόσους θεραπεύειν. <sup>2</sup> καὶ ἀπέστειλεν αὐτοὺς  
 κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι τοὺς \* ἀσθε-  
 ρούντας. <sup>3</sup> καὶ εἶπε πρὸς αὐτοὺς Μηδὲν <sup>1</sup> αἴρετε εἰς τὴν  
 ὁδὸν, μήτε \* ῥάβδους μήτε <sup>m</sup> πήραν μήτε ἄρτον μήτε ἄρ-  
 γύριον, μήτε <sup>n</sup> [ἀνὰ] δύο χιτῶνας ἔχειν. <sup>4</sup> καὶ εἰς ἣν ἂν  
 οἰκίαν εἰέλθῃτε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε. <sup>5</sup> καὶ  
 ὅσοι ἂν μὴ \* δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως  
 ἐκείνης [καὶ] τὸν <sup>o</sup> κομιοστὸν ἀπὸ τῶν ποδῶν ὑμῶν <sup>1</sup> ἀπο-  
 τινάζετε εἰς μαρτύριον ἐπ' αὐτούς. <sup>6</sup> ἐξερχόμενοι δὲ  
<sup>q</sup> <sup>1</sup> διήρχοντο κατὰ τὰς κώμας <sup>r</sup> εὐαγγελιζόμενοι καὶ θερα-  
 πεύοντες πανταχοῦ. <sup>7</sup> ἤκουσε δὲ Ἡρώδης ὁ τετράρχης  
 τὰ γινόμενα [ὑπ' αὐτοῦ] πάντα, καὶ διηπόρει διὰ τὸ λέ-  
 γεσθαι ὑπὸ τινων ὅτι Ἰωάννης <sup>s</sup> \* ἐγήγερται ἐκ νεκρῶν,  
<sup>8</sup> ὑπὸ τινων δὲ ὅτι Ἡλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης  
<sup>a</sup> \* εἷς τῶν ἀρχαίων ἀνέστη. <sup>9</sup> καὶ εἶπεν ὁ Ἡρώδης Ἰω-  
 ἀννην ἐγὼ <sup>b</sup> ἀπεκεφάλισα, τίς δὲ ἐστὶν οὗτος περὶ οὗ [ἐγὼ]

CHAP. IX. 1. for μαθ., ἀποστόλους C L X 6 *acv* Copt. Æth. Syr. μαθ. αὐτοῦ om. A D K M S V 31 Syr. Sahid. Arm. Euthym. Theophyl. txt B C<sup>2</sup>. — 2. for ἀσθενούν-  
 τας, ἀσθενεῖς A D L 5 *abc*. τοὺς ἀσθ. om. B. txt C. — 3. ῥάβδον C<sup>1</sup> D E<sup>1</sup> F K L M  
 22 *abc* Syr. Sahid. Æth. Arm. txt A B C<sup>3</sup>. — ἀνὰ om. B C F L *abc* Syr. Æth. Arm.  
 ins. A D. — ἔχετε F L 2 *abev* Syr. Copt. Arm. — 4. δ' ἂν M X. — 5. δέχωνται  
 A B C K L V 10. txt C<sup>1</sup> D *abc*. — for ἀπὸ, ἐκ D. — bef. τὸν κ. om. καὶ B C D L X *ac*  
 Sahid. Arm. ins. A *bc*. — ἐκτινάζετε τ. κ. τ. π. ὑμῶν D c. ἀποτινάζετε B. — ἐπ'  
 αὐτοῖς X. — 6. for διήρ. . . . κώμας, — κατὰ πόλεις κατήρχοντο (κατήρχοντο?) D. trans-  
 ibant *d*. — 7. ὑπ' αὐτοῦ om. B C D L 3 *ab* Sahid. Arm. Copt. ins. A C<sup>3</sup> *cv*. — πάντα  
 om. D *abc*. — ἡγήθη B C L 7 *ab*. ἐκ ν. ἀνέστη D *cd*. txt A. — 8. ἄλλοι δὲ D. — εἰς  
 om. D. — 9. τις B C L X 11. txt A *bcv*. — ἐγὼ ταῦτα ἀκούω D. ἐγὼ om. B C L. ins.

were mistaken and she was only in a trance, *have risen up and walked*, and been in a situation to take meat, in so short a time after. Every part of the narrative combines to declare that the death was *real*, and the miracle a *raising from the dead*, in the strictest sense. — 56.] The injunction however was not observed; for we read in Matt., ἐξῆλθεν ἡ φῆμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

CHAP. IX. 1—5.] Matt. x. 5—14. Mark vi. 7—13. Mark's account agrees nearly exactly with the text. The discourse is given at much greater length in Matt., where see notes.—1.] *θεραπεύειν* belongs to *δύν. καὶ ἐξουσ.* as in 1 Cor. ix. 5; some join it with *ἔδωκεν*, as in John v. 26. Matt. xiii. 11.—3.] *μήτ. ἀνὰ δύο χ. ἔχειν*—a mixed construction;—the former clause having been in the second person, this is added as if it had been in the infin., *αἰρεῖν*. The infinitive for the imperative

would not be in place here,—see Winer Gram. § 45, 7.—It is remarkable that in || Mark, there is also a mixed construction, *ἵνα μηδὲν αἰρῶσιν . . . . ἀλλ' ὑποδεδεμένους . . . καὶ μὴ ἐνδύσῃσθε . . .*—On *ἀνὰ*, see reff.—5.] *ἐπ' αὐτοὺς*, 'against them;'—more determinate than *αὐτοῖς*, Mark.

7—9.] Matt. xiv. 1—12. Mark vi. 14—29. How inexplicable would be the omission of the death of John the Baptist, by the Evangelist who has given so particular an account of his ministry, (ch. iii. 1—20,) if Luke had had before him the narratives of Matt. and Mark!—7.] *ὑπ' αὐτοῦ*, if it is to remain in the text, presents no difficulty. Herod (see Mark) heard the account of the miracles wrought by the twelve; but even then it was τὸ ὄνομα αὐτοῦ which was spread abroad. These works were done in their Master's Name, and in popular rumour passed for

ἀκούω τοιαῦτα; καὶ <sup>c</sup> ἐζήτει ἰδεῖν αὐτόν. <sup>10</sup> Καὶ <sup>d</sup> ὑπο- <sup>c</sup> constr. ch. vi. 19. Exod. ii. 15. d ch. ii. 43. στρέψαντες οἱ ἀπόστολοι <sup>e</sup> διηγήσαντο αὐτῷ ὅσα ἐποίησαν. <sup>d</sup> ch. ii. 43. καὶ <sup>f</sup> παραλαβὼν αὐτοὺς <sup>g</sup> ὑπέχώρησε <sup>h</sup> κατ' ἰδίαν εἰς <sup>e</sup> ch. vii. 39. <sup>f</sup> τόπον ἔρημον πόλεως καλουμένης\* Βηθσαϊδᾶ. <sup>11</sup> οἱ δὲ <sup>i</sup> ὄχλοι γνόντες ἠκολούθησαν αὐτῷ. καὶ <sup>g</sup> \*δεξάμενος αὐτοὺς <sup>h</sup> Matt. xvii. 1. <sup>i</sup> ἔλαλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς <sup>j</sup> χρεῖαν ἔχοντας <sup>k</sup> θεραπειὰς ἰάτο. <sup>12</sup> ἡ δὲ ἡμέρα ἤρξατο <sup>j</sup> ch. v. 16 only. <sup>k</sup> κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ <sup>m</sup> Ἀπό- <sup>l</sup> λυσον τὸν ὄχλον, ἵνα <sup>n</sup> \*ἀπελθόντες εἰς τὰς <sup>o</sup> κύκλῳ κώμας <sup>m</sup> = Matt. xiv. 15 al. <sup>n</sup> καὶ τοὺς ἀγροὺς <sup>o</sup> καταλύσωσι καὶ <sup>p</sup> εὐρωσιν <sup>q</sup> ἐπισιτισμόν, <sup>o</sup> = ch. xix. 7. <sup>p</sup> ὅτι ὥδε ἐν ἐρήμῳ τόπῳ ἐσμέν. <sup>13</sup> εἶπε δὲ πρὸς αὐτοὺς <sup>q</sup> here only. <sup>r</sup> Δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπον Οὐκ εἰσὶν ἡμῖν <sup>r</sup> || 2 Chron. xxviii. 15. <sup>s</sup> πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, <sup>s</sup> εἰ μήτι πορευθέντες <sup>t</sup> ἡμεῖς <sup>t</sup> ἀγοράσωμεν <sup>u</sup> εἰς πάντα τὸν λαὸν τοῦτον βρώματα. <sup>u</sup> 2 Cor. xiii. 5. <sup>v</sup> ἦσαν γὰρ <sup>v</sup> ὥσει ἄνδρες πεντακισχίλιοι. εἶπε δὲ πρὸς <sup>w</sup> τοὺς μαθητὰς αὐτοῦ <sup>w</sup> Κατακλίνατε αὐτοὺς <sup>x</sup> κλισίας <sup>x</sup> 1 Cor. vii. 5 only. <sup>y</sup> \* ὑὰν πεντήκοντα. <sup>15</sup> καὶ ἐποίησαν οὕτω, καὶ <sup>y</sup> ἀνέκλιναν <sup>z</sup> || Mk. ch. ii. 7. Matt. viii. 11.

t Gen. xlii. 7. u ver. 3. Mark viii. 19, 20. John vi. 9. v || and Judg. iii. 29. w ch. xiv. 8. xxi. 30 only. 1 Kings xvi. 11. x here only. y ch. x. 1. z || Mk. ch. ii. 7. Matt. viii. 11.

A D. — 10. aft. ἐποίησαν ins. καὶ ὅσα ἐδίδαξαν A.—ἀνεχώρησεν D.—εἰς πόλιν καλουμένην B L X Copt. Sahid. εἰς κώμην λεγομένην D. txt A C. — 11. ἀποδεξάμενος B D L X 15. txt A C.—aft. αὐτοῖς ins. τὰ M 6.—aft. θεραπ., ins. αὐτοῦ πάντας D. — 12. for ἡ δὲ, ἡδὴ B.—for ἀπελθόντες, πορευθέντες A C D K L 6. euntes acd. cant et b. txt B.—for τοὺς ἀγρ., villas bdn. τοὺς om. B X 6.—καὶ . . . ἐπισιτ. om. D C? ins. A B abcdv.—13. πλεόν D. πλείους M.—ἐπὶ ἄρτοι C.—14. for ὥσει ἄνδρες, ἄνδρες ὡς D a.—aft. κλισίας, ins. ὥσει B C D L Orig. om. A bc.—15. καὶ ἀνέκ. ἀπ. om. D X. κατέκλιναν L.—16. aft. οὕρ., ins. προσηύξατο καὶ D.—ἐν λόγ.

*His.*—9.] The repetition of ἐγὼ implies personal concern and alarm at the growing fame of Jesus; see notes on Matt.

10—17.] Matt. xiv. 13—21. Mark vi. 30—44. John vi. 1—13. Compare the notes on each of these.—10.] He went in a ship (Matt. Mark, John), of which our Evangelist seems not to have been aware; for we should gather from our text, that it was *by land*. A great difficulty also attends the mention of Bethsaida here. It is apparently meant to be the well-known Bethsaida, on the western bank of the lake, not far from Capernaum. But (1) the Lord was on *this side before*,—see ch. viii. 37; and (2) Mark (ch. vi. 45) relates that *after* the miracle of the loaves He caused His disciples to cross over to Bethsaida. But there were *two places* of this name:—another Bethsaida (Julias) lay at the top of the lake, on the Jordan. Now it is very likely that the Lord may have crossed the lake to *this* Bethsaida, and Luke, finding that the miracle happened near Bethsaida, and *not being aware of the crossing of the lake*, may have left the name thus

without explanation, as being that of the other Bethsaida. Mark gives us the exact account: that the Lord and the disciples, who went *by sea*, were perceived by the multitude, who went *by land*, πείζῃ, and arrived before Him. How any of these accounts could have been compiled with a knowledge of the others, I cannot imagine.—11.] see note on Mark ver. 34.—δεξάμ. This word includes what Mark tells us of His going forth from His solitude, or perhaps landing from the ship, and seeing a great multitude, and having compassion on them:—‘*having received them*,’ i.e. not sent them away.—12.] As the three agree in their account here, and John differs from them,—see the difference discussed in notes there. In *his* account, the inquiry proceeds *from the Lord Himself*, and is addressed to Philip, and answered by Philip and Andrew.—13.] εἰ μήτι—unless indeed we were to go and buy, &c. On the constr. see 1 Cor. xiv. 5. Rev. xi. 5, and Winer, § 42. p. 243.—14.] κλισίας—‘by companies’—the accusative of the manner, or situation, or time, in which; see Winer,



a. J. Gen. xv. 5.  
 a. J. Gen. i. 22.  
 28. 1 Cor. x.  
 16. Matt.  
 xxvi. 20.  
 b. Mk. only.  
 Ezek. xix.  
 12.  
 c. Mk. 1 Cor.  
 x. 27 al. Gen.  
 xliii. 31, 32.  
 d. 1 Rev. xix.  
 21. Ps. xxxvi.  
 19.  
 e. Mt. John.  
 Matt. v. 20.  
 Toht iv. 16.  
 f. Lev. ii.  
 6. Ezek. xlii.  
 19.  
 g. Judg. vi.  
 19.  
 h. ver. 51. Matt.  
 xiii. 4 al.  
 Ezek. ix. 8.  
 i. Mark iv. 10.  
 only. Ps. iv.  
 8.  
 k. Acts xxii. 11.  
 only 1.  
 l. Matt. xii. 10.  
 al.  
 m. ch. vii.  
 25 al.  
 n. ch. viii. 21.  
 Ps. ex. 9.  
 o. ch. viii. 56.  
 Josh. vi. 6.  
 p. Acts ii.  
 32. Dan. ii.  
 28.  
 q. Mk. ch. xvii. 25. Heb. xii. 17. Ps. cxvii. 22.

ἅπαντας. <sup>16</sup> λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ABCD  
 ἰχθῆας, <sup>a</sup> ἀναβλέψας εἰς τὸν οὐρανὸν <sup>a</sup> εὐλόγησεν αὐτοὺς  
 καὶ <sup>b</sup> κατέκλασε, καὶ ἐδίδον τοῖς μαθηταῖς <sup>c</sup> παρατιθέναι  
 τῷ ὄχλῳ. <sup>17</sup> καὶ ἔφαγον καὶ <sup>d</sup> ἐχορτάσθησαν πάντες, καὶ  
 ἦρθον τὸ <sup>e</sup> περισσεύσαν αὐτοῖς <sup>f</sup> κλασμάτων <sup>g</sup> κόφινοι δώ-  
 δεκα.  
<sup>18</sup> Καὶ ἐγένετο <sup>h</sup> ἐν τῷ εἶναι αὐτὸν προσευχόμενον  
<sup>i</sup> καταμόνας, <sup>k</sup> συνῆσαν αὐτῷ οἱ μαθηταί. καὶ <sup>l</sup> ἐπηρώτη-  
 σεν αὐτοὺς λέγων <sup>m</sup> Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;  
<sup>n</sup> οἱ δὲ ἀποκριθέντες εἶπον Ἰωάννην τὸν βαπτιστὴν,  
 ἄλλοι δὲ Ἡλίαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων  
 ἀνέστη. <sup>20</sup> εἶπε δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι;  
 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε Τὸν χριστὸν τοῦ θεοῦ. <sup>21</sup> ὁ  
 δὲ <sup>o</sup> ἐπιτιμήσας αὐτοῖς <sup>p</sup> παρήγγειλε μηδενὶ εἰπεῖν τοῦτο,  
<sup>22</sup> εἰπὼν ὅτι <sup>q</sup> δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν  
 καὶ <sup>r</sup> ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιε-  
 ρέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ

ἐπ' αὐτοὺς D ab. αὐτοὺς om. X Syr. Æth.—καὶ κατ. om. D.—παραθεῖναι B C X 3.  
 txt A D.—17. τὸ περισσεύμα τῶν κλασμάτων D.—δεκάδυο D.—18. for αὐτὸν  
 προσευχ., αὐτοὺς D.—for ὄχλοι, ἄνθρωποι A 3 Sahid.—19. for ἄλλοι . . . ἀνέστη,  
 —ἢ ἕνα τῶν προφητῶν D d. prophetam surrexisse magnum c.—20. bef. τοῦ θ., ins.  
 υἱὸν D Orig. ms.—22. καὶ μεθ' ἡμέρας τρεῖς D b.—ἀναστήναι A C D F<sup>1</sup> K 14 Orig.

§ 32, 6.—ἀνὰ π. Mark gives ἀνὰ ἑκατὸν  
 καὶ ἀνὰ π. with his usual precision.  
 Besides these companies, there were the  
 women and children, *unarranged*; see on  
 John vi. 10.—16.] On the symbolic im-  
 port of the miracles, see notes on John  
 vi.—17.] κλασ. in Matt. is joined with  
 τὸ περισσεύον,—in Mark with κοφίνους  
 πλήρεις: here it may be taken with  
 τὸ περισσ. (ordinarily, and De Wette) or  
 κόφ. (Meyer), but best, it appears to me,  
 the latter,—because the article is not ex-  
 pressed as in Matt.—Immediately after  
 this miracle, Matt. Mark, and John relate  
 the walking on the sea, which, and the  
 whole series of events following as far as  
 Matt. xvi. 13,—the healings in the land of  
 Gennesaret, the discourse about unwashed  
 hands, the Syrophenician woman, the heal-  
 ing of multitudes by the sea of Galilee,  
 the feeding of the 4000, the asking of a  
 sign from Heaven, and the forgetting to  
 take bread,—are *wholly omitted* by our  
 Evangelist. Supposing him to have had  
 Matt. before him, how is this to be ex-  
 plained?—It is also an important observa-  
 tion, that the omission by Luke of the  
 second miracle of feeding is not to be  
 adduced against its historical reality, as  
 Schlieiermacher has done (transl. p. 144),

since it is only omitted as *occurring in the  
 midst of a large section, which the accounts  
 gathered by Luke did not contain*. We  
 see also, that the characteristic κοφίνους of  
 the first feeding is preserved, without any  
 confusion of terms: σφυρίδας being always  
 used in relating and referring to the second,  
 —Matt. xv. 37. xvi. 10. Mark viii. 8. 20.  
 18—27.] Matt. xvi. 13—28. Mark viii.  
 27—ix. 1. The Lord had gone into the  
 neighbourhood of Cæsarea Philippi;—see  
 notes on Matthew.—19.] ὅτι πρ. τις τ.  
 ἀρχ. ἄν. see ver. 8. There is no impro-  
 bability, nor contradiction to John's ac-  
 count that the multitudes sought to make  
 him a king, in the Lord's asking this  
 question. We must remember that such  
 inquiries were not made by Him *for in-  
 formation*, but as a means of drawing out  
 the confessions of others, as here.—20.]  
 See the important addition, the promise to  
 Peter, in Matt. vv. 17—20.—22.] as far  
 as ἀποκταν. is verbatim with Mark: the  
 last clause verbatim with Matt. And yet,  
 according to the commentators, Mark has  
 compiled his account from Matt. and  
 Luke! The almost verbal agreement of  
 the three in so solemn and sad an an-  
 nouncement, is what we might expect.  
 Such words would not be easily forgotten.

ἡμέρα \* ἐγερθῆναι. <sup>23</sup> ἔλεγε δὲ πρὸς πάντας Πῶς τις  
 θέλει ὁπίσω μου ἔλθῃν, [ἀ]ρρησάσθω ἑαυτὸν καὶ  
<sup>s</sup> ἀράτω τὸν σταυρὸν αὐτοῦ [καθ' ἡμέραν], καὶ ἀκολου-  
 θεῖτω μοι. <sup>24</sup> ὃς γὰρ ἂν θέλῃ τὴν <sup>a</sup> ψυχὴν αὐτοῦ σῶσαι,  
 ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ  
 ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. <sup>25</sup> τί γὰρ \* ὠφελεῖται  
 ἄνθρωπος ἡ κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπ-  
 ολέσας ἢ <sup>w</sup> ζημιωθείς; <sup>26</sup> ὃς γὰρ ἂν <sup>x</sup> ἐπαισχυνθῇ με καὶ  
 τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαι-  
 σχυνθήσεται ὅταν ἔλθῃ <sup>a</sup> ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς  
 καὶ τῶν ἁγίων ἀγγέλων. <sup>27</sup> λέγω δὲ ὑμῖν <sup>b</sup> ἀληθῶς, εἰσὶ  
 τινες τῶν ὧδε \* ἐστηκότων, οἳ οὐ μὴ <sup>†</sup> <sup>c</sup> γέσσωται θανά-  
 του ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ θεοῦ. <sup>28</sup> Ἐγένετο  
 δὲ μετὰ τοὺς λόγους τούτους <sup>d</sup> ὥς ἐι ἡμέραι ὀκτῶ, καὶ  
<sup>e</sup> παραλαβὼν [τὸν] Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον  
 ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. <sup>29</sup> καὶ ἐγένετο <sup>f</sup> ἐν τῷ  
 προσεύχεσθαι αὐτὸν τὸ <sup>g</sup> <sup>εἶδος</sup> τοῦ προσώπου αὐτοῦ <sup>h</sup> ἔτε-  
 ρον καὶ ὁ <sup>i</sup> ἱματισμὸς αὐτοῦ λευκὸς <sup>k</sup> ἕξαστράπτων. <sup>30</sup> καὶ  
 ἰδοὺ ἄνδρες δύο <sup>l</sup> συνελάλουν αὐτῷ, <sup>m</sup> οἵτινες ἦσαν Μω-  
 σῆς καὶ Ἠλίας, <sup>31</sup> οἳ <sup>n</sup> ὀφθέντες ἐν δόξῃ <sup>o</sup> \* ἔλεγον τὴν  
<sup>p</sup> ἔξοδον αὐτοῦ ἣν ἔμελλε <sup>q</sup> πληροῦν ἐν Ἱερουσαλὴμ. <sup>32</sup> ὁ <sup>m</sup>

n Ps. ci. 17.      o = Mark x. 32.      p = 2 Pet. i. 15. Wisd. iii. 2.      q = Matt. i. 22 al. 3 Kings ii. 27.

txt B.—23. ἀρνησάσθω A B D K L 8 Orig. txt C *abc*.—καὶ . . . . . ἡμέραν om. D a. καὶ ἡμέραν om. C E F G H S V X 33 *bc* Orig. Chrys. Euthym. Theophyl. Ambr. Jer. ins. A B K L 8 v al. Syr. Æth.—25. ὥφελει C D. txt A B.—ἄνθρωπον κερδήσαι D, and ἀπολέσαι ἡ ζήμιωθῆναι D *cd*.—26. γὰρ om. X.—λόγους om. D a.—aft. πατρός ins. αὐτοῦ D.—27. ὅτι ἀληθῶς D al. ἀλ. ὅτι K M al.—for ὁδὲ, αὐτοῦ B L 1.—ἐσώτων A C D E F G H K M S V 41 Orig. txt BP.—οἰτινες A K Orig.—rec. γεύονται, with many const. MSS., and *abcdv* Orig., but txt A B C D F K L P S V 15.—for τὴν β. τ. θ.,—τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ δόξῃ αὐτοῦ D d Orig. (expressly).—28. ἐγένοντο P.—aft. ὁκτώ om. καὶ B H Sahid. Arm.—bef. Π. om. τὸν A B C D G H L S V 26 al. ins. P.—Ἰάκ. κ. Ἰω. D L X 9 al. v Syr. Copt. Æth. Arm.—προεῦξασθαι om. L.—29. for τὸ εἶδος, ἡ ἰδέα D Orig.—for ἔτερον καί, —ἡλλοιώθη καὶ D Copt. Sahid. ἑτέρα καὶ ἡλλ. Orig. Arm.—30. οὐ ἵσαν C. ἦν ἐξ D C D. txt A B P Orig.—οὐ om. D *abc*.—31. aft. ὁθῶ. ins. αὐτῶ M.—τῇ δόξῃ A.—εἰλεγον δὲ C D

—23.] πρὸς πάντας—‘having called the multitude with His disciples,’ Mark. There is no allusion to what He had said to *Peter* in this πάντας. —25.] ἑαυτὸν = τὴν ψυχὴν αὐτοῦ, Matt. Mark:—‘his life,’ in the highest sense. —26.] ἀφ’ ὧν ἀλόγους, Mark adds ἐν τῇ γεν. ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ.—Meyer remarks: ‘the Glory is threefold: (1) His own, which He has to and for Himself, as the exalted Messiah: (2) the Glory of God, which accompanies Him as coming down from God’s Throne: (3) the glory of the angels, who surround Him with their brightness.’ —27.] see note on Matt. ver. 28.

28—36.] Matt. xvii. 1—8. Mark ix. 2—8. I have commented on the relation of the three accounts in the notes on Mark, and on the Transfiguration itself in those on Matt., which treat also of the additional particulars found here.—28.] ἐγένετο—‘it was,’ see Matt. xv. 32.—ὡσεὶ ἡμ. ὀκτ. = μεθ’ ἡμ. ἐξ Matt. and Mark, the one reckoning being *exclusive*, the other *inclusive*.—προσευξ. see on ch. v. 16. This Gospel alone gives us the purpose of the Lord in going up, and His employment when the glorious change came over him.—31.] This ἐξοδος could be no other than His *death*—see reff.—πληροῦν—to fulfil

<sup>r</sup> Matt. xxvi. 43. ch. xxi. 34. 2 Cor. i. 8. <sup>s</sup> here only. <sup>t</sup> here only. <sup>u</sup> 1 Kings xvii. 26. <sup>v</sup> here only. <sup>w</sup> Gen. xiv. 9. <sup>x</sup> ver. 49. ch. vii. 24. v. 5. <sup>y</sup> 1 Kings x. 3. <sup>z</sup> Num. x. 34. <sup>aa</sup> Mk. ch. i. 35. <sup>ab</sup> Acts ii. 6. <sup>ac</sup> xix. 34. Rev. xi. 15. <sup>ad</sup> 1. Gen. xxii. 2. <sup>ae</sup> ver. 29. <sup>af</sup> Rev. xvi. 20. Dan. ii. 35. <sup>ag</sup> ch. vii. 11 and <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

Syrr. καὶ ἐλ. M <sup>bn</sup> Arm. οὐ ἔλεγον P Sahid. txt A B a Orig.—for ἐξοδ., consummationem a.—μέλλει D.—εἰς Ἱερ. D.—33. διαχωρισθῆναι D.—for ἐπισ., διδάσκαλε X.—for καὶ ποιήσωμεν,—θέλεις ποιήσω ὡδε D d.—for ὅ, ἃ D.—34. ἐπισκίαζεν B a.—ἐν τῷ εἰσελθεῖν αὐτοὺς B L. txt A D P.—35. for ἀγαπ., ἐκλελεγμένος B a Copt. Sahid.—add ἐν τῷ εὐδόκησα C in marg. D M 3.—36. rec. ὁ Ἰησ. with qu? txt A B C D H S V W 11 al.—ἐώρακαν B L X. ἐθέσαν D<sup>1</sup>. -αντο D<sup>2</sup>.—37. ἐν om. B.—for ἐν . . . ἡμ.,—διὰ τῆς ἡμέρας D <sup>ab</sup> Sahid.—κατελθόντα αὐτὸν D.—συνελθεῖν αὐτ. ὅχλον πολὺν D d.—38. ἐβόησεν B C D L 6 al. txt A.—ἐπιβλέψαι A C G H K L M S V 16 al. Theophyl. txt B D.—39. καὶ ἰδοὺ om. D.—λαμ. γὰρ αὐτ. ἐξαίφ. π. κ. ῥήσσει D. aft. κράζ., ins. καὶ ῥήσσει X Copt. Æth. Arm. txt A B C.—μόλις B. txt A C D.—καὶ συντρίβει D. txt A B C.—40. rec. ἐκβάλλωσιν, with many const. MSS.

by Divine appointment. — 32.] διαγρ. not 'when they were awake,' as E. V.—but 'having kept awake' through the whole. The word is expressly used to show that it was not merely a vision seen in sleep. Meyer quotes from Herodian 3, 4, 8, πάσης τῆς νυκτός . . . διαγρηγορήσαντες. — 33.] 'while they were departing'—with a desire to hinder their departure.—μὴ εἰδ. ὁ λ.—from fear and astonishment—ἦσαν γὰρ ἔκφοβοι, Mark.—34.] There is no difference in the accounts, as Meyer thinks: the ἐν τῷ διαχωρίζ. . . , ver. 33, is only an accidental particular, and the rest is exactly

in accordance. — 36.] Luke gives the result of the Lord's command to them; the command itself is related in Matt. ver. 9, and Mark ver. 9.

37—42.] Matt. xvii. 9—21. Mark ix. 9—29. The narrative in Mark is by far the most copious, and I have commented at length on it. — 37.] ἐν τ. ἐξ. ἡμ. The Transfiguration probably took place at night,—see on Matt. xvii. 1,—and this was in the morning. Luke omits the whole discourse concerning Elias (Matt. and Mark vv. 9—13). — 38.] μον. ἐστὶ μοι is peculiar to Luke. — 39.] κράζει—i. e. the



καὶ οὐκ ἡδυνήθησαν. <sup>41</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν  
<sup>7</sup> ὦ γενεὰ ῥ' ἄπιστος καὶ <sup>s</sup> διεστραμμένη, ἕως πότε ἔσομαι  
<sup>u</sup> πρὸς ὑμᾶς καὶ <sup>v</sup> ἀνέξομαι ὑμῶν; <sup>w</sup> προσάγαγε ὧδε τὸν  
 υἱόν σου. <sup>42</sup> ἔτι δὲ προσερχομένου αὐτοῦ <sup>x</sup> ἔρρηξεν αὐτὸν  
 τὸ δαιμόνιον καὶ <sup>y</sup> συνεσπάραξεν. <sup>z</sup> ἐπέτιμήσε δὲ ὁ Ἰησοῦς  
 τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴασατο τὸν παῖδα καὶ  
<sup>a</sup> ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. <sup>43</sup> <sup>b</sup> ἐξεπλήσσαντο δὲ  
 πάντες <sup>c</sup> ἐπὶ τῇ <sup>d</sup> μεγαλειότητι τοῦ θεοῦ. πάντων δὲ θαν-  
 μαζόντων ἐπὶ πᾶσιν οἷς <sup>e</sup> ἔποιε ὁ Ἰησοῦς, εἶπε πρὸς  
 τοὺς μαθητὰς αὐτοῦ <sup>44</sup> <sup>e</sup> Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς  
 λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει <sup>f</sup> παρα-  
 δίδοσθαι εἰς χεῖρας ἀνθρώπων. <sup>45</sup> οἱ δὲ <sup>g</sup> ἡγνούον τὸ  
 ῥῆμα τοῦτο, καὶ ἦν <sup>h</sup> παρακεκαλυμμένον ἀπ' αὐτῶν <sup>i</sup> ἵνα  
 μὴ αἰσθωνται αὐτό· καὶ ἐφοβούντο <sup>\*</sup> ἑρωτῆσαι αὐτὸν περὶ  
 τοῦ ῥήματος τούτου.

<sup>46</sup> <sup>a</sup> Εἰσῆλθε δὲ <sup>b</sup> διαλογισμὸς ἐν αὐτοῖς, <sup>c</sup> τὸ τίς ἂν εἴη  
 μέζων αὐτῶν. <sup>47</sup> ὁ δὲ Ἰησοῦς <sup>d</sup> ἰδὼν τὸν διαλογισμὸν τῆς  
 καρδίας αὐτῶν, <sup>e</sup> ἐπιλαβόμενος παιδίου, ἔστησεν αὐτό  
 ἐν αὐτοῖς. <sup>f</sup> ὁ δὲ Ἰησοῦς <sup>g</sup> ἰδὼν τὸν διαλογισμὸν τῆς  
 καρδίας αὐτῶν, <sup>h</sup> ἐπιλαβόμενος παιδίου, ἔστησεν αὐτό  
 ἐν αὐτοῖς. <sup>i</sup> ὁ δὲ Ἰησοῦς <sup>j</sup> ἰδὼν τὸν διαλογισμὸν τῆς  
 καρδίας αὐτῶν, <sup>k</sup> ἐπιλαβόμενος παιδίου, ἔστησεν αὐτό  
 ἐν αὐτοῖς.

ἀπαλλάξουσιν D. dimittant d. txt A B C K L S V 36 all.—αὐτὸν D d.—41. for  
 καὶ (2nd), ἕως πότε K X 15 al.—ὧδε om. D d.—42. συνεσπάραξεν D d.—for ἴασατο  
 . . . αὐτὸν.—ἀφῆκεν αὐτὸν καὶ ἀπέδωκε τὸν παῖδα D.—43. rec. ἐποίησεν. txt  
 A B C D L W 11 al.—ὁ Ἰησ. om. D abc.—ins. dixit ei Petrus, Domine, propter quod  
 nos non potuimus ejicere illud? quibus dixit, quoniam hujusmodi orationibus et jejuniiis  
 ejicietur c.—45. παρακεκαλυμμένον X. κεκαλυμμένον D.—ἐρωτῆσαι C D K M 6 al.  
 txt A B.—αὐτὸν om. D d.—47. εἰδὼς F K 9 al. Syrr. Æth.—παιδίον D.—παρ' ἐαυτὸν

child—there is a rapid change of subject,  
 see ch. xix. 4. xvii. 2 al. and Winer, § 65,  
 7.—συντρίβον is perhaps literal—‘bruising  
 him.’

43—45.] Matt. xvii. 22, 23. Mark ix.  
 30—32.—43 ff.] πάντες—the multitude  
 —in contrast with ὑμεῖς of ver. 44.—τοὺς  
 λ. τ., not (Meyer), ‘the foregoing dis-  
 courses and wonders:’—that would give  
 no sense,—for the disciples were thinking  
 exclusively of those already: nor strictly  
 (Stier) ‘what I am about to tell you,’ so  
 that τοὺς λ. τ. should be || with τὸ ῥῆμα  
 below: but ‘these sayings,’ of which this  
 was now the second;—‘these intimations  
 which I make to you from time to time  
 respecting My sufferings and death.’ The  
*Resurrection*, expressly mentioned in the  
 others, is omitted here.—45.] ἵνα—not to  
 be evaded by forcing it to mean ‘so that  
 they did not . . .,’ but to be rendered  
 ‘that they might not,’ as in Matt. i. 22 al.  
 It was the *Divine purpose*, that they should  
 not at present be aware of the full signi-  
 ficancy of these words.

46—50.] Matt. xviii. 1—5. Mark ix.  
 33—40. The most detailed account is in

Mark, where I have discussed the differ-  
 ences in the three narratives.—46.] There  
 is not the least occasion to confine διαλ. to  
 the sense of an inward doubt and question-  
 ing in the heart of each; indeed I will  
 venture to say that no interpreter would  
 have thought of doing so, had not the  
 narratives of Matt. and Mark, by mention-  
 ing an outward expression of this thought,  
 offered a temptation to *discover a discre-  
 pancy*,—of which Meyer, as usual, has not  
 failed to avail himself. Had our narrative  
 stood by itself, we should have understood  
 it, as I do now, of a dispute which had  
 taken place or was taking place, and which,  
 though not actually spoken out before the  
 Lord, was yet open to His discerning eye,  
 so that not only the words, but the dis-  
 puting of their thoughts, was known to  
 Him.—The idea of τὸ τίς ἂν εἴη μ. mean-  
 ing that each one thought ‘Who is greater  
 than I?’ (Meyer in loc.) is absurd enough.  
 Still more absurd however is the Harmon-  
 istic attempt of Greswell, to make two dis-  
 tinct events out of (1) the incident in Mark  
 and Luke, and (2) that in Matthew; one,  
 ‘absente Petro,’ the other, ‘reverso Petro,

f = John xix. 29. see ch. xix. 7.  
 g = Matt. xix. 9. Acts iv. 21.  
 h = Matt. x. 12. Jud. vi. 15. i ch. viii. 21 and reit.  
 k = Mk. Matt. xxiv. 5 and ||. Acts iv. 17, 18.  
 l = Mk. ch. xi. 32. Acts xi. 17.  
 m = Matt. xiii. 4 al. Ezek. ix. 8.  
 n = Acts ii. 1. see Dan. ix. 2. ch. viii. 23 only f.

ἡ παρ' ἑαυτῷ<sup>48</sup> καὶ εἶπεν αὐτοῖς Ὁς ἐὰν δέξηται τοῦτο τὸ ABCD  
 παιδίον<sup>g</sup> ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται<sup>h</sup> καὶ ὁς ἐὰν ἐμὲ  
 δέξηται, δέχεται τὸν ἀποστείλαντά με. ὁ γὰρ<sup>h</sup> μικρό-  
 τερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτος \* ἔσται μέγας.  
 49 ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν ἰ Ἐπιστάτα, εἰδομέν τινα  
 ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα † δαιμόνια, καὶ ἰ κωλύ-  
 σαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. 50 καὶ εἶπε  
 πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε \*. ὁς γὰρ οὐκ ἔστι  
 καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν.  
 51 Ἐγένετο δὲ ἐν τῷ<sup>n</sup> συμπληροῦσθαι τὰς ἡμέρας τῆς

D. txt A B C. — 48. αὐτοῖς om. D *abcd*. — aft. δέχεται (1st), — καὶ τὸν ἀποστείλαντά με D d, omg. ὁς ἐὰν . . . δέχεται. — for 2nd δέχ., non me receipt, sed *abc*. — ὑπάρχων om. D *abc* Cyp. — ἔστι B C L X ac 5 Orig. (who however notices ἔσται). txt A D d Cyp. — 49. for ἐπὶ, ἐν B L X 5 al. in *abc*. txt A C D. — rec. before δαιμ. ins. τὰ with many MSS., but txt A B C D E H K L S V X 36 all. — ἐκωλύομεν B L *ab*. txt A C D c. — 50. πρὸς αὐτὸν om. D. ad illos *bc*. — aft. κωλύετε ins. αὐτὸν C D L M al. αὐτοὺς X. txt A B. — rec. ἡμῶν, ὑπὲρ ἡμῶν, with (Scholz) most const. MSS. ὑμῶν, ὑπ. ἡμῶν A, and the codex Leicestrensis. txt B C D K L M 15 al. *abc* Syrr. Æth. Euthym.

discipuli sponte contentionem suam ad Jesum referunt; de qua Ille uti prius, sed uberius, disserit." (!) (Harmony p. 192, 3.) He has been led into this partly by the lower, literal-harmonistic spirit which pervades his school, — and partly by the assumption which connects this strife and discourse immediately with the incident about the tribute-money, — for which there is *not the least ground* in the text of Matt. — 48.] The discourse as here related has the closest connexion and harmony: — the dispute had been, — who (among the twelve) should be greatest, — i.e. greatest in the kingdom of heaven: — for other greatness is not to be thought of, — as the minds of the disciples were always on this, as just about to appear (against De Wette and Meyer); — the Lord reminds them that no such precedence is to be thought of among those sent in His name — for that even a little child, if thus sent, is clothed with His dignity — and, if there be any distinction among such, it is this, that he who is like that child, humblest and least, i.e. nearest to the spirit of his Lord, *he is the greatest*. — "The whole discourse in Luke is without connexion," De Wette (!); who also says, κ. ὁς ἐὰν ἐμὲ δέξ. . . is borrowed from Matt. x. 40; and that ὁ γὰρ μικρ. . . οὗτος ἔσται . . . ought to stand at the beginning of the discourse, as in Matt. (!) I quote this as one among continually recurring specimens of the criticism which would cut our precious and most truthful Gospels into fragments without meaning or connexion. We live in times when such criticisms are making way among shallow

minds: let the student judge from the above sample, what they are generally worth. Schleiermacher has some excellent remarks on this discourse and the circumstances, Essay on Luke, translation, pp. 159 — 162. — 49, 50.] On the connexion of this answer with the preceding, see on Mark. It is even more strikingly brought out here. The Lord had declared the *absolute equality* of all sent in His name — and that if there were any difference, it was to be made by a *deeper self-renouncing*. Then arises the thought in the mind of the ardent son of Zebedee, of the *exclusive and peculiar dignity* of those who were thus sent, the ἀπόστολοι: and he relates what they had done, as a proof of his fully appreciating this exclusive dignity. The link to what has preceded, is in the words ἐπὶ τῷ ὀν. σου . . . See the rest in Mark.

51 — 56.] We now enter upon a long and most important portion of our Gospel, peculiar in *this form*, and most of it *entirely* peculiar, to Luke. The matter so described extends from ch. ix. 51 to ch. xviii. 14, where he again joins the narrative of Matt. and Mark within a few verses of where he parted from them. — Respecting this portion, I will observe, without entangling myself in the harmonistic maze into which most of the interpreters have ventured, (1) that the whole of it is to be understood here as belonging to the Lord's *last journey from Galilee to Jerusalem*; see below on ver. 51. (2) that evidently that journey was *not a direct one*, (see ch. x. l. xiii. 22, 31. xvii. 11. xviii. 31, and notes,)

<sup>ο</sup> ἀναλήψεως αὐτοῦ, <sup>ρ</sup> καὶ αὐτὸς τὸ <sup>η</sup> πρόσωπον αὐτοῦ <sup>ο</sup> here only †.  
<sup>η</sup> ἐστήριξε <sup>ρ</sup> τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ. <sup>52</sup> καὶ ἀπέ- see Acts i. 2,  
 στείλιν ἀγγέλους πρὸ προσώπου αὐτοῦ, καὶ πορευθέντες 11, 22. Mark  
 εἰς Ἰλθον εἰς κώμην Σαμαρειτῶν, <sup>ς</sup> ὥστε ἐτοιμάσαι αὐτῷ. N. 13.  
<sup>53</sup> καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ <sup>ι</sup> πρόσωπον αὐτοῦ ἦν 1 Tim. iii. 16.  
 4 Kings ii. 10.  
 p = ch. ii. 15. al.  
 q here only.  
 Jer. xxi. 10.  
 Ezek. vi. 2. al.  
 4 Kings xii. 17.

r Matt. xiii. 3, &c. s constr. here only. Matth. G. G. § 532. var. read., ch. iv. 29.  
 t see Jer. xlix. 15. 2 Kings xvii. 11.

Ambr. Aug. Jerome. — 51. πληροῦσθαι D.—αὐτοῦ (both) om. B.—ἐστήριξε B L V X.

either in *time*, or in the *road chosen*. (3) that in each of the two other Gospels there is a journey placed at this very time, described Matt. xix. 1, μετῆρκεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου, and Mark x. 1, ἐκείθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδ. διὰ τοῦ πέραν τοῦ Ἰορδάνου, —which, in their narrative also, is *the last journey from Galilee to Jerusalem*. (4) that in John x. 22, we find the Lord at Jerusalem, at the feast of dedication, in the winter (about the end of December), without however any hint as to *how* or *whence* He came there. (5) that the whole time between that feast and His Passion is spent thus:—after the attempt to stone Him, ch. x. 31, He retired to Bethabara (or Bethany) beyond Jordan;—was summoned thence by the message from Martha and Mary to Bethany near Jerusalem, where He raised Lazarus;—retired to Ephraim, somewhere beyond Jericho, on the borders of the desert;—six days before the passover came to Bethany, and the anointing took place, &c.;—this whole time being *three months* and a few days. (6) I believe then that we have obtained a *fixed critical point* in all the four Gospels for the last journey from Galilee, after which He never returned (*in the flesh*) thither again. And this last journey was *to the feast of dedication*, or at all events brought Him in time for that feast (for it does not look like a journey specially *to a feast* at Jerusalem. It was between the feast of tabernacles in John vii. 1, to which He went up privately (ver. 10), and the occasion when we find Him in Solomon's porch, John x. 22. (7) The three first Evangelists know nothing (I mean by this, relate nothing) of the being in Jerusalem at the feast of dedication, or indeed at all, except at the last passover. We therefore find in them nothing of the retirements to Bethabara (Bethany) and Ephraim; but the removal of the Lord from Galilee to the confines of Judæa through the parts beyond Jordan is *described as uninterrupted*. (8) We are now I believe in a situation to appreciate the view with which our Evangelist inserts this portion. He takes this journey, beginning

its narrative at the very same place where the others do, as comprehending—as indeed in strict historical fact it did—the last solemn farewell to Galilee (ch. x. 13. 16), the final resolve of the Lord to go up to Jerusalem (ch. ix. 51), and,—which in its wider sense (that sense being, however, unknown to our Evangelist) it did,—all the records which he possessed of miracles and discourses between this time and the triumphal entry. (9) As to arranging or harmonizing the separate incidents contained in this portion, as the Evangelist himself has completely by his connecting words in many places *disclaimed* it (see ch. ix. 57. x. 1. 25. 38. xi. 1. 14. xii. 1. xiii. 1. 10. 22. xiv. 1. 25. xv. 1. xvii. 1. 5. 11. 20. xviii. 1. 9),—I do not suppose that we, at this distance of time, shall succeed in doing so. The separate difficulties will be treated of as they occur. — 51.] συμπλ. not *past*—not, ‘when the days were fulfilled:’ but ‘were being fulfilled:’ i. e. approaching their fulfilment. ‘When the time was come,’ E. V. is too strong: ‘when the days were come’ would be better, for that would include the whole of the journey in those days. See reff. — ἀνάληψις can have but one meaning, (which, as the word itself is not found elsewhere, must be determined by the sense of the cognate verb; see reff.)—‘*His assumption*,’ i. e. ascension into heaven. ἡμέρας τῆς ἀναλήψεως αὐτοῦ λέγει τὸν καιρὸν τὸν ἀφορισθέντα μέχρι τῆς ἀναλήψεως αὐτοῦ τῆς ἀπὸ γῆς εἰς οὐρανόν. Euthym. — αὐτὸς resumes the *subject*, not without some emphasis implying His own voluntary action. — τὸ πρός. αὐ. ἐστ., a Hebraism, see reff., implying determinate fixed purpose. — 52.] ἀγγέλους, who have been assumed without reason to have been James and John. — Σαμαρ. On the enmity of the Jews and Samaritans, see note John iv. 9. The publicity now courted by the Lord is in remarkable contrast to His former avoidance of notice, and is a feature of the *close of His ministry*, giving rise to the accusation of ch. xxiii. 5. — ὥστε ἐτ. αὐτῷ, must mean something more, surely, than to provide board and lodging; there is a solemnity about the sentence which forbids that supposition. It must have been to announce



a constr. Matt. vii. 4.  
 b = Mark x. 49, ch. xix. 15.  
 c Matt. vii. 25, 27. ch. viii. 23.  
 d Gal. v. 15, 2 Thess. ii. 8 only. Joel ii. 3.  
 dd 4 Kings i. 10, 12.  
 e Matt. vii. 6, xvi. 23.  
 f Matt. xvi. 22, Zech. iii. 9.  
 g = Matt. xxvi. 41. 1 Pet. iii. 4 al.  
 h = 1 Mt. viii. 10, xiv. 23.  
 k 1 Mt. only f.  
 l Mark vi. 36.  
 m Josh. viii. 20.  
 n Luke xxiv. 30, John xix. 30.

πορευόμενον εἰς Ἱερουσαλήμ. <sup>51</sup> ἰδόντες δὲ οἱ μαθηταὶ <sup>ABCD</sup> αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον Κύριε, <sup>a</sup> θέλεις <sup>b</sup> εἰπωμεν <sup>c</sup> πῶρ <sup>c</sup> καταβῆναι \* ἀπὸ τοῦ οὐρανοῦ καὶ <sup>d</sup> ἀναλῶσαι αὐτούς, <sup>dd</sup> ὥς καὶ Ἠλίας ἐποίησε; <sup>55</sup> <sup>e</sup> στραφεὶς δὲ <sup>f</sup> ἐπετίμησεν αὐτοῖς. [καὶ εἶπεν Οὐκ οἴδατε οἶον <sup>g</sup> πνεύματος ἔστε†;] <sup>56</sup> † καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην. <sup>h</sup> \* ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ <sup>i</sup> ἔπε τις πρὸς αὐτὸν Ἀκολουθήσω σοι ὅπου ἂν <sup>h</sup> ἀπέρχῃ [κύριε]. <sup>58</sup> καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς Αἰ ἀλώπεκες <sup>k</sup> φωλεοὺς ἔχουσι καὶ τὰ πέτεινά τοῦ οὐρανοῦ <sup>k</sup> κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ <sup>l</sup> ἔχει πού τὴν κεφαλὴν <sup>m</sup> κλίνῃ. <sup>59</sup> εἶπε δὲ πρὸς ἑτερον Ἀκολουθεῖ μοι. ὁ δὲ εἶπε Κύριε ἐπίτρεψόν

— 52. for ὥς τε, ὥς B. — 53. for πορ., euntis *bn*. — 54. for ἀπὸ, ἐκ C D Chrys. *bc*. txt A B. — ὥς κ. Ἡ. ἐπ. om. B L al. v. ins. A C D *abc*. — 55. καὶ εἶπ. . . . . ἔστε is inserted by rec. on the auth. of D *abc*, and some few MSS. verss. and fathers, Clem. Alex. Cyr. Aug. Ambr. (ποιῶν D. aft. ἔστε rec. ins. ἡμεῖς, but om. D *abc*), but om. ABC E G H L S V X 33 al. Copt. Æth. Eus. (apparently) Theophyl. — 56. rec. ins. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολῆσαι, ἀλλὰ σῶσαι, with many mss., but om. A B C D E G H L S V X all., and those cited above. — 57. for ἐγέν. ἔε, — καὶ B C L X al. Syr. Copt. Arm. καὶ ἐγέν. D — for ἀπέρ., ὑπάγεις D. — κύρ. om. B D L 5 al. acd Copt. Arm. ins. A C. — 59. ἀπελθεῖν A K 7 al. ἀπελθόντα D. txt B C. — 60.

the coming of Jesus as the Messiah, which He did not conceal in Samaria, as in Judæa and Galilee,—see John iv. 26;—and the refusal of the Samaritans must have been grounded on the jealousy excited by the preference shown for the Jewish rites and metropolis.—They expected that the Messiah would have confirmed their anti-Jewish rites and Gerizim temple, instead of going up solemnly to Jerusalem, and thereby condemning them.—54.] The disciples whom He named ‘sons of thunder,’ Mark iii. 17. They saw some insult of manner, or actual refusal to allow the Lord to enter their village. That a collision of this kind did take place is plain from the last verse, and implied from the occasion alluded to by the two Apostles, where the fire was invoked in the presence of the offending persons. It happened also in Samaria.—πῶρ, not lightning, but fire, as in the passage alluded to, and in 1 Kings xviii. 38.—55.] Besides the mistaken ways of explaining this question of the Lord (e. g. Do you not see what a (bad) spirit you are showing? Bornemann) there are two senses which it may bear: (1) affirmative—‘putatis vos agi Spiritu tali quali olim Elias . . . . . sed erratis. Habetis quidem ζῆλον sed οὐ κατ’ ἐπίγνωσιν, et qui proinde humani est affectus, non divinæ motionis. Grot.; or (2) interrogative—‘Know ye not what manner of Spirit ye belong to? (are of?) the Spirit

meant being the Holy Spirit. The Spirit in Elias was a fiery and judicial Spirit, as befitted the times and the character of God’s dealings then; but the Spirit in Me and Mine is of a different kind—a Spirit of love and forgiveness.’—The latter of these is the better suited to the context.—The remainder of this verse, as ordinarily read, is a gloss which has crept into the text on next to no authority.—It is very interesting to remember that this same John came down to Samaria (Acts viii. 14—17) with Peter, to confer the gift of the Holy Spirit on the Samaritan believers.

57—62.] Matthew (viii. 19—22) relates the contents of vv. 57—60, but at a totally different period of the Lord’s ministry, viz. His crossing the lake to go to Gadara. It is quite impossible to decide which Evangelist has placed the incidents in their proper chronological place. When we once begin to speculate on such things, it is easy to find a fitness, in whichever side of the argument we range ourselves. Only (see notes on Matt.) we must not adopt the wretched subterfuge of the harmonists, and maintain that the two events took place twice, each time consecutively, and each time with the same reply from our Lord (!) — 57, 58.] see notes on Matt.—59.] This command is implied in Matthew’s κύριε, ἐπίτρεψόν μοι πρῶτον . . . which words could hardly be spoken without a

μοι \* ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. <sup>60</sup> εἶπε δὲ αὐτῷ [ὁ Ἰησοῦς] <sup>11</sup> Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς, σὺ δὲ ἀπελθὼν <sup>12</sup> διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. <sup>61</sup> εἶπε δὲ καὶ ἕτερος Ἀκολουθήσω σοι κύριε πρῶτον δὲ ἐπίτρεψόν μοι <sup>13</sup> ἀποτάξασθαι τῇς <sup>14</sup> εἰς τὸν οἶκόν μου. <sup>62</sup> εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς Οὐδεὶς <sup>15</sup> ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' <sup>16</sup> ἄροτρον καὶ βλέπων <sup>17</sup> εἰς τὰ ὀπίσω <sup>18</sup> ἔνθετός ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ.

X. <sup>1</sup> Μετὰ δὲ ταῦτα <sup>2</sup> ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἐξδομήκοντα \*, καὶ ἀπέστειλεν αὐτοὺς <sup>3</sup> ἀνὰ δύο πρὸ πρὸς-ώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον <sup>4</sup> οὗ ἐμῆλλεν

bb = Matt. xxviii. 16.

ὁ Ἰησ. om. B D L a. ins. A C.—for ἀπελθ., πορευθεὶς D.—61. for ἀποστ., nuntiare ab. renuntiare cv Iren.—62. πρὸς αὐτ. om. B.—οὐδεὶς εἰς τὰ ὀπίσω βλέπων καὶ ἐπιβάλλων τὴν χ. αὐτοῦ ἐπὶ ἄροτρον D d abc Cyp. αὐτοῦ om. B (ἐπιβάλλων A?). txt A B C Origen.—τῇ βασιλείᾳ B L al. txt A C D.

CHAP. X. 1. for μετὰ . . . κύριος, ἀπέδειξεν δὲ D abc.—καὶ (1st) om. B L.—ἐβδ. δύο B M. υβ. D acd Arm. Hil. Aug. txt A C b Iren. Euth. Ambr. Hier.—ἀνὰ δύο

reference in the πρῶτον to it. — 60.] **διάγγ.** . . . peculiar to Luke, and shows the independence of his source of information. Am I wrong in supposing also, that it connects this incident with the sending out of the seventy, which follows immediately afterwards? — 61, 62.] Peculiar to Luke.—**τοῖς εἰς** . . . a mixture of two constructions.—**ἀπέρχεσθαι εἰς τ. οἶκ. μου καὶ ἀποτάξ.** τοῖς ἐν τ. οἴκῳ μου. The meaning is, to bid farevell to the persons, not to set in order the things, as some have rendered it.—The answer of the Lord again seems to refer to the sending out into the harvest (ch. x. 2), for which the present seventy were as it were the ploughmen, first breaking up the ground. The saying itself is to be explained simply from agricultural operations—for he who has his hand on the plough, guiding it, must look on the furrow which his share is making—if he look behind, his work will be marred. Hesiod's precept is very similar, *ἐργ. ii. 60, θέειν αὐτὰς ἐλαύνον, μηκέτι παπταίνων μεθ' ὁμήλικας, ἀλλ' ἐπὶ ἐργῳ θυμὸν ἔχων.*—**εὐθετός**, not, 'fit,' but, 'well adapted,' 'the right sort of workman.' The sense is more immediately applicable to the ministry of the Gospel of Christ, which will least of all things bear a divided service and backward looks,—but of course affects also every private Christian, inasmuch as he too has a work to do,—ground to break, and a harvest to reap.

CHAP. X. 1—16.] It is well that Luke has given us also the sending of the twelve;—or we should have had some of the commentators asserting that this was the same

mission. The discourse addressed to the seventy is in substance the same as that to the twelve, as the similarity of their errand would lead us to suppose it would be. But there is, as Stier has well remarked (iii. 101), this weighty difference. The discourse in Matt. x. in its three great divisions (see notes there), speaks plainly of an office founded, and a ministry appointed, which was to involve a work, and embrace consequences, *co-extensive*, both in space and duration, *with the world*. Here, we have *no such prospective view* unfolded. The whole discourse is confined to the *first division* there (vv. 1—15), and relates entirely to *present duties*. Their sending out was not to prove and strengthen their own faith, as Hase supposes (Leben J. p. 194),—but to prepare the way for this solemn journey of the Lord, the object of which was the announcement of the near approach of the kingdom of God,—and the termination of it, the last events at Jerusalem. Their mission being thus temporary, and expiring with their return, it is not to be wondered at that we *hear nothing of them in the Acts*. This last is surely an absurd objection to bring against the historic truth of their mission, seeing that the Acts is written *by this same Evangelist*, and the omission is therefore an argument *for*, and not against, that truth.—1.] **μετὰ ταῦτα**—chronological—'after these things,' not 'besides these things' as Schleiermacher and Olsh. render it.—**ἀνέδ.**, an official word; see reff.—**καὶ ἐτ. ἐβδ.**, not, 'other seventy also,' but 'others also, seventy in number,' see ch. xxiii. 32. The

αὐτοὺς ἔρχεσθαι. <sup>2</sup> ἔλεγεν \* οὖν πρὸς αὐτοὺς Ὁ μὲν ABCD

c | Mt. John  
iv. 35, Jer.  
xxvii. 16.  
d Matt. xx. 1,  
2, x. 10,  
e Mark i. 12,  
John x. 4,  
1 Macc. xii.  
27.  
f = here only.  
g ch. xi. 33 and  
xxii. 35, 26  
only. Job  
xv. 17.  
h i, ch. xxii.  
16.

i — ch. xvi. 8,  
John xii. 36.  
Eph. ii. 2,  
v. 6.

k = here only.  
Numb. xi. 25,  
see Rom. ii.  
17.

l Matt. vi. 1 al.  
m = here only.  
see Matt. ii.  
12, 13 and  
xxii. 27.

n John xvii. 7,  
Phil. iv. 18.

o John xiii. 1,  
vii. 3 al.

p Mark vi. 41,  
Gen. xvi. 8.

q ἐπὶ here only  
and ver. 11.

r ch. ix. 5 and  
reft.

a = Ps. c. 5,  
b here only †.

c = Matt. xi.  
22 al.

ce with ἐπὶ  
here only.  
ch. xxi. 28 al.

d Matt. x. 15,  
xi. 22, 24,  
Mark vi. 11  
only.

θερισμὸς πολλὺς, οἱ δὲ <sup>d</sup> ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ  
κυρίου τοῦ θερισμοῦ, ὅπως <sup>c</sup> \* ἐκβάλλῃ ἐργάτας εἰς τὸν  
θερισμὸν αὐτοῦ. <sup>3</sup> ὑπάγετε· ἰδοὺ [ἐγὼ] ἀποστέλλω ὑμᾶς  
ὡς ἄρνας ἐν μέσῳ λύκων. <sup>4</sup> μὴ <sup>i</sup> βαστάζετε \* <sup>e</sup> βαλάν-  
τιον, μὴ <sup>h</sup> πήραν μηδὲ ὑποδήματα· καὶ μηδὲνα κατὰ τὴν  
ὁδὸν ἀσπασθήσε. <sup>5</sup> εἰς ἣν δ' ἂν οἰκίαν \* εἰσέρχησθε, προῶ-  
τον λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ. <sup>6</sup> καὶ ἐὰν [μὲν] ἢ  
ἐκεῖ [ὁ] <sup>i</sup> υἱὸς εἰρήνης, <sup>k</sup> ἐπαναπαύσεται ἐπ' αὐτὸν ἡ  
εἰρήνη ὑμῶν. <sup>l</sup> εἰ δὲ μήγε, ἐφ' ὑμᾶς <sup>m</sup> ἀνακάμψει. <sup>7</sup> ἐν  
αὐτῇ δὲ τῇ οἰκίᾳ μένετε, \* ἐσθιόντες καὶ πίνοντες τὰ <sup>n</sup> παρ'  
αὐτῶν· ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ [ἐστι].  
μὴ <sup>o</sup> μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. <sup>8</sup> καὶ εἰς ἣν [δ']  
ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ <sup>p</sup> παρα-  
τιθέμενα ὑμῖν, <sup>9</sup> καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς,  
καὶ λέγετε αὐτοῖς <sup>q</sup> Ἠγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ  
θεοῦ. <sup>10</sup> εἰς ἣν δ' ἂν πόλιν \* εἰσέρχησθε καὶ μὴ δέχωνται  
ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε <sup>11</sup> Καὶ τὸν  
κοινορτὸν τὸν <sup>a</sup> κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν  
† εἰς τοὺς πόδας \* <sup>b</sup> ἀπομασσόμεθα ὑμῖν· <sup>c</sup> πλὴν τοῦτο  
γινώσκετε ὅτι <sup>ce</sup> ἡγγικεν [ἐφ' ὑμᾶς] ἡ βασιλεία τοῦ θεοῦ.  
<sup>12</sup> λέγω [δὲ] ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ <sup>d</sup> ἀνεκ-  
τότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. <sup>13</sup> οὐαὶ σοι Χοραζὶν,

δὲ B 13 al.—εἰς πάντα τόπον καὶ πόλιν, D abc.—2. for οὖν, δὲ B C D L 10 al. ac.  
txt A.—μὲν om. D ac. οὖν om. D.—ἐκβάλλῃ A C D E K L M S V X 34 al. txt B.—  
3. ἐγὼ om. A B al. a Arm. ins. C D bc.—for ἄρν., πρόβατα A M 3 al. txt B C D.  
—for ἐν μέσῳ, μέσον D.—4. βαλλάντιον A C D E F K L V. txt B.—5. εἰσέλθῃτε  
πρὸς τὸν οἶκον. D. εἰσέλθ. οἶκί. πρῶτον B. txt (εἰσέλθῃτε C v) A C v. εἰσέλθῃτε  
(besides) F L X 6 al. d Aug.—6. μὲν om. A C D E F K L M S V 21 al. aber Syrr.  
Orig. ins. B.—ὁ bef. υἱὸς om. A C D E F L S V 23 al. Orig. ins. B.—for ἀνακάμ.,  
ἐπιστρέψει ἡ εἰρήνη ὑμῶν D d.—7. ἐσθιόντες B D. txt A C.—ἐστι om. B D L X.  
ins. A C.—8. δ' om. C D E G M S V 22 al. ins. A B.—δέχονται K X 25 al.—  
9. ἀσθενεῖς D.—10. εἰσέλθῃτε B C D L 7 al. txt A.—ἐξέρχεται D aber.—rec. om.  
εἰς τοὺς πόδας, with qu. ? but ins. A B C D K L M 20 al. Syrr. Copt. Arm. aft. πόδας  
ins. ἡμῶν A C K L M all. txt B D.—ἐφ' ὑμᾶς om. B D L al. abcdv. ins. A C.—  
12. δὲ om. A C E K L 34 al. Syr. be. ins. B D a.—for ἐν τ. ἡμ. ἐκ.—ἐν τῇ βασιλείᾳ  
τοῦ θ. D. txt (but aft. ἐστὶ A al. Syr. Copt. Arm.) A B C. in regno ab.—13. χορο-

ἐτέρ. may refer, either to the twelve, ch. ix. 1, or perhaps, from the similarity of their mission, to the ἄγγελοι in ch. ix. 52. But perhaps the first is more probable, from the similarity of the discourses.—The number of seventy might perhaps have reference to the seventy elders of Israel, Exod. xxiv. 1. Numb. xi. 16:—all sorts of fanciful analogies have been found out and insisted on, which are not worth recounting. οὐ for οὐ, —see reff.—2.] see Matt. ix. 37 and notes.—3, 4.] The time

was now one of greater danger than at the mission of the twelve; therefore ver. 3 is bound immediately up with their *present sending*, whereas in Matt. x. 16 it regards a time yet distant in the future; also one requiring greater haste—which accounts for the addition, *μηδὲνα κ. τ. ὀδ. ἀσπ.* These reasons also account for *merely the healing the sick* being enjoined, ver. 7.—6.] ὁ υἱὸς εἰρ., persons receptive of your message of peace;—see reff.—7—12.] see on Matt. x. 11—15. The particular direc-



οὐαὶ σοι Βηθσαϊδὰ, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι \* ἐγένοντο <sup>e</sup> αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν ἱσάκκῳ <sup>f</sup> καὶ σποδῷ \* καθήμεναι μετενόησαν. <sup>14</sup> πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ <sup>g</sup> κρίσει ἢ ὑμῖν. <sup>15</sup> καὶ σὺ Καπερναοὺμ \* ἡ ἕως τοῦ οὐρανοῦ \* <sup>h</sup> ὑψωθείσα, ἕως ἄδου <sup>i</sup> \* καταβιβασθήσῃ. <sup>16</sup> ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ <sup>k</sup> ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με. <sup>17</sup> Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα \* <sup>11</sup> μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ δαιμόνια <sup>m</sup> ὑποτάσσεται ἡμῖν <sup>mm</sup> ἐν τῷ ὀνόματί σου. <sup>18</sup> εἶπε δὲ αὐτοῖς <sup>n</sup> Ἐθεώρουν τὸν σατανᾶν ὡς <sup>o</sup> ἄστραπην ἐκ τοῦ οὐρανοῦ πεσόντα. <sup>19</sup> ἰδοὺ \* δίδωμι ὑμῖν τὴν <sup>p</sup> ἐξουσίαν τοῦ <sup>q</sup> πατεῖν <sup>r</sup> ἐπάνω ὄφειν καὶ <sup>s</sup> σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν <sup>t</sup> τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ \* <sup>u</sup> ἀδικήσῃ. <sup>20</sup> πλὴν

<sup>p</sup> constr. 1 Cor. vii. 37. <sup>q</sup> ch. xxi. 21. Rev. xi. 2. Isa. xlii. 5. <sup>r</sup> Matt. v. 14 al. Is. xiv. 14. <sup>s</sup> ch. xi. 12. <sup>t</sup> here only. <sup>u</sup> = Rev. vi. 6 and al. Isa. x. 20.

Ζαῖν D *abc* and Latin Fathers.—βηθσαϊδὰ A a. βεδσ. D. txt B C.—ἐγενήθησαν B D L 4 al. txt A C.—καθήμενοι A B C L W X al. txt D.—14. ἐν τ. κρ. om. D.—15. for ἡ, μὴ B D. numquid *ad*, quid *b*. txt A C *cv*.—ὑψώθησθ B D L *ab* Æth. txt A C *cv*.—bef. ἕως ins. η (aut) D *abd*.—καταβίβησθ B D. txt A C.—16. for ὁ δὲ ἐμὲ ἄθ. . . . , ὁ δὲ ἐμοῦ ἀκούων ἄκ. τοῦ ἀποστείλ. με D *abd*.—17. aft. ἐβδ. ins. δύο B *ac*.—οἱ ὄφθ. D. txt A C.—19. δίδωκα B C L X al. *b* Orig. Hil. Lucif. (Origen once cites

tions here are different.—9.] ἡγγικεν ἐφ' ὑμᾶς ἡ β. τ. θ. is a later announcement than generally ἡγγ. ἡ βασ. τ. οὐρ. Matt. x. 7.—13.] In these words, which the Lord had uttered before (Matt. xi. 21 ff.), He takes His solemn farewell of the cities where the greatest number of His miracles had been done, and discourses uttered: they being awful examples of the ἡ πόλις ἐκείνη just described. It is wonderful how De Wette can write of these four verses 'falsche Reminiscenz, s. z. Matt. xi. 20'—and this when he believes Luke to have had Matt. before him (!)—16.] see Matt. x. 40 and notes.

17—24.] As in ch. ix. 6—10, Luke attaches the return of the seventy very closely to their mission. They probably were not many days absent. They say nothing of the reception of their message,—or it is not brought out in the Gospel, as not immediately belonging to the great central object of narration; they rejoice that more power seems to be granted to them than even His words promised,—which commissioned them only to heal the sick, not to cast out devils, as He did the apostles, ch. ix. 1. That this was a ground of joy not to be *prominently brought forward*, is the purport of the Lord's answer; the whole of which as far as ver. 24 incl. is in the strictest connexion, and full of most weighty and deep truth.—17.] The ἐν τῷ ὀν. σου

is perhaps too much lost sight of in the ἡμῖν here—though I would not lay so much stress on this as Stier has done.—18.] This verse has been generally misunderstood, and its force lost, by imagining it to refer to some triumph *just gained*, which the Lord announces as the reason for their newly manifested power. The truth is, that in this brief speech He sums up *proleptically*, as so often in the discourses in John, the whole great conflict with and defeat of the Power of evil, from the first even till accomplished by His own victory. The ἐθεώρ. τ. σ. refers to the original fall of Satan, when he lost his place as an angel of light, not keeping his first estate; which fall however had been proceeding ever since step by step, and shall do so, till all things be put under the feet of Jesus who was made lower than the angels. And this ἐθεώρουν belongs to the period before the foundation of the world when He abode in the bosom of the Father. He is to be (see ver. 22) the Great Victor over the Adversary, and this victory began when Satan fell from heaven.—ὡς ἀστ. not the suddenness only of the fall, but the brightness of the fallen Angel is thus set forth;—the description is not figurative, but literal:—i. e. as far as Divine words can be said to be literal, being accommodated to our sensuous conceptions. See on this verse, Is. xiv. 9—15, to which the words

τ Matt. v. 12. ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται, ABCD  
 Acts ii. 26. χαίρετε δὲ [μᾶλλον] ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς  
 Ps. ii. 11. οὐρανοῖς. <sup>21</sup> ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ <sup>w</sup> πνεύ-  
 w = ch. i. 80. ματι \* [ὁ Ἰησοῦς] καὶ εἶπεν <sup>λ</sup> Ἐξομολογοῦμαί σοι, πάτερ  
 x = Rom. xiv. 11, xv. 9. κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι <sup>ν</sup> ἀπέκρυψας ταῦτα  
 2 Kings x. xii. 50. ἀπὸ σοφῶν καὶ <sup>z</sup> συνετῶν, καὶ <sup>α</sup> ἀπεκάλυψας αὐτὰ νηπίοις·  
 γ 1 Cor. ii. 7. ναὶ ὁ πατὴρ, ὅτι οὕτως ἐγένετο <sup>aa</sup> εὐδοκία <sup>b</sup> ἔμπροσθέν σου.  
 Ps. cxviii. 19. <sup>22</sup> καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε Πάντα παρεδόθη  
 z || Mt. Acts xiii. 7. Prov. xvi. 21. μοι ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς γινώσκει <sup>bb</sup> τίς ἐστιν  
 a Matt. xvi. 17. ὁ υἱὸς εἰ μὴ ὁ πατὴρ, καὶ τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς,  
 1 Cor. ii. 10. Exod. xx. 20.  
 aa Phil. ii. 13. 21.  
 b || Matt. and xviii. 14. Isa. xiv. 1.  
 bb = Mark i. 24

ἐδωκότος ὑμ., and once ἡμῶν δόντα) Cyril. Copt. Æth. Ambr. txt A D e Iren.—τῶν ὁφ. κ. τῶν σκ. D.—aft. δύναμι. ins. τὴν B.—οὐ μὴ om. D.—ἀδικήσει A B D Orig. txt C.—20. for πν., δαιμόνια D.—μᾶλλον om. A C D E F G H K L V 28 all. abc Syrr. Copt. Æth. Arm. Orig. Eus. Ath. Chrys. Ambr. Aug. ins. B.—ἐγγέγραπται B L X. txt A C D.—τῷ οὐρ. D abc Hil.—21. ταύτη A.—ἐν τῷ πν. D ab. aft. πν. ins. τῷ ἀγῶν B C D K L X 7 al. abc Syr. Copt. Æth. Arm. Aug. txt A.—ὁ Ἰησ. om. B D abc. ins. A C.—22. καὶ . . . εἶπε om. D L ab 16 al. Copt. Æth. Arm. ins. A B C.—

have a reference—and Rev. xii. 7—12.—19.] The Lord here,—including all the evil and poison in nature in the *δύναμις τοῦ ἐχθ.*—from the power given Him over that Enemy, gives to them, extended afterwards to all believers (Mark xvi. 18), authority to ‘bruise the head of the serpent’ (Gen. iii. 15). There is an evident allusion to Ps. xci. 13.—20.] The connexion is—‘seeing that the power which I grant to you is so large, arising from My victory over the enemy,—make not one particular department of it your cause of joy, nor indeed the mere subjection of evil to you at all—but this,—the positive and infinite tide of God’s mercy and goodness to you, that He hath placed you among His redeemed ones.—τὰ πνεῦμ. is something different from τὰ δαιμόνια in these words above, and denotes a wider range of influence—influence over *spirit* for good—whereby the *πνευματικὰ τῆς πονηρίας* are subjected to the believers in Christ.’—The *ἐγράφη ἐν τοῖς οὐρανοῖς* is an expression in various forms frequent in Scripture, and is opposed to *ἐπὶ τῆς γῆς γραφήτωσαν*, Jer. xvii. 13, said of the rebellions. But no immutable Predestination is asserted by it;—in the very first place where it occurs, Exod. xxxii. 32, 33, the contrary is implied, see Ps. lxi. 23. Is. iv. 3. Dan. xii. 1. Phil. iv. 3. Heb. xii. 23. Rev. iii. 5. xiii. 8. xx. 12. 15. The τὰ ὀνόμ. ὑμ. seems to be a reference to ἐν τῷ ὄν. σου above, which perhaps was with them a *medium of self-praise*, as so often with Christians. The Lord says, the true cause of joy for you is, not the power shown forth by or in you in *My Name*, but that

you, *your names*, are in the book of life—to be known by the πνεῦμα which συμ-μαρτυροῖ τῷ πν. ἡμῶν ὅτι ἐσμέν τέκνα θεοῦ, Rom. viii. 16. And this brings us to ver. 21, where the Lord rejoices in the revelation of these things even to the babes of the earth by the will and pleasure of the Father:—*these things*—not, the power over the Enemy—but all that is implied in *ἐγράφη ἐν τ. οὐρ.*—This, which is the true cause of joy to the believer, causes even the Saviour Himself to triumph, anticipating Is. liii. 11.—The ascription of praise, and the verses following, are here in the very closest connexion, and it is perfectly unimaginable that they should have been inserted here arbitrarily. The same has been said of their occurrence in Matt. xi. 23; and, from no love of harmonizing or escaping difficulties, but from a deep feeling of the inner spirit of both discourses, I am convinced that the Lord did utter, on the two separate occasions, these weighty words; and I find in them a most instructive instance of the way in which such central sayings were repeated by Him. It was not a rejoicing before (in Matt.), but a confession—compare the whole discourse and notes.—That the introductory words ἐν ἐκ. τ. ὄρ. = ἐν ἐκ. τῷ καιρῷ, may have been introduced from one passage into the other, and perhaps by some one who imagined them the same, I would willingly grant, if needful; not that, in the presence of such truths, such a trifle is worth mention, but that the shallow school of modern critics do mention, and rest upon such—on vv. 21, 22. See notes on Matt. xi. 25—27, observing here the gra-

καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. <sup>23</sup> καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπε Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. <sup>24</sup> λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

<sup>25</sup> καὶ ἰδὼν <sup>c</sup> νομικός τις <sup>cc</sup> ἀνέστη <sup>d</sup> ἐκπειράζων αὐτὸν καὶ λέγων Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον <sup>dd</sup> κληρονομήσω; <sup>26</sup> ὁ δὲ εἶπε πρὸς αὐτὸν Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; <sup>27</sup> ὁ δὲ ἀποκριθεὶς εἶπεν Ἀγαπήσεις κύριον τὸν θεόν σου <sup>e</sup> ἐξ ὅλης τῆς καρδίας σου καὶ \* ἐξ ὅλης τῆς ψυχῆς \* σου καὶ \* ἐξ ὅλης τῆς ἰσχύος \* σου καὶ \* ἐξ ὅλης τῆς διανοίας \* σου, καὶ τὸν <sup>f</sup> πλησίον σου ὡς σεαυτόν. <sup>28</sup> εἶπε δὲ αὐτῷ Ὁρθῶς ἀπεκρίθης·

c Matt. xxii. 33 al. + cc = Mark xiv. 57, 60. d 1 Cor. x. 9. Deut. viii. 16. dd Mark x. 17 al. tr. Gen. x. 7. e || Mk. Eph. vi. 6. 1 Tim. i. 5. Diat. vi. 5. x. 12. f Rom. x. 2. Eph. iv. 23. Exod. xx. 17. Lxxv. xix. 18.

for ὑπὸ, ἀπὸ D.—μον om. D ac.—ἐπιγινώσκει C F H 9 al.—βουλεῖται(αι) A.—23. κατ' ἰδίαν om. D abc.—ins. αὐτοῖς aft. εἶπ. D.—aft. βλέπ. ins. καὶ ἀκούοντες ἃ ἀκούετε D d.—24. καὶ βασιλ. om. D a.—ιδαν (εἶδαν) B C L al.—aft. ἀκοῦσαι ins. μον B.—bef. ἀκούετε ins. ἡμεῖς D bc.—25. ἀνέστ. δὲ τις νομ. D d.—καὶ (2nd) om. B.—διδάσκαλε om. D.—27. ἐν ὅλῃ τ. κ. D abc. txt (om. τῆς B) A B C v.—ἐν ὅλ. τ. ψ. B D ab. txt A C cv.—ἐν ὅλ. τ. ἰσχ. B D bc. txt A C a.—ἐν ὅλ. τ. δ. B. om. D abc. txt

dual narrowing of the circle to which the Lord addresses Himself,—ver. 22, **στραφ.** **πρ. τ. μ.**,—then ver. 23 the same, with κατ' ἰδίαν added.—23.] This verse should not be marked off from ver. 22 by a new paragraph, as is done in the E. V.: much less, as in the Gospel for the 13th Sunday after Trinity, joined with what follows: except perhaps that the lesson taught us by its occurring there is an appropriate one, as showing us how the *grace of Christian love*, which is the subject of the following parable, fulfils and abounds over, legal obedience. It is in connexion with the preceding, and comes as the conclusion after the thanksgiving in ver. 21. A similar saying of the Lord occurs Matt. xiii. 16, 17, but uttered altogether on a different occasion and in a different connexion.—24.] **προφ. κ. βασ.** David united both these, also Solomon. There may be an especial reference to the affecting last words of David, 2 Sam. xxiii. 1—5, which certainly are a prophecy of the Redeemer, and in which he says, ver. 5, “This is all my salvation, and all my desire, though He make it not to grow,” see also Gen. xlix. 18.

25—37.] As Stier remarks (iii. 112), it is well that Luke has related the other incident respecting an inquiry of the same kind, for the critics would be sure to have maintained that this incident was another report of Matt. xix. 16. Such clear cases as this should certainly teach us caution,

where *no such proof is given* of the independence of different narratives: and should show us that both questions addressed to the Lord, and answers from Him, were, as matter of fact, repeated.—See however a case to which this remark does not apply, ch. ix. 57 ff.—25.] No immediate sequence from ver. 24 is implied.—**νομικός**, a kind of scribe = **νομοδιδάσκαλος**, ch. v. 17—whose especial office it was to teach the law, see Tit. iii. 13; = **εἰς τῶν γραμματέων**, Mark xii. 28.—There is no reason to suppose that the lawyer had any hostile intention towards Jesus,—rather perhaps a self-righteous spirit (see ver. 29), which wanted to see what this Teacher could inform *him, who knew so much already*. Thus it was a *tempting* or *trying* of Jesus, though not to *entangle* Him;—for whatever had been the answer, this could hardly have followed.—**τί ποιήσας**—he doubtless expects to hear of *some great deed*—but the Lord refers him back to the Law of which he was a teacher.—26.] **πῶς ἄν.**; A common rabbinical formula for eliciting a text of Scripture.—**πῶς** is not merely = **τί**, but implies *how?* i. e. to what purport—so that the answer should contain a summary of his reading in the Law.—27.] The first part of this, together with Deut. xi. 13 ff., the Jews had written on their phylacteries, and recited night and morning;—but not the second; so that Kuinoel's idea that Jesus pointed to the phylactery of the lawyer;





δὲ αὐτὸν ἐπὶ τὸ ἴδιον <sup>1</sup> κτῆνος ἡγαγεν αὐτὸν εἰς <sup>1n</sup> παν-  
 δοχεῖον καὶ <sup>n</sup> ἐπεμελήθη αὐτοῦ. <sup>35</sup> καὶ <sup>o</sup> ἐπὶ τὴν αὔριον  
 [ἐξελθὼν] <sup>p</sup> ἔκβαλὼν δύο <sup>q</sup> δηνάρια ἔδωκε τῷ <sup>r</sup> πανδοχεῖ  
 καὶ εἶπεν [αὐτῷ] Ἐπιμελήθητι αὐτοῦ, καὶ ὅ <sup>t</sup> τι ἂν <sup>u</sup> προ-  
 δαπανήσῃς ἐγὼ <sup>v</sup> ἐν τῷ <sup>w</sup> ἐπ' ἀνέρχεσθαί με <sup>x</sup> ἀποδώσω σοι.  
<sup>36</sup> τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγενῆσθαι  
 τοῦ ἐμπεσόντος εἰς τοὺς ληστὰς; <sup>37</sup> ὁ δὲ εἶπεν Ὁ <sup>x</sup> ποι-  
 ῆσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν \* οὖν αὐτῷ ὁ Ἰησοῦς  
 Πορεύου καὶ σὺ ποίει ὁμοίως.

u Matt. xiii. 4 al. Ezek. ix. 8. v ch. xix. 15 only. Gen. i. 5. w ch. xix. 8. Gen. xlii. 28. x ch. i. 72 and refl.

ἐπαύριον A al.—ἐξελθὼν om. B D L G al. *aben* Syr. Æth. Ambr. ins. A C.—aft. ἐξελθ.  
 ins. καὶ C.—αὐτῷ om. B D L 7 al. *ben* Copt. Arm. ins. A C.—σοι om. D.—36. *τίνα*  
 οὖν δοκεῖς πλ. D d. οὖν om. B L ab. ins. A C c.—37. for οὖν, δὲ B C D F L X 10

Samaritans were *entirely, not half*, Gen-  
 tiles (= ἀλλογενής, ch. xvii. 18).—Why  
 the Lord mentions the name here, see  
 below.—ἐσπλαγχν. This was the *great dif-*  
*ference* between the Samaritan and the  
 others;—the actions which follow are but  
 the expansion of this compassion.—ἐλαιον  
 κ. οἶνον. These were usual remedies for  
 wounds in the East; Galen, cited by  
 Wetstein in loc., prescribes thus for a  
 wound in the head, ἐλαίας φύλλα τὰ ἀπα-  
 λώτατα τρίψας παράχει ἐλαίου καὶ οἶνου  
 μέλανος καὶ κατάρμωσε:—see also Isa. i.  
 6.—ἐπὶ τὸ ἴδ. κτ. 'upon his own ass:—  
 thereby denying himself the use of it.—  
 πανδοχεῖον, the Attic form is πανδοκίον.  
 This is the only place where an *inn*, as we  
 understand the word, a *house for reception*  
*of travellers kept by a host*, as distin-  
 guished from an empty caravanserai, is  
 mentioned. The Rabbinical writings fre-  
 quently speak of such, but under a name  
 adopted from this word, פארהא (Wetstein).  
 —ἐξελθ. . . . when he went on his journey.  
 —δύο δην. some see in this, *two days'*  
*wages* (Matt. xx. 2).—36.] It will be  
 observed that the Lord not only elicits the  
 answer from the questioner himself, but  
 that it comes in an *inverted form*. The  
 lawyer had asked, *to whom* he was to  
 understand himself obliged to fulfil the  
 duties of neighbourship? but the answer  
 has for its subject *one who fulfilled them to*  
*another*. The reason of this is to be  
 found,—partly in the relation of neigh-  
 bourship being *mutual*, so that if this man  
 is my neighbour, I am his also;—but  
 chiefly in the wish of the Lord to bring  
 out a strong contrast by putting the hated  
 and despised Samaritan in the *active* place,  
 and thus to reflect back the ὁμοίως more  
 pointedly.—37.] The lawyer does not  
 answer—'The Samaritan;—he avoids this;

but he cannot avoid it in conviction and  
 matter of fact.—ποίει ὁμ., i. e. 'count all  
 men thy neighbours and love them as thy-  
 self.' The student accustomed to look at  
 all below the surface of Scripture, will not  
 miss the meaning which lies behind this  
 parable, and which—while disclaiming all  
 fanciful allegorizing of the text—I do not  
 hesitate to say that the Lord Himself had  
 in view when He uttered it. All acts of  
 charity and mercy done here below, are  
 but fragments and derivatives of *that one*  
*great act of mercy* which the Saviour came  
 on earth to perform. And as He took on  
 Him the nature of us all, being 'not  
 ashamed to call us brethren,' counting us  
 all His kindred,—so it is but natural that  
 in holding up a mirror (for such is a  
 parable) of the truth in this matter of  
 duty, we should see in it not only the  
 present and prominent group, but also  
 Himself and His act of mercy behind.  
 And thus we shall not (in spite of the  
 scoffs which are sure to beset such an in-  
 terpretation, from the superficial school of  
 critics) give up the interpretation of the  
 Fathers and other divines, who see in this  
 poor traveller, going from the heavenly to  
 the accursed city (Josh. vi. 26. 1 Kings  
 xvi. 34),—*the race of man,—the Adam*  
*who fell*;—in the robbers and murderers,  
*him who was a murderer from the be-*  
*ginning* (John viii. 44);—in the treatment  
 of the traveller, the deep wounds and de-  
 spoilment which we have inherited from  
 the fall;—in the priest and the Levite  
 passing by, the inefficacy of the law and  
 sacrifice to heal and clothe us: Gal. iii. 21.  
 (Trench remarks, (Parables, 285, note) that  
 the Church, by joining the passage Gal. iii.  
 16—23 as Epistle, with this Parable as  
 Gospel for the 13th Sund. after Trinity, has  
 stamped this interpretation with her ap-

1 Acts xxiii. 21.  
 1 Cor. xv. 39.  
 Rev. xviii. 13  
 only. Num.  
 xx. 4, 8, 11.  
 n here only f.  
 n ver. 35 and  
 1 Tim. iii. 5  
 only. Gen.  
 xlii. 21.  
 o constr. Mark  
 xv. 1. Acts  
 iii. 1. iv. 5.  
 Esth. v. 8.  
 p = Matt. xii.  
 35. xiii. 52.  
 q Matt. xviii.  
 28 al.  
 r here only f.  
 t here only f.

y ch. xix. 6.

Acts xvii. 7.

James ii. 23.

only. constr.

1 Macc. xvi.

15.

z here only.

Job ii. 13.

a here on y.

2 Kings vi. 6.

= Eccl. i. 13.

b = Heb. i. 14.

c ch. ii. 38.

Acts xxii. 13.

= Luke only.

d constr. Matt.

iv. 3 al.

e Rom. viii. 26

only. Ps.

lxxviii. 21

al.

<sup>38</sup> Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλ-

ABC  
DP

θεν εἰς κώμην τινά· γυνή δέ τις ὀνόματι Μάρθα ὕπε-

δέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. <sup>39</sup> καὶ τῇδε ἦν ἀδελφή

καλουμένη Μαρία, ἣ καὶ <sup>\*z</sup> παρακαθίσασα <sup>\*</sup> παρὰ τοὺς

πόδας τοῦ <sup>\*</sup> Ἰησοῦ ἤκουε τὸν λόγον αὐτοῦ. <sup>40</sup> ἡ δὲ Μάρθα

περιεσπῶτο περὶ πολλήν <sup>b</sup> διακονίαν. <sup>c</sup> ἐπιστάσα δὲ

εἶπε Κύριε οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με <sup>\*</sup> κατ-

έλιπε διακονεῖν; <sup>d</sup> εἶπε οὖν αὐτῇ ἵνα μοι <sup>e</sup> συναντιλάβῃται.

<sup>41</sup> ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς Μάρθα Μάρθα,

al. txt A P. — 38. ἐν δὲ τῷ πορ. B L al. Copt. Æth.—αὐτοὺς om. D. txt A C P.—εἰς τ. οἶκ. αὐτ. om. B. ins. (τὴν οἰκίαν C L) A C D P L. (αὐτῆς om. L.)—39. παρακαθίσασα A B C L. παρακαθήσασα K 3. txt D P.—for παρὰ, πρὸς B C L. txt A D P.—for Ἰησ., κυρίου B D L acv Copt. Æth. Arm. txt A C<sup>2</sup> P.—αὐτοῦ om. D.—40. for ἐπιστάσα, ἐπισταθεὶς D.—κατέλειπεν A B C K P. txt D.—εἶπον D L al.—41. for ὁ Ἰησ., ὁ κύριος B a. txt A C D P.—θορυβάζη B C D (D omits the rest of

proval)—in the good Samaritan, Him of whom it was lately said, "Say we not well that *thou art a Samaritan*, and hast a devil?" (John viii. 48)—Who came to *bind up the broken hearted*, to give them the *oil of joy for mourning* (Is. lxi. 1 ff.);—Who for our sakes became poor, that we through His poverty might become rich,—Who, though now gone from us, has left with us precious gifts, and charged His ministers to feed His lambs, promising them when the Chief Shepherd shall appear, a crown of glory that fadeth not away (1 Pet. v. 2. 4). Further perhaps it is well not to go;—or, if we do, only in our own private meditations, where if we have the great clue to such interpretations, —*Knowledge of Christ for ourselves*, and a *sound mind* under the guidance of His Spirit,—we shall not go far wrong. But minutely to allegorize, is to bring the sound spiritual interpretation into disrepute, and throw stumbling-blocks in the way of many, who might otherwise arrive at it.

38—42.] It surely never could be doubted who this Martha and Mary were, nor where this took place,—but that the harmonizing spirit has so beclouded the sight of our critics Bengel believes them *not to be the sisters of Lazarus*, but another Martha and Mary somewhere else;—and this in spite of the deep psychological identity of characters which meets us in John xi. —Greswell believes the *persons to be the same*, but that they had *another residence* in Galilee (!), and endeavours to establish this from John xi. 1 (where he says ἀπὸ only indicates residence, ἐκ origin; and the κώμη is not Bethany but the village in Galilee (!), see notes there). I shall, as elsewhere, take

the text in its most obvious and simple interpretation—and where nothing definite is asserted in *it*, throw light on it from what we know from other sources. And I believe most readers will agree with me in taking these for the sisters of Lazarus, and the village for Bethany.—38.] ἐν τῷ πορ. need make no difficulty—the whole of the events related in this section of the Gospel are allotted, as in the widest sense they belonged, to *the last journey of the Lord from Galilee*, which ended in the triumphal entry into Jerusalem;—see note on ch. ix. 51. The Lord, as we know that He afterwards did, so now probably, when at Jerusalem (at the feast of Dedication), abode at Bethany. He 'loved'—(only used in this sense by John with regard to *this family*, and to *himself*)—Martha and Mary and Lazarus—and this word implies surely hospitality and intercourse.—γυνή τις—it does not follow that Martha was a widow—the incident brings out the *two sisters*, and therefore no others are mentioned. She may have had a husband or a father living. At all events it is a consistency belonging to real life, that we find the same person prominent in the family in John, as here.—39.] It does not appear that the meal *had begun*—far rather is it likely that Martha was busy about *preparing it*. Mary sat at Jesus' feet, as His disciple, while He was discoursing.—40.] περίεσπ. is a word of later Greek. It exactly answers to the Latin 'torqueor' used in the same connexion by Horace, sat. ii. 3, 67, and to our midland provincial expression 'to be put about,' meaning, 'to be distracted with officious care.'—ἐπιστ. generally, but not always, used by Luke of a *sudden coming into presence*. It looks here as if the Lord were teaching



<sup>f</sup>μεριμνᾷς καὶ \* <sup>g</sup>τυρβάζῃ περὶ πολλὰ. <sup>42</sup> \* ἔνός δέ ἐστι <sup>f</sup>Matt. vi. 25 al.  
<sup>h</sup>χρεῖα\*. Μαρία δὲ τὴν ἀγαθὴν <sup>i</sup>μερίδα <sup>k</sup>ἔξελεξάτο, <sup>l</sup>ἥτις <sup>g</sup>here only +.  
οὐκ ἀφαιρεθήσεται [ἀπ'] αὐτῆς. <sup>h</sup>= Heb. vii.  
<sup>i</sup>= here only. <sup>11</sup>, Sir. iii. 22.  
<sup>12</sup>, Ps. lxxii. 26.  
<sup>13</sup>, see 2 Cor. vi. 15.  
<sup>14</sup>, k ch. xiv. 7.  
<sup>15</sup>, Gen. xiii. 11.  
<sup>16</sup>, 1 = Matt. ii. 6 al.  
<sup>17</sup>, n ch. x. 35 al.

XI. <sup>1</sup>Καὶ ἐγένετο <sup>2</sup>ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ  
προσευχόμενον, ὡς ἐπάύσατο, εἰπέ τις τῶν μαθητῶν αὐ-  
τοῦ πρὸς αὐτὸν Κύριε διδάξον ἡμᾶς προσεύχεσθαι, καθὼς  
καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. <sup>2</sup>εἶπε δὲ αὐ-  
τοῖς "Οταν προσεύχησθε, λέγετε Πάτερ [ἡμῶν ὁ ἐν τοῖς  
οὐρανοῖς], °ἀγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία  
<sup>o</sup> || Mt. = 1 Pet.  
<sup>11</sup>, iii. 15. <sup>18</sup>,  
<sup>23</sup>, xxix. 23.

the clause) L al. txt A P. — 42. for ἐνός δέ ἐ. χρ.,—δλίγων δὲ χρεῖα ἐσὶν ἡ ἐνός  
(ἐστ. χρ. C) B C<sup>2</sup> L 2. om. D abc. txt A P.—for δέ, γὰρ BL al. om. D abc. txt  
A C P.—ἀπ' om. B D L al. ins. A C P.

CHAF. XI. 1. ἐγ. δὲ A.—bef. ὡς ins. καὶ D M abc al. — 2. προσεύχεσθε A C P 7 al.  
txt B D Orig.—ins. μὴ βαττολογεῖτε ὡς οἱ λοιποὶ δοκοῦσι γάρ τινες, ὅτι ἐν τῇ πολυ-  
λογίᾳ αὐτῶν εἰσακουσθήσονται· ἀλλὰ προσερχόμενοι D d.—ἡμῶν ὁ ἐν τοῖς οὐρ. om.

in another apartment from that where the  
*διακονία* was going on:—this appears also  
in the κατέλιπε. — 41, 42.] The repetition  
of her name indicates reproof.—μεριμνᾷς  
expresses the inner anxiety (from μερίζω),  
τυρβάζῃ the outer bustle and confusion.—  
πολλὰ, 'many things'—ἐνός, 'of one  
thing:' perhaps we should not express the  
two words more definitely, for fear of  
narrowing the wide sense in which they  
are spoken. I can hardly doubt that the  
Lord, in the *first* and *most obvious* mean-  
ing, indicated that simpler preparation  
would have been all that was needful, but  
the πολλὰ leads to the ἐν, and that to the  
ἀγαθῇ μερίδι, the ἐν being the middle term  
of comparison between the *natural* πολλὰ  
and the *spiritual* ἀγαθῇ μερίδι. So that  
the whole will imply—only *within* the  
circle of Christ's disciples, those who act  
from love (mistaken or otherwise) to Him,  
—much as John vi. 27,—and set before us  
the bread which perisheth on one hand,  
and that which endureth to everlasting life  
on the other. The ἀγαθῇ μερίδι, 'the good  
portion,' is the ἐν which is needful—see  
John vi. 53,—the *feeding on the bread of  
life by faith*,—which faith cometh by hear-  
ing, and hearing by the λόγος τοῦ Ἰησοῦ  
which Mary was now receiving into her  
soul, and which (John vi. 54) shall never  
be taken away, but result in everlasting  
life.—The two types of character have ever  
been found in the Church; both, caring  
for Him,—and for love to Him doing what  
they do: but the one busy and restless,  
anxious and stirring; the other, quiet and  
humble, content to sit at His feet and  
learn. We see here which of the two He  
praises. But on the other hand we must  
not derive any argument hence against an

active Christian life of doing good: *this*  
*is*, in fact, to sit at His feet and learn—to  
take His yoke on us, and learn of Him.  
It is the bustling about the πολλὰ of  
which there is no need, which is blamed;  
not the working out the fruits of the Spirit,  
which are needful,—being parts themselves  
of the ἀγαθῇ μερίδι.

CHAF. XI. 1—13.] The locality and  
time of the following incident are alike in-  
definite. The only limits are those of the  
great journey which is the subject of this  
section. There is no reason for supposing  
this to be the *only occasion* on which the  
Lord delivered this prayer to His disciples.  
In the Sermon on the Mount, it stands in  
close connexion with what goes before;—  
and here also. In so weighty a summary  
of His teaching as that was, He was not  
likely when speaking of prayer, to omit it;  
—when asked by His disciples to teach them  
to pray, He was not likely to depart from  
the form once given them. Such are ordi-  
nary probabilities, antecedent to every  
question affecting the two Gospels: and  
those critics who throw aside all such, are  
*far more prejudiced* in reality, than those  
who allow them full weight. "The pecu-  
liar and abridged form in Luke," says  
Meyer, "*is a proof that the Apostolic  
Church did not use the Lord's Prayer as  
a form.*" Rather, we may say, a proof of  
the fidelity with which our Evangelist re-  
produced his original reports, not correct-  
ing them as others after him did (see var.  
read.) to suit the forms most probably in  
use. If the Apostolic Church did not use  
the Lord's Prayer as a form,—*when did its  
use begin*, which we find in every known  
Liturgy? (see Bingham, Antiqq. xiii. 7.)—  
1.] καθ. κ. Ἰω. . . of this fact we know

p = Gen. i. 3.  
q [Mt. only].

r Mark xiv. 49.

ch. ix. 23.

το κ. η. ch.

xix. 47.

Aets xvii. 11.

s = Matt. vi.

12. Is. xxii.

t = only.

u ch. iv. 13 al.

Deut. iv. 34.

v Rom. xv. 31.

Ps. cxxxix.

1.

w [Matt. v. 37.

ph. vi. 16.

x here only.

Exod. xii. 26.

y = Matt.

xiv. 17 al.

1 Kings xvi.

17.

z = Matt. xxi.

46. Prov. i. 24.

a ch. xii. 51 al.

b John iv. 6.

ch. xii. 36.

c Mark viii. 6.

Gen. xviii. 8.

d Matt. xxvi. 10 and 11.

e Matt. vi. 6. Ps. cxi. 3.

f = ch. iv. 23. v. 1. ix. 61. xxi. 37. Mark i. 39.

g = here only. Exod. xxi. 18.

h = Mark i. 35. v. 42. ch. viii. 55. xxii. 46.

σου, [p γεννηθῆτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ ABC  
[τῆς] γῆς.] 3 τὸν ἄρτον ἡμῶν τὸν q ἐπιούσιον διδου ἡμῖν DP  
τὸ r καθ' ἡμέραν. 4 καὶ s ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, ABCD  
καὶ γὰρ αὐτοὶ t ἀφίμεν παντὶ ὀφείλουσι ἡμῖν· καὶ μὴ  
εἰς ἐνέγκης ἡμᾶς εἰς u πειρασμὸν[. ἀλλὰ v ῥῦσαι ἡμᾶς ἀπὸ  
w τοῦ πονηροῦ]. 5 καὶ εἶπε πρὸς αὐτοὺς Τίς ἐξ ὑμῶν ἔχει  
φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ \* εἶπη  
αὐτῷ Φίλε, x χρῆσόν μοι τρεῖς y ἄρτους, 6 z ἐπειδὴ φίλος  
\* μου a παρεγένετο b ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὁ c παρα-  
θήσω αὐτῷ. 7 κακεῖνος ἔσωθεν ἀποκριθεὶς εἶπη Μὴ μοι  
d κόπους παρέχε· ἤδη ἡ e θύρα κέκλεισται, καὶ τὰ παῖδιά  
μου μετ' ἐμοῦ i εἰς τὴν k κοίτην εἰσίν· οὐ δύναμαι h ἀνα-  
στάς δοῦναι σοι. 8 λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ

B L 6 al. Orig. (once), but ins. A C D K P abc Orig. and all other versions and Fathers.  
—τὸ om. D K.—aft. σου ins. ἐφ' ἡμᾶς D.—γεννηθῆτω . . . γῆς om. B L v al. Orig. ex-  
pressly. ins. A C D P abc. τῆς om. A C D 4 al.—3. for διδου, δὸς D.—for τὸ καθ'  
ἡμῶν, σήμερον D 7 al. abc. txt A B C P.—4. for τὰς ἀμ., τὰ ὀφειλήματα D bcd.—rec.  
ἀφίμεν. txt A B C D (ἀφίμεν D) E K 8 al.—τοῖς ὀφειλέταις ἡμῶν D bc Ambr.—  
ἀλλὰ . . . πον. om. B L 9 al. v Orig. expressly. ins. A C D bc.—5. πρὸς αὐτοὺς  
om. D.—for εἶπη, ἐρεῖ A D K M 17 al. bc Sahid. Bas. txt B C Orig.—6. μου om.  
C E K S V 24 al. Syr. Sahid. Euthym. Theoph. μοι D M 8 al. c. txt A B b Orig.—  
πάρσιν ἀπ' ἀγροῦ D d.—7. ἐκεῖνος δὲ D Sahid.—ἐρεῖ D b.—ἐν τῇ κοίτῃ D Sahid.—

nothing beyond the allusion here.—2.] ὅταν προσ. λέγ. . . more definite than οὕτως προσ. . . in Matt. On the prayer itself, see notes on Matt. vi. 9—13.—3.] τὸ καθ' ἡμῶν . . . 'for that day's need,' or 'for that day,' i. e. 'day by day.' No substantive need be supplied after τό.—4.] καὶ γὰρ αὐτ. . . expressed here more strongly than in Matt., as the plea for the exercise of the Divine forgiveness to us,—'for it is our own practice also to forgive:' but notice the difference,—there is no ἁμαρτία here between man and man, only the ordinary business word of this world,—π. ὀφείλουσι ἡμῶν. This may serve to show how far 'Luke's reporter' (De Wette) was from misunderstanding the words of the Lord: that reporter, as Stier well observes, (Reden Jesu, iii. 142,) being no other than the Holy Spirit Himself, whose special guidance was promised in bringing to mind the things said by Jesus (John xiv. 26).—5.] Now follows a parable on continuing instant in prayer, of the same nature as that in ch. xviii. 2 ff. In both parables, the argument is 'à fortiori'; "if selfish man can be won by prayer and importunity to give, and unjust man to do right, much more certainly shall the bountiful Lord bestow, and the righteous Lord do justice." Trench, Parables, p. 291, who further re-

marks, that here *intercessory* prayer is the subject of the Parable: there, *personal*. And, that we must remember that all reluctance on the part of God to answer our prayers is not real, but *apparent* only, and arises from deeper reasons working for our good: whereas the reluctance in these two parables is *real*, arising from selfishness and contempt of justice.—The interrogative form continues to σοι, ver. 8, 'Who of you shall be in these supposed circumstances?' λέγω ὑμῶν . . . κ.τ.λ.—6.] παρ. ἐξ ὁδοῦ. In the East it was and is the custom to travel late at night, for coolness' sake.—Why τρεῖς ἄρτους, does not appear. I forbear to give the allegorical interpretations of the number, which abound: the significance of the *thing asked for*, see below on ver. 13.—7.] We have an interesting fragment of domestic life here given us. The door is 'barred,' not only 'shut:' there is the trouble of unbarring it: the *father* and *children* are in bed (εἰς τ. κ. εἰς. ellipt. for 'have gone εἰς τ. κ. and are ἐν τῇ κ.' see reff.); (observe how in all the parables which place the Father, or the Husband, before us, the *Mother*, or the *Bride*, does not appear;) and he cannot (i. e. will not, cannot from being overcome by reluctance) rise and give to him.—8.] ἀνάδεια is too mildly rendered by 'importunity,' E. V.

ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν <sup>d</sup> ἀναίδειαν <sup>d here only 4.</sup>  
αὐτοῦ <sup>e</sup> ἐγεροθεὶς δώσει αὐτῷ ὅσων <sup>9</sup> χρῆζει. <sup>e = Matt. ii. 13</sup> καὶ γὰρ ὑμῖν <sup>al. Gen. xli. 4, 7.</sup>  
λέγω Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· <sup>f</sup> ζητεῖτε, καὶ εὐρήσετε· <sup>f Matt. vii. 7, 8.</sup>  
<sup>f</sup> κρούετε, καὶ ἀνοιγίησεται ὑμῖν. <sup>10</sup> πᾶς γὰρ ὁ αἰτῶν <sup>al. Gen. xli. 4, 7.</sup>  
λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι \* ἀνοι-  
γίησεται. <sup>11</sup> τίνα δὲ <sup>†</sup> ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς  
ἄρτον, μὴ λίθον <sup>5</sup> ἐπιδώσει αὐτῷ; <sup>† ἢ</sup> καὶ ἰχθὺν, μὴ ἀντὶ <sup>g = ch. iv. 17.</sup>  
ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; <sup>12</sup> ἢ καὶ ἐὰν αἰτήσῃ ὠδὸν, μὴ <sup>John xiii. 26 7.</sup>  
ἐπιδώσει αὐτῷ <sup>h</sup> σκορπίον; <sup>13</sup> εἰ οὖν ὑμεῖς <sup>h ch. x. 19 and</sup> <sup>rell.</sup>  
<sup>h</sup> χοντες οἴδατε ἀγαθὰ <sup>i</sup> δόματα διδόναι τοῖς τέκνοις ὑμῶν, <sup>i Mt. Eph.</sup>  
<sup>i</sup> πόσῳ μᾶλλον ὁ πατὴρ ὁ <sup>j</sup> ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον <sup>iv. 8, Phil.</sup>  
<sup>j</sup> τοῖς αἰτοῦσιν αὐτόν; <sup>al. Gen. xli. 4, 7.</sup>  
<sup>j</sup> <sup>see Matt. xxiv. 17.</sup>

<sup>14</sup> Καὶ ἦν ἐκβάλλων δαιμόνιον[, καὶ αὐτὸ ἦν] κωφόν·  
ἐγένετο δὲ τοῦ δαιμονίου \* ἐξελθόντος, ἐλάλησεν ὁ κωφός.

ἔστι D.—8. ins. et si ille perseveraverit pulsans *cr.*—*ei* καὶ om. D.—αὐτὸν φίλον A al.  
αὐτὸν φίλον αὐτοῦ D.—αὐτῷ (2d) om. D.—ὅσων D E H L S V 43 all. Orig. (once)  
Bas. Theophyl. txt ABC Orig.—9. ἀνοιγίησεται D.—10. ἀνοιγίησεται A E G H K S V  
23 all. ἀνοίγεται B D. txt C.—11. τίς D L X 5 al. *c* Orig. txt A B C.—rec. om.  
ἐξ, with (Scholz) nearly all const. MSS., but ins. A B C D K M 19 al. *bedr* Orig. Syrr.  
Arm.—aft. υἱός, B Orig. om. ἄρτον . . . ἢ καὶ incl. rec. *ei* καὶ, with many MSS., but txt  
A C D E F G K L S V 23 al. *abc* Copt. Syr. Theoph. Euth.—aft. ἰχ. ins. αἰτήσῃ D *bd*  
al.—for μὴ, καὶ B.—12. αἰτήσῃ A D K L 11 al.—μὴ om. B.—13. for ὑπάρχ., ὄντες  
D K M X.—aft. πατὴρ ins. ὑμῶν C *bc.*—for πν. ἅγ., ἀγαθὸν δόμα D *bed* Orig. πν.  
ἀγαθὸν L al.—14. ταῦτα δὲ ἐπὶόντος αὐτοῦ, προσφέρεται αὐτῷ δαιμονιζόμενος κωφός·  
καὶ ἐκβαλόντος αὐτοῦ (ejecto illo *d*) πάντες ἐθαύμαζον D.—καὶ αὐτὸ ἦν om. B. κ. αὐτ.

It should be 'shamelessness.' It is pre-  
supposed here that the postulant goes on  
knocking and asking.—[9.] What follows  
is in the closest connexion, and will not bear  
the idea that it is transferred here merely  
as being appropriate. The αἰτεῖν, ζητεῖν,  
κρούειν, all answer to the *features of the*  
*parable*.—[10.] declares to us not merely  
a result observable here among men, (in  
which sense it is *not universally true*), but  
a *great law of our Father's spiritual King-*  
*dom*; a clause out of the eternal covenant,  
which cannot be changed.—[11—13.] The  
Lord sets forth the certainty of our obtain-  
ing the Holy Spirit (the *unspeakable gift*,  
in which all other ἀγαθὰ δόματα are in-  
cluded,) from our Father, by another 'à for-  
tiori' argument, drawn from the love of  
earthly parents, so far less careful and  
tenderly wise than He is over His children.  
—The construction, as before (ver. 5), is a  
mixed one: half interrogative, half hypo-  
thetical. For the rest, see notes on Matt.  
vii. 7 ff. The egg and scorpion are added  
here. The serpent and scorpion are the  
*positively mischievous*; the samples, ch. x.  
19, of the δύναμις τοῦ ἰχθυοῦ:—the stone,  
that which is simply *unfit for food*. So  
that God's answers to our prayers consist

of neither useless nor mischievous things,  
but of His best gift—His Holy Spirit—  
in all the various and fitting manifestations  
of His guidance and consolation and teach-  
ing in our lives. This is (because this  
takes of and imparts to us, by leading us  
continually to Him who is,) the ἄρτος of  
the parable;—the 'paterfamilias' is our  
Father in Heaven, with whom however the  
night is as the day, who never slumbers  
nor sleeps. It has been noticed how by  
the hungry traveller coming to the man,  
may be imported, in the depth of the para-  
ble, the awakening in a man's own soul  
(which is so precious to him) of that hunger  
which he has nothing to satisfy, and which  
none but God can satisfy. The student  
may, as in the foregoing parable, follow out  
this clue for himself (provided it be done  
soberly) with much interest and profit.—  
Notice that when *we address God* (ver. 2),  
He is ὁ πατὴρ ὁ ἐν τ. οὐρ.—when *He an-*  
*svers us*, He is ὁ πατὴρ ὁ ἐξ οὐρ. In the  
former case we go up into Him and His  
abode; in the latter He comes down to us.  
The construction is not (Meyer) ὁ ἐν οὐρα-  
νῷ ἐξ οὐρ. δώσει: but the one so common  
in good Greek, ὁ ἐκ Πελοποννήσου πόλε-  
μος, denoting the quarter whence the in-



καὶ ἐθαύμασαν οἱ ὄχλοι<sup>15</sup> τινὲς δὲ ἐξ αὐτῶν εἶπον<sup>k</sup> Ἐν ABCD  
 Βεελζεβούλ \* ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμό-  
 νια \*. <sup>16</sup> ἔτεροι δὲ <sup>l</sup> πειράζοντες <sup>m</sup> σημεῖον παρ' αὐτοῦ  
 ἔζήτουν ἐξ οὐρανοῦ. <sup>17</sup> αὐτὸς δὲ εἰδὼς αὐτῶν τὰ<sup>o</sup> δια-  
 νοήματα εἶπεν αὐτοῖς Πᾶσα βασιλεία ἐφ' ἑαυτὴν<sup>p</sup> διαμε-  
 ρισθεῖσα<sup>q</sup> ἔρημουται, καὶ οἶκος ἐπὶ οἶκον πίπτει. <sup>18</sup> εἰ δὲ καὶ  
 ὁ σατανᾶς ἐφ' ἑαυτὸν διμερίσθῃ, πῶς σταθήσεται ἡ βασι-  
 λεῖα αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ  
 δαιμόνια. <sup>19</sup> εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμό-  
 νια, [οἱ] υἱοὶ ὑμῶν<sup>a</sup> ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ

ἦν κ. om. A. txt C.—ἐκβληθέντος A C L X 4 al. txt B. — 15. bef. ἀρχ. ins. τῶν  
 B C K L M 12 al.—τῶν A. txt D.—ins. ὁ δὲ ἀποκριθεὶς εἶπεν· πῶς δύναται σατανᾶς  
 σατανᾶν ἐκβάλλειν (ἐκβαλεῖν D) A D K M X 13 all. Æth. txt B C. — 17. μερι-  
 σθεῖσα C M X 10 al. txt A B D *bec.* — 18. ἐμερίσθῃ C 8 al.—for πῶς, οὐ D. — 19. οἱ

fluence implied in the *substantive* comes, which here is the result of that relation implied in *πατήρ*.

14—36.] Matt. xii. 25—45. Mark iii. 23—29. The reasonings of Greswell to show that Luke relates an entirely different incident from Matt. and Mark, able and well conducted as they are, fail to carry conviction to my mind.—The marks of identity are too many and striking to be mistaken; and on the plan of discrimination which he has adopted, I am persuaded that we might prove four distinct Crucifixions and Resurrections to have happened, just as easily. Besides, it is quite impossible to carry the hypothesis throughout this section of Luke's Gospel: and when it has been once given up, a considerable difference is made in the way of regarding the various narrations. On the side of which Evangelist the strict accuracy lies, it is next to impossible for us now to decide. I am inclined to think with Schleiermacher (transl., p. 190), that the section from xi. 14—xii. 53 (or rather perhaps 59) is a connected whole, or, at all events, is intended to form such. But then the whole is introduced (ver. 14) without any mark of connexion with the preceding, and terminated as abruptly.—On the other hand, the narrative in Matt. is introduced by his usual *τότε*, following upon a very general description of a *retirement* of the Lord, and His being pursued by multitudes, all of whom He healed; but whether the οἱ ὄχλοι are the same, and the *τότε* meant to specify that this incident occurred *then and there*, is by no means certain. Nor is the close of the section (xii. 50) bound very closely to xiii. 1, which commences ἐν ἐκείνῃ τῇ ἡμέρᾳ, and can hardly be said with certainty to define the *very same natu-*

*ral day*. We may observe that the attendant circumstances, as introduced and closed in Mark iii. 20. iv. 1, are equally indeterminate. I therefore leave the difficulty where I found it, and where I believe it will ever remain, during our present state of imperfection; only observing, that the important incident and discourse grounded on it is no way thereby invalidated in authority. It seems to have been a portion of the evangelic history, the position of which was not exactly and satisfactorily fixed; of which there have been already some instances (see ch. ix. 57—62) and there are, as will be seen, yet more as we proceed.—14.] *κωφὸν*—and blind, Matt. ver. 22, where see notes on all the common matter.—15.] *τινὲς ἐξ αὐτ.* No inference can here be drawn that these persons were not Pharisees (as Greswell has done), and consequently that the charge proceeded from a different quarter.—16.] This is not mentioned *here* by Matt., but further on in the discourse, ver. 33. No distinction (Gresw.) can be drawn between *σημ.* and *σημ. ἐξ οὐρ.*, for (1) the Lord answers the demand in both places *by the same reply*,—the sign of Jonas, see also Matt. xvi. 1—4; and (2) the ordinary Jewish idea attached to *σημ.* would imply *ἐξ οὐρ.*: see notes on Matt. xvi. 1.—17.] *εἰδὼς*: so Matt., also ver. 25.—*οἶκ. ἐπὶ οἶκ.*] The ordinary rendering, 'and house (divided) against house, falleth,' is certainly right. Before Meyer charged this interpretation with having entirely arisen out of harmonistic considerations, he should have ascertained whether such an expression as a *Kingdom* falling *οἶκος ἐπὶ οἶκον* is even tolerable. The ruling idea of the saying having been given by the *βασ. ἐφ' ἑαυτήν*, the emphatic pronoun need not be ex-

ὑμῶν αὐτοὶ ἔσονται. <sup>20</sup> εἰ δὲ <sup>b</sup> ἐν δακτύλῳ θεοῦ ἐκβάλλω <sup>b</sup> here only. Exod. vii. 19. Ps. viii. 4. τὰ δαιμόνια, ἄρα <sup>c</sup> ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. <sup>c</sup> Mt. I Thess. ii. 16. Dan. iv. 21. <sup>21</sup> ὅταν <sup>d</sup> ὁ ἰσχυρὸς <sup>e</sup> καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ <sup>d</sup> = Matt. xxv. 28. Rom. i. 17. <sup>f</sup> αὐλήν, ἐν εἰρήνῃ ἐστὶ <sup>g</sup> τὰ ὑπάρχοντα αὐτοῦ. <sup>e</sup> here only. Jer. xvi. 9. <sup>22</sup> ἐπὰν δὲ <sup>f</sup> [ὁ] ἰσχυρότερος αὐτοῦ <sup>h</sup> ἐπελθὼν νικήσῃ αὐτὸν, τὴν <sup>g</sup> = Matt. xxi. 21 al. Job xviii. 7. <sup>i</sup> πανοπλίαν αὐτοῦ αἶρει <sup>k</sup> ἐφ' ἣ ἐπεποίθει, καὶ τὰ <sup>l</sup> σκῦλα <sup>h</sup> = here only. 1 Kings xxx. 23. αὐτοῦ <sup>m</sup> διαδίδωσιν. <sup>23</sup> ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστι, <sup>i</sup> Eph. vi. 11, 13 only. 2 Kings ii. 21. k ch. xviii. 9. καὶ ὁ μὴ <sup>n</sup> συνάγων μετ' ἐμοῦ <sup>o</sup> σκορπίζει. <sup>24</sup> ὅταν τὸ <sup>l</sup> ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ <sup>p</sup> τοῦ ἀνθρώπου, διέρχεται <sup>m</sup> δι' <sup>q</sup> ἀνύδρων τόπων ζητοῦν <sup>r</sup> ἀνάπανσιν, καὶ μὴ εὐρίσκον <sup>n</sup> = ch. xv. 13. John vi. 12. xv. 6. Exod. xxxiii. 10. o | Mt. John x. 12. xvi. 32. 2 Kings xxii. 15. <sup>25</sup> λέγει Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. <sup>25</sup> καὶ <sup>q</sup> | Mt. and xi. 29. Rev. xiv. 11. Gen. viii. 9. <sup>r</sup> | Mt. ch. xv. 8 only. <sup>s</sup> | Mt. ch. xxi. 5. 1 Tim. ii. 9. Ezek. xxxiii. 41. <sup>t</sup> Matt. xvii. 1. Num. xxxii. 41. <sup>u</sup> | Mt. 2 Pet. i. 11. John vi. 11. Acts iv. 35. Josh. xiii. 6. see Rev. xvii. 13. <sup>v</sup> | Mt. 2 Pet. i. 11. John vi. 11. Acts iv. 35. Josh. xiii. 6. see Rev. xvii. 13. <sup>w</sup> | Mt. ch. xv. 8 only. <sup>x</sup> | Mt. ch. xxi. 5. 1 Tim. ii. 9. Ezek. xxxiii. 41. <sup>y</sup> Matt. xvii. 1. Num. xxxii. 41.

om. A. D. ins. B C. — 20. εἰ δὲ ἐγὼ D c Ambr. Aug., and bef. ἐκβάλλω C L. — 21. φυλάσσει D 8. txt A B C. — 22. ἐὰν D.—ὁ om. B D L al. ins. A C.—αὐτοῦ om. D.—νικήσῃ αὐτὸν om. D.—ἐπεποίθει D.—σκεύη K al. — 23. aft. σκορπίζει ins. με L 1. — 24. ὅταν δὲ D X G b Syr. Copt. txt A B C.—διὰ τῶν ὕδρων τόπων D.—τότε λέγει B L X 2 b Copt. Syr. txt A C D c. — 25. ἐλθὼν C D K S<sup>1</sup> X 12 al. txt A B.—aft. εὐρίσκει ins. σχολάζοντα B C L 8 Copt. Æth. txt A D.—καὶ om. D L.—26. τότε om. D.—aft. παραλ. ins. μεθ' αὐτοῦ C X.—for ἐπτ. ἐτ., ἄλλα ἐπτὰ D a.—ἐλθόντα E G M S V

pressed again. Similarly we have, 1 Cor. ii. 11, τίς οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πν. τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; the ὁ ἄνθρ. being the same throughout. — 20.] ἐν δακτύλῳ θ. = ἐν πνεύματι θ. Matt. No distinction can be established, as Gresw. attempts. The one expression explains the other. What was done (Hebraistically speaking) by the *finger* of God, was done by the Spirit of God. We have much greater variations than this in sayings demonstrably the same. And as to what the same author maintains about the relative magnitude of the works of the *finger*, *hand*, and *arm* of God, a reference to Ps. viii. 4, where the *heavens* are 'the works of Thy fingers,' will sufficiently show how little reliance is to be placed on such subtilties. — 21.] This parabolic sentence is in close connexion with many prophetic sayings, Is. xl. 10 marg. liii. 12, and most pointedly Is. xlix. 24, 25. It will be remembered that the Baptist called the Lord by this name, ὁ ἰσχυρότερος—placing after it, it is true, μου, but still using it as indicative of the Almighty of the Son of God, rather than in comparison with himself. See Col. ii. 15.—The ἰσχυρὸς is the adversary, Satan; his αὐλή, this present world,—John xii. 31. xiv. 30. xvi. 11. His goods, or tools, or spoils,—τὰ ὑπάρχοντα

= τὰ σκεύη = τὰ σκῦλα,—are the sons of men,—2 Tim. ii. 26. 1 John v. 19 (Greek). With these is he clothed and armed, or rather with their *evil capacities*, which he furbishes and brightens for his use: with the πανοπλία τοῦ διαβόλου, compare, by way of contrast, the πανοπλία τοῦ θεοῦ, Eph. vi. 11. 20. Without these arms and tools he would be powerless:—the evil one must have evil men—something receptive of evil—to work upon. But these the ἰσχυρότερος takes from him, and divides his spoils, Is. liii. 12. In Col. ii. 15 we have the word ἀπεκδυσάμενος—referring probably to this very saying of the Lord. He divides his spoils—turns to His own use and that of His followers all that good which the enemy had corrupted into evil. — The Stronger had already come into the strong man's house—the *Saviour* into the world—and was robbing him of his captives, and making them into His own disciples,—e. g. Mary Magdalene and others:—but the work was not fully completed yet, till the Lord, by and in His death, overcame him that had the power of death, i. e. the devil.—And that His great victory is still proceeding;—He is still taking from him one and another,—rescuing the sons of men by the power of His Gospel, till the end, when He shall (Rev. xx. 1) bind

<sup>u</sup> l. 2 Pet. ii. 20. Ps. lxxii. 17.  
<sup>v</sup> Matt. xiii. 4. Ezek. ix. 8.  
<sup>w</sup> = Acts ii. 14 al. Judg. ix. 7.  
<sup>x</sup> = ch. i. 41 al. John iii. 4. Ps. xxi. 10.  
<sup>y</sup> = here only. x  
<sup>z</sup> ch. xxiii. 4. Rev. i. 13 only.  
<sup>a</sup> = Job iii. 12. Joel ii. 16.  
<sup>b</sup> Rom. ix. 20. x. 18 only †.  
<sup>c</sup> = Acts vii. 53 al. Eccles. xii. 13.  
<sup>d</sup> here only †.  
<sup>e</sup> Matt. xi. 7. Acts i. 1.  
<sup>f</sup> Matt. vi. 32 al. 1 Kings iii. 1. # 1 Th. i. 1 Cor. xv. 43. 1sg. xxvi. 19. 2 Chron. ix. 1.  
<sup>h</sup> = ch. x. 14 al.  
<sup>i</sup> l. Rom. xiv. 23. Wisd. iv. 16.  
 ται <sup>u</sup> τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν ABCD  
 πρώτων.  
<sup>27</sup> Ἐγένετο δὲ <sup>v</sup> ἐν τῷ λέγειν αὐτὸν ταῦτα, <sup>w</sup> ἐπ' αἰσά  
 τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ Μακαρία ἡ  
 κοιλία ἡ <sup>y</sup> βαστάσασά σε καὶ <sup>z</sup> μαστοὶ οὓς <sup>a</sup> ἐθήλασας.  
<sup>28</sup> αὐτὸς δὲ εἶπε <sup>b</sup> Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν  
 λόγον τοῦ θεοῦ καὶ <sup>c</sup> φυλάσσοντες †. <sup>29</sup> τῶν δὲ ὄχλων  
 ἐπαθροισμένων <sup>c</sup> ἤρξατο λέγειν Ἡ γενεὰ αὕτη \* πο-  
 νηρά ἐστι· σημεῖον \* <sup>f</sup> ἐπιζητεῖ, καὶ σημεῖον οὐ δοθή-  
 σεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωῆ [τοῦ προφήτου].  
<sup>30</sup> καθὼς γὰρ ἐγένετο Ἰωῆς σημεῖον τοῖς Νινευίταις,  
 οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.  
<sup>31</sup> βασίλισσα νότου <sup>g</sup> ἐγερθήσεται ἐν τῇ <sup>h</sup> κρίσει μετὰ τῶν  
 ἀνδρῶν τῆς γενεᾶς ταύτης καὶ <sup>i</sup> κατακρινεῖ αὐτοὺς, ὅτι

23 al. Euth.—ἐκεῖ om. D ab. —28. ὁ δὲ εἶπε D.—μενοῦν A L 2.—rec. aft. φυλ. ins. αὐτὸν, but om. A B C D L 10 al. abc Æth. Arm. Aug.—29. bef. πονηρ. ins. γενεὰ A B D L abev 9 al. Copt. Arm. Ambr. om. C.—ζητεῖ A B L 2 al. txt C D.—τοῦ προφ. om. B D L al. abc Copt. Arm. ins. A C.—30. aft. ταύτῃ D d ins. καὶ καθὼς Ἰωῆς ἐν τῇ κοιλίᾳ τοῦ κήτους ἐγένετο τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως καὶ ὁ υἱὸς τοῦ

him in the abyss; and though loosed for the final conflict by His sufferance, shall cast him overthrown into the lake of fire for ever.—Rev. xx. 14.—23.] see on Matt. ver. 30.—24—26.] see on Matt. xii. 43.—27, 28.] This little but most instructive incident, here interposed, serves to show the originality of Luke's account, and that, whatever its *position* may be, it is *itself* of the highest authority. The woman apparently was influenced by nothing but common-place and unintelligent wonder at the sayings and doings of Jesus:—and she broke out, with true womanly feeling, into a blessing of the mother who bare such a wonderful Teacher. Such seems to be the account of the incident itself.—The Lord's reply is indeed wonderful:—(1) In *reproof*. He corrects in her the unapprehensiveness of His word, which had caused her to go no further into the meaning of it than this ordinary eulogy imported,—and gives her an admonition how to profit better by it in future.—(2) In *humility*:—He disclaims all this kind of admiration for *His humanity*: and says not '*My word*,' but '*the word of God*,' which is in fact the same, but takes the view off from Him in His abasement, unto the Father who sent Him.—(3) In *truth*: He does not deny the honour hereby pronounced upon His mother, but beautifully turns it to its true side—viz. that which was given her long since—*μακαρία ἡ πιστεύουσα*, ch. i. 45.—Her blessedness consisted not so much in

being His mother, as in her lowly and faithful observance of the word of the Lord spoken to her. On *φυλάσσειν αὐτόν*, see ch. ii. 19. 51.—Nor again does He deny that to have borne Him was an honour—*μενοῦνγε* is '*immo vero*'—'*yes indeed, but*.'—(4) In prophetic discernment. It will be seen that this answer cuts at the root of all Mariolatry, and shows us in what the true honour of that holy woman consisted,—in *faith* and *obedience*. As the mother of the Lord, she represents our human race, unto whom a child is born, a son is given; no *individual* exclusive honour is due to her, any more than to Cornelius, who was singled out from the Gentile world, and honoured by an angelic message relative to the divine purposes:—if she were, as there is every reason to conclude she was, a believer in her Son, *the Son of Man*, she bore *Christ* in a far higher and more blessed sense than by being His mother in His humanity. And this honour may all believers in Him partake of with her—therefore the Lord says not *ἡ ἀκούουσα* τ. λ. . . . but *οἱ ἀκούοντες*.—29.] This is now in answer to those who sought of Him a sign from Heaven.—*τῶν ὄχλ. ἐπαθρ.* . . . perhaps in expectation, as He paused in His discourse, that the sign was now about to be shown:—see notes on Matt. for the main subject.—Here we have one part of the sign of Jonas brought out, which is not touched on in Matt., viz. his *preaching after his resurrection* to the Ninevites—



ἦλθεν ἐκ τῶν <sup>d</sup> περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν  
 \* Σολομῶντος· καὶ ἰδοὺ <sup>e</sup> πλείον \* Σολομῶντος ὥδε.  
 32 ἄνδρες † Νινευίται <sup>f</sup> ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς  
 γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν, ὅτι μετενόησαν  
 εἰς τὸ <sup>h</sup> κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ πλείον Ἰωνᾶ ὥδε.  
 33 οὐδέεις δὲ <sup>i</sup> λύχνον <sup>j</sup> ἄψας <sup>k</sup> εἰς <sup>l</sup> κρύπτην τίθησιν οὐδὲ  
 ὑπὸ <sup>m</sup> τὸν <sup>n</sup> μόδιον, ἀλλ' ἐπὶ <sup>m</sup> τὴν ὀλυχνίαν, ἵνα οἱ  
<sup>p</sup> εἰσπορευόμενοι τὸ \* φέγγος βλέπωσιν. 34 ὁ λύχνος τοῦ  
 σώματός ἐστιν ὁ ὀφθαλμός † σου· ὅταν [οὖν] ὁ ὀφθαλμός  
 σου <sup>q</sup> ἀπλοῦς ᾖ, [καὶ] ὅλον τὸ σῶμά σου <sup>r</sup> φωτεινὸν ἐστίν·  
 ἐπὰν δὲ <sup>s</sup> πονηρὸς ᾖ, καὶ τὸ σῶμά σου <sup>t</sup> σκοτεινόν.  
 35 <sup>u</sup> σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος <sup>uu</sup> ἐστίν. 36 εἰ  
 οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τὴν μέρως σκοτει-  
 νόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ <sup>v</sup> ἀστρατῇ

o || ch. viii. 16. Heb. ix. 2. Exod. xxv. 31. p ch. xix. 30. q Matt. vi. 22 only. Prov. x. 9. r Matt. xvii.  
 5. vi. 22 only. Sir. xxiii. 19. s = Matt. vii. 17, 18. Rev. xvi. 2. Jer. xxiv. passim. t || only. Prov. iv. 19.  
 u = Gal. vi. 1. uu indic. Col. ii. 8. Heb. iii. 12. Gal. iv. 11. v = here only. Deut. xxxii. 41.

ἀνθρώπων ἐν τῇ γῇ. — 31. ἐν τῇ κρ. om. D.—τῶν ἀνθρώπων om. C.—σολομῶντος  
 A D E G H S V X 30 all. txt B C.—πλείον D.—32. om. D.—rec. *νινευί*, with many  
 MSS., but txt A B C (*νινευίται* A C *ab*) L M X 45 all. *abcv* Syr.—33. δὲ om. D 9 al.  
*ac* Syr.—οὐδὲ ὑπ. τ. μόδ. om. L 5 al.—for φέγγ., φῶς C D X 16 al. Theoph. txt A B.—  
 34. aft. σώματος ins. σου D *abc* Syr. *Æth.* Jer.—rec. om. σου, with nearly all (Scholz)  
 const. MSS., but ins. A B C D M al. *abcdv* Syr. Copt. *Æth.* Jer.—οὖν om. B D L  
*abcd* Copt. ins. A C.—bef. ὅλον om. καὶ C D d 3 al. *abcd.* ins. A B. for ὅλον, πᾶν D.  
 —for ἐστίν, ἔσται K L M X 15 al. *bc.*—for ἐπὰν, ὅταν D al.—σκοτεινόν A B C D, and  
 below. ἐστίν σκοτεινόν ἐστίν D.—for vv. 35, 36, D *abd* have εἰ οὖν τὸ φῶς τὸ ἐν σοὶ  
 σκότος, τὸ σκότος πόσον; — 36. τί om. C.—ἐν τῇ ἀστρ. B. *illuminabit cv.* — 37. aft.

announcing—for that would necessarily be involved in that preaching—the wonderful judgment of God in bringing him there, —and thus *making his own deliverance*, that he might *preach to them, a sign* to that people; which sign (ver. 32) they received, and repented:—but a greater than Jonas, showing and preaching a greater sign by far, this generation shall reject.—32. *πλείον* Ἰωνᾶ, not, ‘a greater than Jonas,’ or ‘than Solomon,’ but Jonah = *the sign of Jonah*,—so that *πλείον* is *He who is the sign* to this generation:—a sign, *πλείον*, both in its *actuality*,—its *significance*,—and its *consequences*. The order, here, seems to be for the sake of climax;—for the undervaluing and not appreciating His *wisdom*, will not lie so heavy on them in the judgment, as the *rejection* of His *preaching of repentance*. — 33—36.] The Lord goes on to speak of His teaching and miracles, which this generation despised, and demanded a sign from Heaven in preference; He tells them that they will not see the significance of them, because they shut the eyes of their understanding, which should be the light of the soul;—this is set before them in a parable concerning the light of the

body, which is the outward eye. The sentences are repeated from the Sermon on the Mount, see Matt. v. 15. vi. 22 f. (where see notes on all that is common,) and Luke viii. 16: but, as has been shown, the truth shines from a different side of them here. —33.] *κρύπτην*, (for so it should be accentuated,) ‘a crypt,’ or covered passage; *τὴν ἀπόκρυφον οἰκίαν*, Euthym. Athenæus, v. 205, describing a splendid ship built by Ptolemy Philopator, speaks of a *κρύπτη φραγμοῖς καὶ θυρίσι περιεχομένη πάντοθεν*. —35.] *σκόπει . . μὴ . .* ‘take heed, lest’ . . . and the *ἐστίν*, more forcible than *ᾖ*, implies the actual existence, in the hearers, of the state against which they are cautioned:—*σκόπει, μὴ ὁ νοῦς ὁ φωταγωγὸς τῆς ψυχῆς σου σκοτισθῇ ὑπὸ τῶν παθῶν*. Euthym.—36.] “Tautological: the second member contains the same assertion as the first” (De Wette).—Let us examine this. ‘When thine eye is single (ver. 34),—i. e. *simple*,—straight and single-seeing,—thy whole body will be light.’ Then (ver. 36),—‘*if this be so*,—if thy whole body be light, having no part dark,—then it shall all be light as when a lamp with its brightness illuminates thee.’ Of what is the Lord

w trans. Rev. <sup>w</sup> φωτίζῃ σε. <sup>37</sup> <sup>x</sup> ἐν δὲ τῷ λαλῆσαι <sup>y</sup> ἡρώτα αὐτὸν Φα- ABCD  
 xvi. 1. xxi.  
 23. Ps. xvii.  
 28.  
 x Matt. xiii. 4  
 al. Ezek. ix.  
 8.  
 y ch. vii. 3.  
 Acts xxiii.  
 20.  
 z John xxi. 12,  
 15 only.  
 3 Kings xiii.  
 7.  
 zz Acts 8. 5.  
 xvi. 16. John  
 i. 40 al.  
 a = ch. xiv. 10. <sup>a</sup> ποιήσας τὸ \* ἐξώθεν καὶ τὸ \* ἐσωθεν ἐποίησε; <sup>41</sup> <sup>1</sup> πλὴν  
 x vii. 2 al.  
 John xiii. 12 al. Judith xii. 16. b Mark vii. 4. 4 Kings v. 14. c ch. xiv. 12. Matt. xxii. 4. 2 Kings xxiv. 15.  
 d 1 Pet. iii. 3. 1 Tim. iii. 7. Rev. xi. 2. e Matt. x. 42 al. Gen. xl. 11. f Matt. xiv. 8, 11. Mark vi. 25, 28 only f.  
 g Matt. vii. 2 al. Levit. xiv. 8, 9. h sec. j Matt. Rom. iii. 14. Rev. iv. 6 al. fr. Gen. xxxviii. 29. i Rom. i. 29  
 al. Is. i. 16. k ch. xii. 20. 1 Cor. xv. 36. l = Matt. xi. 22. Judg. iv. 9.

λαλ. ins. αὐτὸν A.—for ἐν . . . τις,—ἐδέηθη δὲ αὐτοῦ τις Φαρισαῖος ἵνα D. τις om.  
 B L 6 Copt.—for παρ' αὐτῷ, μετ' αὐτοῦ D a.—38. for ἰδὼν ἰθαῦμ. ὅτι,—ἤρξατο  
 διακρινόμενος ἐν αὐτῷ λέγειν D abcdw Aug. retractabat penes se, cur . . . Tert.—  
 39. aft. Φαρ. ins. ὑποκριταὶ D b.—40. οὐχ ὁ π. τὸ ἐσωθ. καὶ τὸ ἐξωθ. ἐπ. C D 5 ad Cypr.

speaking? Of *His teaching*, as apprehended by the simple, single-seeing soul. If then the soul be so,—having no part darkened by prejudice or selfish lusts, and approach thus to His teaching, it shall be wholly illuminated by it, as by the candle of the Lord searching its inward parts. So this saying, which, even as it stands, is not tautological,—for the second clause expresses the further result and waxing onward of the shining light, arising from the singleness of the eye,—becomes, in its spiritual significance, a weighty declaration of truth, answering to ch. viii. 15:—see also John viii. 12.

37—54.] There can be no antecedent improbability in the supposition that the Lord spoke on various occasions, and with various incidental references, the component parts of that great anti-pharisaic discourse contained in Matt. xxiii. *That was spoken* in the temple, during the last week of His ministry;—it formed the solemn close of His public teaching,—and at the end of it He departed out of the temple to return no more. I do not think it possible to suppose any part of that discourse in Matthew to be related otherwise than in its true place; all probability is against such an idea,—and so is the character of the reports of discourses in that Gospel, in general so strictly coherent and exact. There is then but one supposition left, unless we suppose Luke to have put together at random a number of fragments, and to have inserted them here, *creating an occasion for them* (for it amounts to this), which is equally inconceivable. And that is, that the Lord *spoke at this meal*, the occasion being the wonder of the Pharisee at His not washing before sitting down to meat, *parts of that discourse*, with which He

afterwards solemnly closed His public ministry. See throughout, notes on Matt. xxiii.—37.] ἀριστήση, the morning meal.—εἰσελ. δ. ἀνέπεσεν] i.e. without any delay; as soon as He had entered, He sat down.—38.] The *expression* of this wonder is not stated, but is probable. The Lord would hardly have so suddenly begun, ὑμεῖς οἱ Φ., unless something had been *said*, to which by assent they were parties. See His proceeding when *nothing was said*,—ch. vii. 39, 40.—ἐβαπτ. . . . This use of the word shows that it *did not imply necessarily immersion of the whole body*;—for it was only the hands which the Pharisees washed before meat.—39.] There is not the least improbability or incongruity in the Lord's having thus spoken as a guest at a meal (as Strauss, Schleiermacher, De Wette, &c., maintain);—His solemn work of reproof and teaching was never suspended out of mere compliment,—nor were the intentions of the Pharisees towards Him so friendly as these invitations seem to imply. They were given mostly from deference to popular opinion, and from no love to Him;—sometimes even with a directly hostile object: see vv. 53, 54, and comp. also ch. vii. 44—46. Observe also, that the severest parts of the discourse in Matt. (vv. 13—22. 33) were not uttered on this occasion.—νῦν, i.e. as instanced by your present conduct.—Ἐν τῷ ποτ. κ. τ. πίν.—understand, 'in the proverb'—or perhaps the application is left to be enthymematically filled up, for the next clause presupposes it.—τὸ ἐξώθεν and τὸ ἐσωθεν of a *man*, are not the outside and inside of the body—but the outside *apparent conduct*, and the inner *unseen motives*.—40.] seems clearly to me to be a *question*, and to mean, as

<sup>b</sup> τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ <sup>b</sup> ὑμῖν ἔστιν. <sup>42</sup> ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι <sup>c</sup> ἀπο- <sup>b</sup> δεκατοῦτε τὸ <sup>d</sup> ἡδύοσμον καὶ τὸ <sup>e</sup> πῆγανον καὶ πᾶν <sup>f</sup> λά- <sup>b</sup> χανον, καὶ <sup>g</sup> παρέρχεσθε τὴν <sup>h</sup> κρίσιν καὶ τὴν ἀγάπην τοῦ <sup>b</sup> θεοῦ. ταῦτα ἑδεῖ ποιῆσαι, κακεῖνα μὴ <sup>i</sup> ἀφίεναι. <sup>43</sup> οὐαὶ <sup>b</sup> ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν <sup>k</sup> πρωτοκαθεδρίαν <sup>b</sup> ἐν ταῖς συναγωγαῖς, καὶ τοὺς <sup>l</sup> ἄσπασμοὺς ἐν ταῖς ἀγο- <sup>b</sup> ραῖς \*. <sup>44</sup> οὐαὶ ὑμῖν, [γραμματεῖς καὶ Φαρισαῖοι ὑποκρι- <sup>b</sup> ται], ὅτι ἔστὲ ὡς τὰ <sup>m</sup> μνημεῖα τὰ <sup>n</sup> ἄδηλα, καὶ οἱ ἄνθρωποι <sup>b</sup> [οἱ] περιπατοῦντες <sup>o</sup> ἐπάνω οὐκ <sup>p</sup> οἶδασιν. <sup>45</sup> ἀποκριθεὶς <sup>b</sup> δέ τις τῶν <sup>q</sup> νομικῶν λέγει αὐτῷ Διδάσκαλε, ταῦτα λέγων <sup>b</sup> καὶ ἡμᾶς ὑβρίζεις. <sup>46</sup> ὁ δὲ εἶπε Καὶ ὑμῖν τοῖς νομικοῖς

o = ch. x. 19. Isa. iv. 14.

p = Mark iv. 27. John ii. 9 al.

q Matt. xxiii. 35 al.

txt A B <sup>b</sup> Tert. Aug.—τὰ ὄντα L Syrr. quod superest acv. om. Cypr.—ἔσται D X 7 al. a.—42. ταῦτα . . . ἀφίεναι om. D <sup>b</sup> δ. παραφέναι A. παρῆναι B L 2. txt C.—43. for τ. Φ., φαρισαῖοι D <sup>b</sup> abe.—aft. ἀγοραῖς ins. καὶ τὰς (om. D) πρωτοκλισίας ἐν τοῖς δειπνοῖς C D 5 al. <sup>b</sup> d. txt A B ac.—44. γρ. . . . ὑποκριταὶ om. B C L 9 al. ac Copt. Arm. Aug. ins. A D (ὑποκ. om. D Lucif.) <sup>b</sup> Syr. Æth. al.—ἔστὲ μνημεῖα ἄδηλα

E. V., 'Did not He, who made the outside, make the inside also?'—i. e. if His works have become unclean and polluted through sin, what is the use of *only partially* purging them,—not *accomplishing* the purgation?—must not the cleansing, to be good for anything, extend to the whole?—The making ὁ ποιῶν to mean 'he who has cleansed,' and a negative, instead of an interrogative sentence—'ye fools, he who has cleansed the outside has not cleansed the inside also'—gives, especially as the same was more strongly implied in ver. 39, the most frigid sense imaginable; and I can only wonder that Stier, after Kuinoel and others, should have adopted it. —41.] Here again I am compelled entirely to differ from Stier, who, with Erasmus, Lightfoot, Kuinoel, Schleiermacher, &c., understands this as *ironical*—'but ye give alms of their contents, and behold, all things are clean (in your estimation) to you.' But (1) this is inconsistent with the imperative δότε. (2) It would require ἐκ τῶν ἐνόντων, for the Pharisees did not give τὰ ἐνόντα in this sense. (3) It would be altogether irrelevant to the matter in hand, which was reproof to the Pharisees for their care about outward cleanliness, when the inside was left unclean. (4) It would be altogether contrary to the Lord's usual habit of speaking about giving alms, to make Him cast a slur on it, as this would do: see Mark x. 21. Luke xii. 33, where the expression is very similar to this.—The command is a *rebuke for their covetousness* (see ch. xvi. 14),

which follows in close connexion with ἀρπαγή and πονηρία, ver. 39. The τὰ ἐνόντα are the contents of the vessel, which vessel (ver. 39) is ὑμεῖς: = therefore in its meaning the τὰ ὑπάρχοντα of ch. xii. 33,—and the πάντα καθαρὰ ἔστιν answers to the θησαυρὸς ἐν οὐρανῷ of that verse, the result of which is the καρδία ἐν οὐρανῷ:—and such persons being καθαροὶ τῇ καρδίᾳ,—to them, as τοῖς καθαροῖς, πάντα καθαρὰ (Tit. i. 15). —42.] 'But woe unto you, for ye do not this,—but make the most trifling payments,' &c. The connexion, which is thus so close, is quite destroyed by the *ironical* interpretation of ver. 41. See note on Matt. xxiii. 23.—43.] Matt. xxiii. 6, 7. There doubtless was ample illustration of this at the time and place when it was spoken.—44.] see Matt. ver. 27;—but here the point of comparison is different. There (see note) the sepulchres are whitened, that men may not pass over them unawares; and the comparison is to the outside fairness, and inside abomination. Here, the graves are not seen, and men thinking they are walking on clean ground are defiled by passing over them. Perhaps the difference of expression may have been occasioned by the greater wealth and splendour and display of the Pharisees in the metropolis, where Matt. xxiii. was spoken.—45.] This man appears to have been not a common Pharisee merely, but besides, a νομικός, whose duty it especially was to interpret the law. Perhaps he found himself involved in the censure



<sup>s</sup> Matt. xi. 28. only. Ezek. xvi. 33.  
<sup>t</sup> . . . Matt. xi. 30. 2 Kings xix. 35. Gal. vi. 5.  
<sup>u</sup> || only. Prov. xvi. 3.  
<sup>v</sup> here only.  
<sup>w</sup> Acts viii. 1. Rom. i. 32. 1 Macc. i. 57.  
<sup>x</sup> = here only. Rom. xi. 33 al.  
<sup>a</sup> Matt. xxv. 8. 4 Kings x. 23.  
<sup>b</sup> 1 Thess. ii. 15 only. Ps. cxviii. 157.  
<sup>c</sup> = here only. 2 Kings iv. 11.  
<sup>d</sup> ||. Matt. xxvi. 28 and ||. Sir. xx. 13  
<sup>e</sup> Matt. xiii. 35 al. 2 Macc. ii. 29.  
<sup>g</sup> Matt. v. 23 al. Gen. viii. 20.  
<sup>h</sup> abs. here only. 2 Chron. xx. v. 7.  
<sup>i</sup> = Mark iv. 15. ver. 22.  
<sup>k</sup> Matt. xvi. 19. Rev. iii. 7.  
<sup>l</sup> Isa. xxii. 22. 1 = ch. i. 77. Rom. ii. 20. 1 Kings ii. 3.

οὐαὶ, ὅτι <sup>s</sup> φορτίζετε τοὺς ἀνθρώπους <sup>t</sup> φορτία <sup>u</sup> ἐνερβά- ABCD  
 στακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ <sup>v</sup> προσψάυετε  
 τοῖς φορτίοις. <sup>47</sup> οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα  
 τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.  
<sup>48</sup> ἄρα μαρτυρεῖτε καὶ <sup>w</sup> συνευδοκεῖτε τοῖς ἔργοις τῶν  
 πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς, ὑμεῖς δὲ  
 οἰκοδομεῖτε [αὐτῶν τὰ μνημεῖα]. <sup>49</sup> διὰ τοῦτο καὶ ἡ <sup>x</sup> σοφία  
 τοῦ θεοῦ εἶπεν Ἀποστελῶ εἰς αὐτοὺς προφῆτας καὶ ἀπο-  
 στόλους, καὶ <sup>a</sup> ἐξ αὐτῶν ἀποκτενοῦσι καὶ <sup>b</sup> ἐκδιώκουσιν,  
<sup>50</sup> ἵνα <sup>c</sup> ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ \* <sup>d</sup> ἐκ-  
 χυνόμενον ἀπὸ <sup>e</sup> καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς  
 ταύτης, <sup>51</sup> ἀπὸ [τοῦ] αἵματος Ἀβελ ἕως [τοῦ] αἵματος  
 Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ <sup>g</sup> θυσιαστηρίου καὶ  
 τοῦ <sup>h</sup> οἴκου. καὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς  
 ταύτης. <sup>52</sup> οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι <sup>i</sup> ἤρατε τὴν <sup>k</sup> κλεῖδα  
 τῆς <sup>l</sup> γνώσεως· αὐτοὶ οὐκ <sup>†</sup> εἰσήλθατε, καὶ τοὺς εἰσερ-  
 οῦντες αὐτοὶ D abc.—rec. εἰρήλθετε. txt A B C D E L M 8 al.—εἰς πορευομένους D.—53. for

D abc Lucif.—οἱ bef. περ. om. A C D K S V X 24 all. ins. B.—46. aft. φορτ. ins.  
 βαρεῖα καὶ C X al.—aft. αὐτοὶ ins. ὑμεῖς B.—for ἐνὶ, ἐπὶ C.—τοῖς φορτίοις om. D b. ea a.  
 —48. μάρτυρές ἐστέ B L.—for καὶ συνευδ., μὴ συνευδοκεῖν D abd Lucif.—αὐτῶν τὰ  
 μνημ. om. B D L abd Copt. ins. A C.—49. καὶ . . . εἶπεν om. D b Lucif. ins.  
 A B C al.—ἀποστέλλω D b Lucif.—bef. ἐξ αὐτ. om. καὶ A K 7 al. d. ins. B C D abc  
 Lucif.—50. ἐκχυνόμεν. A C D. ἐκκεχυμένον B.—ἕως τῆς γ. τ. D abc Lucif.—51. τοῦ  
 (1st) om. B C D L al. ins. A.—aft. Ἀβελ ins. τοῦ δικαίου K M 8 al. c.—τοῦ (2nd)  
 om. B D L X 2. ins. A C.—ζ. νιὸς βαραχίου D al. d Copt.—for τοῦ ἀπ. μετ.—ὃν  
 ἐφόνευσαν ἀνὰ μέσον D a.—for οἴκου, ναοῦ D d.—52. for ἡρ., ἐκρύψατε D abed.—καὶ  
 αὐτοὶ D abc.—rec. εἰρήλθετε. txt A B C D E L M 8 al.—εἰς πορευομένους D.—53. for

of ver. 42; or generally among the other  
 Pharisees.—46.] see on Matt. ver. 4.—  
 47.] see on Matt. ver. 29—32.—48.] see  
 on Matt. vv. 34—36.—We have here a re-  
 markable variation of expression in ver. 49.  
 ἡ σοφία τοῦ θεοῦ εἶπεν here, = ἐγώ,  
 Matt. Various explanations have been  
 given of this. The difficulty is not the  
 variation just noticed, so much as that *no*  
*such passage* exists in the O.T. But I  
 have little doubt that the true explan-  
 ation is this:—*the whole saying* is a refer-  
 ence to 2 Chron. xxiv. 18—22, and so  
 marked a one, that I am surprised no com-  
 mentators but Olshausen and Stier should  
 have observed it, and they not thoroughly.  
 That passage opens with remarks of the  
 sacred historian on the delinquency of  
 Judah and Jerusalem after the death of  
 Jehoiada the priest:—then, ver. 19, 'He  
 sent prophets to them, to bring them again  
 to the Lord; and they testified against  
 them: but they would not give ear. And  
 the Spirit of God came upon Zechariah  
 the son of Jehoiada the priest, which stood  
 above the people, and said unto them . . .

And they conspired against him, and stoned  
 him with stones at the commandment of  
 the king in the court of the house of the  
 Lord. . . . . And when he died, he said,  
 The Lord look upon it, and *require it*.'  
 The words in our text are not indeed a  
*citation*, but an *amplification* of ver. 19  
 there—a paraphrase of them,—giving the  
 true sense of what the wisdom of God in-  
 tended by them;—enlarging the mere  
 historical notice which laid hold of God's  
 purpose only by one thread led down to the  
 earth,—into the *Divine revelation of the*  
*whole purpose* of God as the counsel of His  
 will in heaven. In Matt. the *Lord Jesus*  
*Himself*, as became the solemnity of that  
 final and awful close of His testimony to His  
 own who received Him not, stands forth as  
 the Doer of this work,—the Sender of the  
 Prophets and Apostles. (On 'son of Barachias'  
 see on Matt. ver. 35.)—Perhaps the strangest  
 solution of the difficulty above noticed is  
 that of Meyer (second ed.), who supposes  
 the words to have been inserted here from  
 Matthew, and introduced as a quotation by  
 ἡ σοφ. τ. θ. εἶπεν (! !), which Luke puts

χομένους ἐκωλύσατε. <sup>53</sup> \* λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς \*, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι <sup>m</sup> δεινῶς ἐνέχειν, καὶ <sup>o</sup> ἀποστοματίζειν αὐτὸν περὶ πλειόνων, <sup>54</sup> <sup>p</sup> ἐνεδρεύοντες αὐτὸν, <sup>†</sup> <sup>q</sup> ζητοῦντες <sup>r</sup> θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

XII. <sup>1</sup> <sup>s</sup> Ἐν οἷς <sup>t</sup> ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ὥστε <sup>u</sup> καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ <sup>v</sup> πρῶτον <sup>w</sup> Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, <sup>x</sup> ἥτις ἐστὶν <sup>y</sup> ὑπόκρισις. <sup>2</sup> οὐδὲν

v Matt. vii. 15. x. 17. Gen. xxiv. 6.

w = ch. ii. 10 al.

x Matt. xxiii. 28 al. † 2 Macc. vi. 25.

λέγ. . . . αὐτοὺς,—κακείθεν ἐξελθόντος αὐτοῦ B C L 1 Copt. txt (om. αὐτοῦ and add ἐνώπιον παντὸς τοῦ λαοῦ (ὄχλου X) D X bc) A D X abc.—οἱ Φ. κ. οἱ νομικοὶ D ber.—ἐχεν D S al. συνέχειν καὶ H al.—ἀποστοματίζειν L S V al. συμβάλλειν αὐτῷ D bc. comminari illi a.—54. ἐνεδρεύοντες αὐτ. om. D abc al.—rec. bef. ζητ. ins. καὶ, with many mss., but om. A B C D E G H K L M V X 10 all. abc. ζητ. om. B L al. Copt.—for θηρ. . . . στόματος,—ἀφορμὴν τινα λαβεῖν D abc.—κατηγορήσουσιν A. εὔρωσιν κατηγοροῦσαι αὐτοῦ D. txt B C abc.

CHAP. XII. 1. for ἐν . . . ὄχλου,—πολλῶν δὲ ὄχλων συμπεριεχόντων κύκλῳ D bcd, and add ad eum c. txt A B C.—ὥστε ἀλλ. συνπνίγειν D d.—ἡτ. ἐσ. ὑπόκρ. τῶν Φαρ.

into the mouth of Jesus Himself, 'lāst hier Jesum selbst reden.'—52.] ἤρ. τὴν κλ. τῆς γν. = κλείετε τὴν βασιλ. τ. οὐ. ἐμπροσθεν τ. ἀνθ. Matt. ver. 14, which words are the best explanation of our text:—the key of knowledge (i. e. not of, as admitting to, knowledge—but the key *is* the knowledge), being that right understanding of the Law and Prophets, which should show Him to the people, of Whom they testified; this the expounders of Scripture had taken away, neither themselves entering, nor permitting those to enter who were otherwise doing so,—and thus shutting the kingdom of heaven in men's faces.—53.] ἐνέχ., αὐτῷ understood, see reff., 'to press vehemently upon Him' with a hostile view.—ἀποσ.—ἀποστοματίζειν φασὶ τὸν διδάσκαλον, ὅταν κελύει τὸν παῖδα λέγειν ἅτα ἀπὸ στόματος, Suidas. So it will mean, to *examine* Him,—to *question* Him,—especially, we may suppose, on such things as would require answers out of, or expository of, the Law, as they catechised in schools.—54.] ἐνεδρ. αὐτόν. The accus. is Hellenistic, instead of the usual dative: so ἐνὶ ἡδρεύσαν τὰς παρθένους, Jos. Antt. v. 2, 12.

CHAP. XII. 1—12.] A discourse spoken immediately or very soon after the former, and in connexion with it;—consisting for the most part of sayings repeated from other occasions, and found nearly verbatim in Matt. It is impossible that there should be any reasonable doubt of this view, when we remember that some of them have appeared before, or appear again, in this very Gospel.—While the Lord was in the house

of the Pharisee, the multitudes appear to have assembled together again; if, that is, the concluding verses of the last chap. are to be understood of an attack *then and there* made on Him by the Scribes and Pharisees. If so, ἐν οἷς will mean, 'during which things,' viz. those related above.—He comes forth to them in the spirit of the discourse which He has just completed, and cautions His disciples against that part of the character of the Pharisees which was most dangerous to *them*. The connexion of these twelve verses may be thus enunciated:—Beware of hypocrisy (ver. 1), for all shall be made evident in the end (ver. 2), and ye are witnesses and sharers in this unfolding of the truth (ver. 3).—In this your work, ye need not fear men; for your Father has you in His keeping (vv. 4—7)—and the confession of My name is a glorious thing (ver. 8), but the rejection of it (ver. 9), and especially the ascription of My works to the evil one (ver. 10), a fearful one.—And in this confession ye shall be helped by the Holy Spirit in the hour of need (vv. 11, 12).—1.] πρῶτον. I am not convinced by Olsh., De Wette, and Meyer, that this belongs to προσέχ. . . Every instance which they quote of πρῶτον being thus used, is where *some definite matter is subsequent* to the thing said or done; e. g. Matt. vi. 33. But here is *no such matter*:—πρ. would only mean, 'earnestly'—'be sure that you' . . . which meaning I do not think it bears. I have therefore coupled it with τοῖς μ. αὐτ., as distinguishing this section from what follows spoken to the crowd, ver. 13 ff. On the rest, see

γ here only. 1 Kings. xxi. 8.  
 z ch. xvii. 30.  
 a al. Dan. ii. 22.  
 a = here only. see ch. i. 20.  
 xix. 44. Gen. xxii. 18.  
 b ch. ix. 41.  
 c Matt. vi. 6 al. Deut. xxviii. 8.  
 cc [only. Lev. xxvi. 2. Jer. i. 17.  
 d ver. 48. Matt. xxii. 13.  
 Cor. xii. 23.  
 Don. iv. 33.  
 dd ch. vi. 47.  
 Acts ix. 16.  
 xx. 26.  
 e Matt. ix. 6 al. e here only. Gen. xxxviii. 22.  
 f [only. Eccles. xii. 4.  
 g [only t.  
 h Matt. xvi. 4 al. Is. xlii. 16.  
 i [and Rev. vii. 9 only.  
 Ps. cxlii. 4.  
 k = [Matt. vi. 26. xii. 12.  
 2 Macc. xv. 13.  
 l [John xii. 42. Rom. x. 10.  
 m Matt. v. 16 al. 2 Kings. iii. 31 al. xxi.  
 n = [ch. xxii. 57. Is. xxxi. 7.  
 o ch. viii. 47 al. Esth. ii. 9.  
 p = [Mk. Matt. xxi. 15, 21 al.  
 q [Isa. xxi. 14.  
 r [Mk. Bel and Dr. ver. 9.  
 s = ch. xxiii. 14 only.  
 t = Rom. viii. 38 al.  
 u = Rom. xiii. 1 al.  
 v = Matt. vi. 25. Ps. xxxviii. 18.  
 w Acts xix. 33. xxiv. 10. xxvi. 24.  
 y Mark v. 43. viii. 7. z = here only. Prov. xxix. 24. Mark vi. 41 al. x Matt. viii. 19 al.

δὲ ὧς συγκεκαλυμμένον ἐστὶν ὁ οὐκ ἀποκαλυφθήσεται· καὶ ABCD  
 κρυπτόν ὃ οὐ γνωσθήσεται. <sup>3</sup> αὐτῶν ὅσα ἐν τῇ σκοτίᾳ  
 εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὁ πρὸς τὸ οὐς  
 ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δω-  
 μάτων. <sup>4</sup> λέγω ὑμῖν τοῖς φίλοις μου Μὴ φοβηθῆτε ABD  
 ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ  
 ἔχοντων περισσώτερόν τι ποιῆσαι. <sup>5</sup> ὑποδείξω δὲ  
 ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι  
 ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν, ναὶ λέγω  
 ὑμῖν τοῦτον φοβήθητε. <sup>6</sup> οὐχὶ πέντε στρουθία \* πωλεῖται  
 ἀσαρίων δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησ- ABDQ  
 μένον ἐνώπιον τοῦ θεοῦ. <sup>7</sup> ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς  
 ὑμῶν πᾶσαι ἡριθμῶνται. μὴ οὖν φοβεσθε· πολλῶν  
 στρουθίων διαφέρετε. <sup>8</sup> λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμο-  
 λογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς  
 τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέ-  
 λων τοῦ θεοῦ. <sup>9</sup> ὁ δὲ ἀρνησάμενός με ἐνώπιον  
 τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέ-  
 λων τοῦ θεοῦ. <sup>10</sup> καὶ πᾶς ὃς ἔρει λόγον εἰς τὸν υἱὸν  
 τοῦ ἀνθρώπου, ἀφελήσεται αὐτῷ τῷ δὲ εἰς τὸ ἅγιον  
 πνεῦμα βλασφημήσαντι οὐκ ἀφελήσεται. <sup>11</sup> ὅταν δὲ  
 \* προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς  
 καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολο-  
 γήσησθε ἢ τί εἴπητε· <sup>12</sup> τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς  
 ἐν αὐτῇ τῇ ᾠρᾷ ἃ δεῖ εἰπεῖν. <sup>13</sup> Εἶπε δὲ τις αὐτῷ ἐκ τοῦ  
 ὄχλου Διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου μερίσασθαι

B L, omg. τ. Φ. before.—2. οὐδὲν γὰρ D ad Ir.—for ἀποκ., φανερωθήσεται D.—4. ἀπο-  
 κτείνοντων A E K L V al. ἀποκτείνοντων D G H S 20 all. -τινύντων Orig. txt B  
 Orig.—for καὶ μετὰ ταῦν, μὴ,—τὴν δὲ ψυχ. μὴ ἐνταμένων ἀποκτεῖναι, μὴ δὲ D.—περισσὸν  
 A D K al. txt B Orig.—5. φοβηθῆτε om. D a.—εἰς γ. βαλεῖν D al.—6. πω-  
 λεῖται(αι;) A. πωλοῦνται B 3. cadit sine voluntate dei b.—7. ἡριθμῶνται εἰσὶν D 3  
 Clem. (once).—οὖν om. B L ab Sahid. Ambr.—aft. πολ. ins. γὰρ D Syr. Æth. Arm.—  
 add ὑμεῖς D G L M 15 al. av Arm. Æth. txt A B Q Orig.—8. ὁμολογήσῃ A D. txt  
 B Q abcv.—9. for ἐνώπ. (1st), ἔμπροσθεν A D K Q 8 al. txt B Orig.—ἀρνηθ. D.—  
 ἔμπροσθεν D.—10. εἰς δὲ τὸ πν. τὸ ἅγ. D., omg. βλασφημήσαντι (as also is done in  
 the cod. Leicester).—aft. ἀφελ. add αὐτῷ οὕτε ἐν τῷ αἰῶνι τούτῳ οὕτε ἐν τῷ μέλλοντι  
 D c Æth. Lucif. Hier.—11. φέρωσιν D Orig. εἰσφέρωσιν B L X 9. txt A Q.—εἰς D.  
 —μεριμνήσατε B. προμεριμνᾶτε D. μεριμνήσητε L Q X Orig. al. txt A.—ἢ τί om.

on Matt. xvi. 6.—2—9.] see on Matt. x.  
 26—33.—3.] ἀνθ' ὧν, 'wherefore.'—4.] τοῖς  
 φίλοις μου: see John xv. 13—15.—10.]  
 see on Matt. xii. 31.—11, 12.] see on  
 Matt. x. 19, 20.

13—21.] Peculiar to Luke.—13.] The  
 man was evidently *not* a disciple, nor pre-  
 paring to be one, (as Schleierm. thinks,)  
 but *some hearer in the crowd*, whose mind  
 had been working in him during the Lord's

last sayings about the care of Providence  
 for his friends, and he thought this was  
*just the care his circumstances wanted*;—  
 being, as appears, oppressed by his brother  
 in the matter of his patrimony. Possibly  
 too he had an idea that the Messiah, or the  
 great Rabbi to whom he was listening, was  
 come to set all things right;—and with that  
 feeling which we all have of the surpassing  
 injustice of *our own* wrongs, broke out with





s ch. vi. 30. only. Wisd. xvi. 8. Deut. xxi. 2, 3. 12 Cor. xii. 11. Ps. xxxviii. 6. tt = Eph. i. 5. ch. xvi. 8. u 1 Tim. vi. 18. ch. i. 53. v 1 Jer. x. 9. vv = 1. Exod. xxi. 23. w = Matt. xii. 41, 42 and 11. x Matt. iii. 4, 41. Zeph. i. 8. y Acts vii. 31. Isa. v. 12. z James v. 4. Ruth ii. 4. a = here only. Deut. xxxiii. 8. see Matt. vi. 6 and refl. b ver. 18. c ver. 7. d 1. Matt. xiii. 4. Ezek. xxxi. 6. e ch. iii. 20 w. dat. 1 Sam. xii. 19 acc. f = 1. John ix. 21, 23. Heb. xi. 11. g = Matt. xii. 4. Mark v. 16. h ch. v. 5. Matt. xi. 28. Ps. cxxvi. 1. i || only. Exod. xxxv. 25. k Acts xii. 8 al. Esth. v. 1. l ||. Gen. ii. 5. m Acts xiii. 15. Isa. xxiii. 13. n || only. Gen. xv. 17. o ||. Matt. xi. 8 and ||. Job xxxi. 19.

<sup>s</sup> ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, \* τίνι ἔσται; <sup>21</sup> οὐ- ABDQ  
<sup>t</sup>ως ὁ ἰθυσανρίζων ἐαντῶ καὶ μὴ ἔἰς θεὸν ἢ πλουτῶν.  
<sup>22</sup> εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Διὰ τοῦτο ὑμῖν λέγω,  
μὴ μεριμνᾶτε τῇ ψυχῇ† τί φάγητε, μηδὲ τῷ σώματι τί ἐν-  
δύσῃσθε. <sup>23</sup> ἡ <sup>vv</sup> \* ψυχὴ <sup>w</sup> πλεῖον ἔστι τῆς τροφῆς, καὶ  
τὸ σῶμα τοῦ <sup>x</sup> ἐνδύματος. <sup>24</sup> <sup>y</sup> κατανοήσατε τοὺς κόρακας,  
ὅτι οὐ σπεύρουσιν οὐδὲ <sup>z</sup> θερίζουσιν, οἷς οὐκ ἔστι <sup>a</sup> ταμιεῖον  
οὐδὲ <sup>b</sup> ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς. πόσῳ μᾶλλον  
ὑμεῖς <sup>c</sup> διαφέρετε τῶν <sup>d</sup> πετεινῶν; <sup>25</sup> τίς δὲ ἐξ ὑμῶν μερι-  
μνῶν δύναται προσθεῖναι <sup>e</sup> ἐπὶ τὴν <sup>f</sup> ἡλικίαν αὐτοῦ πῆχυν  
ἓνα; <sup>26</sup> εἰ οὖν οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν  
μεριμνᾶτε; <sup>27</sup> κατανοήσατε τὰ κρίνα, <sup>g</sup> πῶς ἀνθάει· οὐ  
<sup>h</sup> κοπιᾷ οὐδὲ <sup>i</sup> ῥήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ  
τῇ δόξῃ αὐτοῦ <sup>k</sup> περιεβάλετο ὡς ἐν τούτων. <sup>28</sup> εἰ δὲ τὸν  
<sup>l</sup> χόρον \* ἐν [τῷ] ἀγρῷ σήμερον ὄντα καὶ <sup>m</sup> αὔριον εἰς  
<sup>n</sup> κλίβανον βαλλόμενον ὁ θεὸς οὕτως \* <sup>o</sup> ἀμφιέννυσσι, πόσῳ

ἄφρων B. txt A D Q X al.—αἰτοῦσιν B L Q?—τινος D abc Iren. Cyr. txt A B Q Orig.—21. om. D ab.—aft. οὕτως ins. οὐ M.—ἐν ἐαντῷ L al.—22. rec. aft. ψυχ. ins. ὑμῶν, with qu. ? but om. A B D L Q al. *ben* Arm. Ambr.—aft. σώμ. ins. ὑμῶν B 16 al. a, &c.—23. ἡ γὰρ ψ. B D L M S V X 16 *bc* Syr. Copt. Æth. Clem. txt A a.—πλεόν D.—24. for τοὺς κ., τὰ πετεινὰ τοῦ οὐρανοῦ D.—αὐτὰ D.—for πόσ. μάλ., οὐχὶ D c.—25. μεριμνῶν om. D.—ἓνα om. B D Sahid.—for ver. 26, καὶ περὶ τῶν λοιπ. τί μιν. D abc.—27. for πῶς ἀνθ. οὐ κ. οὐδ. ῥήθ.,—πῶς οὔτε ῥήθει οὔτε ὑφαίνει D.—28. τὸν χ. τοῦ ἀγροῦ σῆμ. ὄντ. D H X al. τ. χ. σῆμ. ἐν ἀγρ. ὄντ. A Q? abc. ἐν ἀγρ.

this a convincing proof that our Lord did occasionally refer to the Apocrypha (?).—20.] ἄφρων, opposed to his *worldly prudence*;—ταύτῃ τῇ v. to the *ἐξτὴ πολλά*;—the ψυχὴ in the one case, at its ease, eating, drinking, and making merry, to the ψυχὴ in the other, demanded, rendered up, judged.—‘*God said unto Him,*’ perhaps it is meant, by some unmistakable judgment; but more likely, as occurring in a parable, the words are to be literally taken. By supposing merely a *divine decree* to be meant, *without personal communication*, as Grotius, Kuinoel, and Trench do, we lose the impressive part of the parable, where the man’s selfishness and folly is brought into immediate contact with the solemn truth of his approaching death, which certainly the Lord intends us to contemplate.—ἀπαιτοῦσιν, not strictly impersonal; there are those whose business it is, even the angels, the ministers of the Divine purposes: see ch. vi. 38 and note.—ἃ ἡτοίμασας, which thou hast made ready; but not for thyself.—21.] οὕτως, *thus*: in utter confusion, and sudden destitution of all help and provision for eternity.

There is *no ἔσται*: because the case, alas! is an every-day one in every place.—ἐαντῷ . . . εἰς θεόν . . . The meaning of these expressions will be brought out thus: He who is rich *for himself*, laying up treasure *for himself*, is by so much robbing his real *inward* life, his life in and toward God, of its resources: he is laying up store for, providing for, the *flesh*; but the *spirit*, that which God looketh into and searcheth, is stripped of all its riches.—These words may also, as remarked on ch. vi. 20, show that Luke does not, as supposed by some recent critics, use ‘riches’ as merely *this world’s wealth*, but with a deeper spiritual meaning.

22—31.] In the closest connexion with the preceding;—διὰ τοῦτο, ‘*quæ cum ita sint,*’ since worldly riches are of so little real use, &c.: see Matt. vi. 25—33, and notes.—24.] τοὺς κόρακας, who are often spoken of in Scripture as the objects of the divine care; see Job xxxviii. 41. Ps. cxlvii. 9.—26.] ἐλάχιστον: this shows the truth of the interpretation of ἡλικ. given in the note on Matt. A *cubit* would not be ἐλάχιστον to add to the stature, but a very

μαλλον ὑμᾶς, ὀλιγόπιστοι; <sup>29</sup> καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε \* ἢ τί πίνητε, καὶ μὴ <sup>k</sup> μετεωρίζεσθε. <sup>30</sup> ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου \* <sup>m</sup> ἐπιζητεῖ, ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι <sup>n</sup> χορῶζετε τούτων. <sup>31</sup> ὁ πλὴν <sup>p</sup> ζητεῖτε τὴν βασιλείαν \* τοῦ θεοῦ, καὶ ταῦτα [πάντα] <sup>q</sup> προστεθήσεται ὑμῖν. <sup>32</sup> μὴ φοβοῦ, <sup>qq</sup> τὸ μικρὸν <sup>r</sup> ποίμνιον, ὅτι <sup>s</sup> εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. <sup>33</sup> πωλήσατε τὰ <sup>t</sup> ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. <sup>tt</sup> ποιήσατε ἑαυτοῖς \* <sup>u</sup> βαλάντια μὴ <sup>v</sup> παλαιούμενα, <sup>w</sup> θησαυρὸν <sup>x</sup> ἀνελειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ <sup>y</sup> ἐγγίζει οὐδὲ <sup>z</sup> σῆς <sup>a</sup> διαφθείρει. <sup>34</sup> ὅπου γὰρ ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται. <sup>35</sup> ἔστωσαν ὑμῶν αἱ <sup>b</sup> ὀσφύες <sup>c</sup> περιεζωσμέναι καὶ οἱ <sup>d</sup> λύχνοι καιόμενοι. <sup>36</sup> καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν πότε \* <sup>e</sup> ἀναλύσει <sup>f</sup> ἐκ τῶν γάμων, ἵνα ἐλθόντος

ABD  
PQ

n ch. x. 4. xxiii. 35, 36 only. Job xiv. 17. v Heb. i. 11. viii. 13. Ps. ci. 26. w Matt. ii. 11. Neh. xiii. 12. x here only †. y ch. xviii. 41. xxiv. 15. Gen. xxvii. 26. z || only. Isa. li. 8. a = Rev. vii. 9. b Eph. vi. 14. 1 Pet. i. 13. c ch. xvii. 8 al. Dan. x. 5. d Matt. v. 15 al. ch. xv. 8. Exod. xxv. 37. e = here only. Wisd. ii. 1. f = ch. x. 6. John iv. 6.

τ. χ. ὄντ. σήμ. B.—ἀμφιέζει D L. ἀμφιάζει B. txt A Q?—29. for ἢ, καὶ B L Q al. Copt. Sahid. Æth. txt A D abc.—30. ἐπιζητοῦσιν B L X al.—ζητεῖ D Clem. txt A Q.—οἶδεν γὰρ ὁ π. ὁ. D abc.—31. ζ. δὲ D a.—for τ. θ., αὐτοῦ BD<sup>1</sup> L ac Copt. Sahid. Æth. txt A Q D<sup>2</sup>.—πάντα om. B E H L Q? S V 15 al. a. ins. A D bc.—32. bef. εὐδ. ins. ἐν αὐτῷ D. in eo d.—33. βαλάντια A D K Q V X al. txt B.—διαφθερεῖ D.—35. ἔστω ὑμ. ἡ ὀσφὺς περιεζωσμένη D d.—36. ἀναλύσῃ ADEHLQSVG

large increase.—[29.] μετεωρίζ., certainly not 'nolite in sublime tolli,' Vulg.; which Meyer approves, and Luther has adopted. For what have *high thoughts* to do with the present subject,—which is, the duty of dismissing anxiety and over-carefulness, in confidence on God's paternal care? It is, 'be not anxious,' 'at sea,' tossed about between hope and fear. So Thucyd. (book ii. 8) describes Greece as being *πάσα μετέωρος* when the two first cities were at war.

[32—34.] The Lord gives to His own disciples an assurance of the Father's favour as a ground for removing all fear from them, and shows them the true riches, and how to seek them.—τὸ μικ. π. Thus He sets Himself forth as their Shepherd (John x. 1 ff.), and them (as in Is. xli. 10—14) as a weak and despised people.—[33.] Meyer endeavours to evade the force of this, by supposing it addressed only to the Apostles and then existing disciples. But it is said to the *μικρὸν ποίμνιον*, who are *all the elect people of God*.—πωλ. This is the true way of investing worldly wealth:—'He that giveth to the poor, lendeth to the Lord.' See on Matt. vi. 19—21.

[35—48.] The attitude and employment

of the *μικρὸν ποίμνιον* is carried on—even to their duty of continual readiness for their Lord's coming. These verses are connected with ver. 32—'since your Father hath seen fit to give you the kingdom, be that kingdom, and preparation for it, your chief care.' There are continual *points* of similarity, in this part of the discourse, to Matt. xxiv. 42 ff., but *no more*:—and the close connexion quite forbids us to imagine that the sayings have been collected merely by the Evangelist.—[35.] There is a slight reference to, or rather another presentation of the truth set forth in, the parable of the virgins, Matt. xxv. 1 ff. But the image here is of servants waiting for their lord to *return from the wedding*;—left at home and bound to be in readiness to receive him. There is only a hint at the cause of His absence—He is gone to a wedding: *γάμοι* may mean almost any feast or entertainment—and the *main* thought here only is that He is away at a feast, and will return. But in the back-ground lies the *wedding* in all its Truth—not brought out here, but elsewhere, Matt. xxii. 1 ff. xxv. 1 ff.—αἱ ὀσφ. περ. see John xiii. 4. Eph. vi. 14. 1 Pet. i. 13.—οἱ λύχνοι, see note on Matt. xxv. 1.—[36.] καὶ ὑμεῖς—emphatic—distinguished from the ὀσφ. and



a Matt. vii. 7, 8. καὶ <sup>a</sup> κρούσαντος εὐθέως <sup>b</sup> ἀνοίξωσιν αὐτῷ. <sup>37</sup> μακάριοι ABD  
 ch. xi. 9, 10. οἱ δοῦλοι ἐκεῖνοι οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦν- PQ  
 Acts xii. 16. τας. ἀμὴν λέγω ὑμῖν ὅτι <sup>c</sup> περιζώσεται καὶ <sup>d</sup> ἀνακλινεῖ  
 Rev. i. 20. αὐτοὺς καὶ <sup>e</sup> παρελθὼν <sup>f</sup> διακονήσει αὐτοῖς. <sup>38</sup> \* καὶ ἐὰν  
 Judg. xix. 25. ἐλθῇ ἐν τῇ δευτέρᾳ <sup>g</sup> φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ  
 b adg. Matt. ἐλθῇ, καὶ ἔνρῃ \* <sup>h</sup> οὕτω, μακάριοι εἰσιν οἱ δοῦλοι ἐκεῖνοι.  
 xxv. 11 al. 39 τοῦτο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ <sup>i</sup> οἰκοδεσπότης ποία  
 c ver. 45. ὥρα ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν  
 d Mark vi. 39. ἀφῆκε <sup>m</sup> διορυγῆναι τὸν οἶκον αὐτοῦ. <sup>40</sup> καὶ ὑμεῖς [οὖν]  
 ch. ix. 15 f. γίνεσθε ἑτοιμοὶ, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου  
 e — ch. xvi. 7. ἔρχεται. <sup>41</sup> εἶπε δὲ αὐτῷ ὁ Πέτρος Κύριε, πρὸς ἡμᾶς τὴν  
 f Acts xxiv. 7. παρὰβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; <sup>42</sup> \* εἶπε  
 g Matt. viii. 15 and 1. ch. xxv. 14. δὲ ὁ κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς ὁ οἰκονόμος \* καὶ  
 h Mark vi. 48. π φρόνιμος ὃν <sup>q</sup> καταστήσει ὁ κύριος ἐπὶ τῆς <sup>r</sup> θεραπείας  
 i see ch. xxii. 26. r = Matt. xxiv. 43 only. Gen. xlv. 16.  
 l Matt. x. 25 al. 1  
 m — Matt. vi. 10. Job xxv. 16.  
 o ch. xvi. 1 al. 1  
 p Matt. vii. 24. xxv. 2 al. Prov. xviii. 10.  
 q Matt. xxv. 21, 23. Acts vi. 3. Gen. xli. 43.

al. txt B P.—aft. κρούσαντος ins. αὐτοῦ A.—37. εὐρῇ D aben Iren. Cyr.—38. for καὶ ἐὰν ἐλθῇ, —καὶ B L al.—aft. ἐν τ. om. φυλ. B L al.—for ἐν τ. δ. φ., κ. ἐν τ. τρ. φ., —τῇ ἐσπερινῇ φ. D bc Iren.—καὶ ἐλθὼν εὐρῇ οὕτως A K. καὶ εὐρήσει οὗτ. D bc Iren. txt (ἐρήσει P) B P Q.—aft. φυλακῇ ins. ποιήσει καὶ ἐὰν ἐν τῇ δευτέρᾳ, καὶ τῇ τρίτῃ, μακάριοι . . . D ed.—οἱ δοῦλοι om. B D.—39. ἐγρη. ἂν, καὶ om. D d. ἂν (1st) om. B P. (2nd) om. K P S al.—ἀφῆκεν . . . αὐτοῦ om. D d.—διορυχθῆναι B al.—40. οὖν om. B Q bcν Copt. Sahid. δὲ D. txt A P d.—41. ἢ καὶ πρὸς π. om. D.—42. καὶ εἶπεν BD L al. txt A P Q.—ἔσται A Iren.—bef. φρόν. for καὶ, ὁ B D E G H K P Q S V b. txt A. add ὁ ἀγαθὸς D.—τὴν θεραπείαν D.—τοῦ om. D L Q X Orig. txt A B P

λύχ. above:—‘*ye yourselves*,’ i. e. your whole conduct and demeanour.—**κρούσ.** αὐτ. . . αὐτῷ—a very common constr. of the Gen. abs.; see ch. xvii. 12. xxii. 10 al.—and Winer, § 30, last Ann., for classical examples.—**37.**] See Rev. iii. 20, 21, where the same similitude is presented, and the promise carried on yet further,—to the *sharing of his Throne*. The Lord Himself, in that great day of His glory,—the marriage-supper of the Lamb,—will invert the order of human requirements (see ch. xvii. 8), and in the fulness of His grace and love will serve His Brethren:—the Redeemer, His redeemed,—the Shepherd, His flock.—**παρελθ.**, coming in turn to each. Compare the washing of the disciples’ feet in John xiii. 1 ff. which was a foreshowing of this last great act of self-abasing love.—**38.**] Olsh. observes that the *first* watch is not named, because the marriage itself falls on it: but his view that because the *fourth* is not named, the Lord follows the ancient custom of the Jews and divides the night into three watches, is probably incorrect: it is more likely (Meyer) that the fourth is not named, because the return was not likely to be so long delayed:—for the *decorum* of the parable.—**39.**] I am surprised that

Schleiermacher can have imagined (transl. p. 198) that this verse has been inserted so as to break the connexion, and by a later hand. Nothing can be more exact and rigid than the connexion as it now stands. The Lord transfers, to show the unexpected nature of His coming, and the necessity of watchfulness, the relation between *Himself* and the *servants*, to that between the *thief* and the *οἰκοδεσπότης*. For the purposes of this verse, *they* represent the *οἰκοδεσπότης*—collectively, as put in charge with the Lord’s house and household (thus the verse is intimately connected with ver. 42):—and in the further application, individually—each as the *οἰκοδεσπότης* of his own *σκέυος*, to be kept with watchfulness against that day:—*He* is represented by the thief—*ἰδοὺ ἔρχομαι ὡς κλέπτης*, Rev. xvi. 15. iii. 3.—Olshausen’s view that the *οἶκος* is the *ἄρχων τοῦ κόσμου*, *τούτου*, is surely quite out of keeping with the main features of the parable. That *he* should be put in the place of the watching servants (*καὶ ὑμεῖς οὖν*) seems impossible: besides that the *πιστὸς οἰκονόμος* below is this very *οἶκος*, being such in the absence of his Lord, but the *οἰκονόμος* when *He* appears.—**41.**] τὴν παρ. τ. not, the two last verses (Stier);

ABDP αὐτοῦ [τοῦ] διδόναι ἔν καιρῷ τὸ ἵστομέτριον; <sup>43</sup> μακάριος ὁ δούλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποι-  
 οῦντα οὕτως. <sup>44</sup> ὁ ἀληθῶς λέγω ὑμῖν ὅτι ἔπι πᾶσι τοῖς  
 ABD ὁ ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. <sup>45</sup> ἔαν δὲ εἴπῃ ὁ  
 δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ ὁ Χρονίζῃ ὁ κύριός  
 μου ἔρχεσθαι, καὶ ἄρξῃται τύπτειν τοὺς ὡ παῖδας καὶ τὰς  
 ὡ παιδίσκας ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι, <sup>46</sup> ἥξει  
 ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ <sup>22</sup> προσδοκᾷ  
 καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ <sup>a</sup> διχοτομήσει αὐτὸν καὶ τὸ  
 ὡ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. <sup>47</sup> ἐκεῖνος δὲ ὁ  
 δούλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ καὶ μὴ  
 ὡ ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ <sup>d</sup> δαρή-  
 σεται <sup>e</sup> πολλὰς. <sup>48</sup> ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια πληγῶν  
 δαρήσεται ὀλίγας. παντὶ δὲ ὡ ἐδόθη πολὺ, πολὺ ὡ ζητη-  
 θήσεται παρ' αὐτοῦ. καὶ ὡ <sup>g</sup> παρῆθεντο πολὺ, <sup>h</sup> περισ-  
 e constr. 2 Thess. ii. 15. Mark x. 38. Rev. xvi. 9. f ch. xi. 16 and ||  
 g = here only. Tobit iv. 20. h ver. 4 and refl.

Orig.—τὸ bef. σιτ. om. B.—43. end, οὕτω ποιοῦντα αὐτόν D.—44. ἀμὴν λ. D.—ὅπ.  
 αὐτῷ P.—45. τυπῶν D.—ἐσθίων τε κ. πίνων μεθύσκομενος D.—46. for τοῦ δ. ἐκ.,  
 αὐτοῦ D Iren.—47. for μηδὲ, ἢ B. ἔτ. μηδ. om. D Orig.—48. for ἐδόθη, ἐδωκαν D.—

but *the whole*:—"Who are they that are thus to wait and watch, and to be thus honoured at the Lord's coming?"—This question, coming in so suddenly and unconnectedly and remaining apparently unanswered, is among the many proofs of the originality and historic reality of this discourse (against De Wette, &c.).—42 ff.] The Lord does not answer the question directly, but proceeds with His discourse, so as to furnish it with an answer;—viz. that in its highest sense it applies to His Apostles and Ministers, inasmuch as to them most has been given as the *οἰκονόμοι*—but that its application is *gradually* downwards through all those who know their Master's will, even to the lowest, whose measure both of responsibility and of reward is more limited. For the comment on vv. 42—46 see on Matt. xxiv. 45—51. Notice that ἀπίστων here = ὑποκριτῶν in Matt.—47, 48.] *primarily*, in reference to the question in ver. 41, οἱ γνόντες = ἡμεῖς, the disciples. οἱ μὴ γνόντες = πάντες, the multitude:—but the application is not limited to this:—the truth is one of universal extent. The 47th verse needs little explanation;—after both πολλὰς and ὀλίγας, πληγὰς is to be supplied, see *reff.*—ἔτοιμ., not ἑαυτόν, but 'matters,' πρὸς τ. θ. αὐ.:—it refers back to the γίνεσθε ἔτοιμοι of ver. 40; this readiness being not only preparing *himself*, but the matters over which he has charge,

ver. 35. There is reference to Deut. xxv. 2.—ὁ δὲ μὴ γν. The case is of one (a disciple in the first reference, but then generally of all men) who *bonâ fide* is ignorant of his Lord's will. That such persons *shall be punished*, is both the sentence of the law, see Levit. v. 17—19, and an inference from the truth set forth ver. 57, and Rom. i. 19, 20, 32. ii. 14, 15,—that the *natural conscience* would have prevented the μὴ ποιῆσαι. (Observe that the two classes *not included here*, are ὁ γνοὺς καὶ ποιήσας, and ὁ μὴ γνοὺς καὶ ποιήσας, as far as that can be said (see Rom. ii. 14);—the reference *here* being only to the μὴ ποιήσας in both cases, or rather to the μὴ π. in the first case and its equivalent π. ἄξια πληγῶν in the second). But the difficulty seems to be to assign a *spiritual meaning* to the δαρήσεται ὀλίγας. That such will be the case, would *a priori* be consonant to the justice of the Judge of all the earth: and we have it here declared, that *it shall be so*;—but *how*, is not revealed to us. It is in vain for the sinner to encourage *himself in sin* from such a declaration as this: for *the very knowledge of the declaration excludes him from the exemption*. "Our ears have heard the voice divine; We cannot be as they." (Christian Year.)—παντὶ ὡ, attr. for παρὰ παντός and παρ' ἐκείνου, ὡ.—πολὺ, πολὺ. The second πολὺ is not the πολὺ that has been given, but a propor-

f constr. 1 Pet. iii. 15. <sup>19</sup> πῦρ ἤλθον <sup>ε</sup> βαλεῖν \* εἰς ABD  
 s = Mark x. τὴν γῆν, καὶ <sup>h</sup> τί θέλω[;] <sup>lh</sup> εἰ ἤδη ἀνήφθη. <sup>50</sup> κ' βάπτισμα  
 31. ch. xiv. δὲ <sup>1</sup> ἔχω βαπτισθῆναι, καὶ <sup>11</sup> πῶς <sup>m</sup> συνέχομαι ἕως † ὅτου  
 19. Ps. cxxv. 6. <sup>h</sup> = Matt. vii. <sup>11</sup> τελεσθῇ. <sup>51</sup> δοκεῖτε ὅτι εἰρήνην <sup>o</sup> παρεγενόμην <sup>p</sup> δοῦναι  
 14. Cant. vii. <sup>b</sup>. <sup>h</sup> = Mark ix. <sup>42</sup> ἐν τῇ γῇ; οὐχὶ λέγω ὑμῖν, <sup>q</sup> ἀλλ' ἡ <sup>r</sup> διαμερισμόν. <sup>52</sup> ἔσον-  
 42 and J. <sup>h</sup> = Matt. xxvi. <sup>24</sup> and J. <sup>1</sup> Kings xxiv. <sup>7</sup>.  
 1 Acts xxviii. 2. James iii. 5 only. 2 Chron. xlii. 11 k = Matt. xx. 22, 23 and J. 1 = 2 Cor. iv. 1.  
 Phil. i. 30. Acts xviii. 18. 11 = John xi. 36. m = Phil. i. 23, see Matt. iv. 24. n John xix. 30.  
 o ch. xix. 16. John iii. 23. Acts v. 21 and freq. Josh. xviii. 8. p = ch. i. 77. Lev. xxvi. 6. q 2 Cor. i. 13.  
 Num. xiii. 29. r here only. Ezek. xlviii. 29. s ch. xi. 17.

for πολ. ζ. παρ' αὐ., ζητήσουσιν ἀπ' αὐτοῦ περισσότερον D d.—for περισσ. αἰρ., πλείον ἀπαιτήσουσιν D al.—49. for εἰς, ἐπὶ A B K L M X 22 all. Syr. Sahid. Orig. (6 times) Eus. Chrys. Hil. Hier. Aug. txt D bc.—for καὶ . . . ἀνήψ., καὶ εἶθε δὲ ἐκάνη Orig.—50. rec. οὐ, with? txt A B D K L M 18 Orig.—51. for δοῦναι, ποιῆσαι D. mittere

tionable amount of *result of diligence*,—a πολὺ which he is to render.—*περισσ.*, not, *more than from others*; but (most likely) *more than had been deposited with him*, viz. that, and the interest of it;—see Matt. xxv. 15 ff.

49—53.] The connexion appears to be this: the immense and awful difference between the faithful and unfaithful servants brings the Lord to the *ground* of that difference, and its necessary development in the progress of His Kingdom on earth.—49.] πῦρ. It is extraordinary that the official announcement of the Baptist (ch. iii. 16)—αὐτὸς ὑμᾶς βαπτίσει ἐν πν. ἁγ. καὶ πυρὶ—connected with the mention of a baptism here,—with the promise Acts i. 5, and the appearance Acts ii. 3, so strikingly expressed as διαμερίζομενοι γλωσσαι ὡς εἰ πυρὸς,—have not kept the commentators in general from falling into the blunder of imagining here that the *fire* is synonymous with, and means no more than, the *discord and division* which follow. The *fire* is, *the gift of the Holy Spirit*,—the great crowning result of the sufferings and triumph of the Lord Jesus. To follow this out in all its references belongs to another place:—see notes on Mark ix. 49, and Acts ii. 3. This fire, in its purifying and separating effects on the mass of mankind, causes the *διαμερισμός* afterwards spoken of.—The construction of τί θέλ. εἰ ἤδ. ἂν. has been ever a matter of dispute, while the *meaning* is on all hands nearly agreed. The three prevalent explanations of it are: (1) which is Origen's (apparently), and is adopted by Grot., and defended by Meyer and Stier,—making εἰ = εἶθε and rendering, 'And what will I? would that it were already kindled!'—Certainly *thus* there is nothing forced in the *construction*;—we have εἰ for 'utinam' joined with an aorist in Jos. vii. 7;—but the abrupt short ejaculation seems unlike the usual character of our Lord's discourses. It is true the structure of John xii. 27 af-

fords an instance of a similar question, καὶ τί εἶπω; . . . and under similar circumstances, of His soul being troubled.—(2) Which Theophyl., Kuinoel, Olsh., De Wette, &c. adopt, taking τί = ὥς, as some do in Matt. vii. 14 (but see note there), and εἰ = ὅτι, and rendering, How I wish that it were already kindled! But here we have serious difficulties of an *idiomatic* kind:—τί is apparently never thus used (see as above)—and εἰ only after words of wondering, being grieved, &c.: see Mark xv. 44.—(3) That of Euthym., Beza, &c., and the E. V., 'What will I, if it be already kindled?' i. e. τί πλείον θέλω ἢ ἂν ἀνήφθη; τί πλείον ἀναμένω ἐν τῷ κόσμῳ; Euth. This also presents no constructional, but a very great contextual difficulty; for by ver. 50 it evidently *was not yet kindled*; and even if this were overcome, the expression, evidently a *deep one of personal anxiety* (and be it remembered Who said it), would be vapid and unmeaning in the extreme.—I cannot say that I am satisfied with either of the above explanations,—but adopt the first, as the best at present suggested, bracketing the note of interrogation as doubtful.—50.] The symbolic nature of Baptism is here to be borne in mind.—*Baptism = Death*. The figure in the Sacrament is the *drowning*,—the *burial*, in the water, of the *old man*, and the *resurrection* of the *new man*: see 1 Pet. iii. 20—22, and notes. *The Lord's Baptism* was *His Death*, in which the Body inherited from the first Adam (ἐν ὁμοιώματι σαρκὸς ἁμαρτίας) was buried, and the new Body (τὸ σῶμα τῆς δόξης αὐτοῦ) raised again: see Rom. vi. 1—11, but especially ver. 10. And He was '*straitened*' (the best possible rendering) till this was accomplished:—i. e. in anxiety and trouble of spirit.—The δὲ here implies, *but first*, i. e. before that *fire* can be shed abroad. Here we have then, as Stier expresses it, a '*passio inchoata*' of the Lord;—the first utterance of that deep anguish,



τρεις ἐπὶ δυσὶ καὶ δύο ἐπὶ τρισί. <sup>53</sup> \* διαμερισθήσεται πατὴρ ἐφ' υἱὸν καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ \* θυγατρὶ καὶ θυγάτηρ ἐπὶ \* μητρὶ, πενθερὰ <sup>u</sup> ἐπὶ τὴν νόμφην αὐτῆς καὶ νόμφη ἐπὶ τὴν πενθερὰν [αὐτῆς]. <sup>54</sup> Ἐλεγε δὲ καὶ τοῖς ὄχλοις Ὅταν ἴδῃτε [ <sup>v</sup> τὴν ] νεφέλην <sup>a</sup> ἀνατέλλουσαν ἀπὸ <sup>b</sup> δυσμῶν, εὐθέως λέγετε Ὁμβρος ἔρχεται, καὶ γίνεται οὕτω. <sup>55</sup> καὶ ὅταν <sup>c</sup> νότον πνέοντα, λέγετε ὅτι <sup>d</sup> καύσων ἔσται, καὶ γίνεται. <sup>56</sup> ὑποκριταί, τὸ <sup>e</sup> πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ <sup>f</sup> οἴδατε <sup>g</sup> δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον <sup>h</sup> πῶς οὐ \* δοκιμάζετε; <sup>57</sup> τί δὲ καὶ <sup>i</sup> ἀφ' ἑαυτῶν οὐ <sup>k</sup> κρίνετε τὸ δίκαιον; <sup>58</sup> ὥς γὰρ <sup>l</sup> ὑπάγεις μετὰ τοῦ <sup>m</sup> ἀντιδίκου σου <sup>n</sup> ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ <sup>o</sup> δὸς <sup>p</sup> ἐργασίαν \* <sup>q</sup> ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε <sup>r</sup> κατασύρῃ σε πρὸς

1 = J. John vi. 21. m J. Matt. v. 25. ch. xviii. 3. 1 Kings ii. 10 n = ch. xxiv. 12 al. o = here only. p = here only. Ps. cvi. 23. Acts xix. 25. q Heb. ii. 15. see Acts xix. 12. Job ix. 34. r here only. Jer. xxix. 10.

(βαλεῖν ?) *bc* Sahid.—for ἀλλ' ἢ, ἀλλὰ *D* 3 *bcv* Sahid.—52. *τρεις* διαμερισθῆναι *D cd* (διαμ. om. c)—ἐν δυσὶ . . . ἐν τρισί *D*. —53. διαμερισθήσονται *B D L bc* Hil. Euseb. Ambr. txt A.—after πατρὶ ins. αὐτοῦ διαμερισθήσονται . . . *D c* Ambr.—for θυγατρὶ, τὴν θυγάτηρα *B D L 4* Eus. also τὴν μητέρα. txt A.—αὐτῆς (2nd) om. *B D L*. ins. *A bc*. —54. bef. *ver.* om. τὴν *A B L X 7*. txt *D*.—bef. ὁμβρ. ins. ὅτι *A c* al. Sahid. Arm. Bas. txt *B D b*. —55. ὅτι om. *D L* Æth. —56. τὸ μὲν *D*.—τοῦ οὐρ. κ. τ. γῆς *D K L X 7* al. *bc* Copt. Æth. Arm. txt *A B*.—πλὴν τὸν κ. τοῦτον *D cd* l. txt (τ. κ. δὲ *B*) *A B*.—πῶς om. *D cd*. ins. *A B v*.—οὐκ οἴδατε δοκιμάζειν *B L 1* Copt. Sahid. Æth. txt *A D*. —57. τί δὲ om. *D*. —58. ἀπαλλάχθαι *A*. ἀπαλλαγῆναι *D*. txt *B*.

which afterwards broke forth so plentifully, —but coupled at the same time with holy zeal for the great work to be accomplished. —51—54.] The work of *this fire*, as it burns onward in the world, will not be peace, but division; see Mal. iii. 2, 3, 18. iv. 1, where we have the separating effect of this fire in its completion at the great day: see also Matt. iii. 12.—On the passage itself, see notes on Matt. x. 35, 36.

54—59.] The connexion of this with the foregoing is natural and close. ἀπὸ τοῦ νῦν (ver. 52), the distinction shall begin to be made;—the discord and division between those who discern τὸν καιρὸν τοῦτον (ver. 56) and those who do not. The Lord then turns to the crowd and reproaches them (1) for their *blindness*, in not being able to discern it, as they did the signs in the natural heavens; and (2) for their *want of prudence* (vv. 57—59), in not repenting and becoming reconciled to the law of God while yet there was time. Schleiermacher and De Wette can discover no connexion (!), and yet the latter thinks Luke inserted the sayings of vv. 54—56 out of Matt. xvi., because of ver. 49 ff. (! !). —54.] There is a somewhat similar saying of the Lord at Matt. xvi. 2 ff., but differing both in its occasion and its substance.—τὴν νεφ., just as τὰς νεφέλας,—‘the cloud,’—that usually

risers there: see 1 Kings xviii. 44. The west, in Judæa, would be the direction of the sea.—55.] ὅταν, sc. ἴδῃτε. —56.] τὸ πρ. τῆς γῆς—perhaps referring to other signs of rain or heat from the appearance of the hills, &c.—τὸν δὲ κ. τ. . . . The signs of this time were very plain;—the sceptre had departed from Judah;—the general expectation of the coming of the Messiah is testified even by profane authors;—the prophets had all spoken of Him, and the greatest of them, the Baptist, had announced His arrival.—57.] In what follows, the Lord takes occasion from the *request about the inheritance*, which had begun this discourse, to pass to infinitely more solemn matters. There is, I think, no denying that the κρίνεις τὸ δικ. and the ὁ ἀντίδικός σ. have a reference to that request, in the ability and duty of every man to ‘judge what is right:’—but the sense of the words far outruns that reference, and treats of loftier things.—‘Why do ye not discern of yourselves your true state—that which is just—the justice of your case as before God? You are going (the course of your life is the journey) with your adversary (the just and holy law of God) before the magistrate (God Himself); therefore, by the way, take pains (ὁδὸς ἐργ., da operam— a Latinism: there is no reference to interest

s Matt. xvii.  
22. Ezek.  
xxiii. 28.  
t here only.  
1s. iii. 12.  
u Matt. xviii.  
30. Jer. xlv.  
21.  
v Mark xii. 42.  
ch. xxi. 2  
only †.  
w ch. viii. 20.  
Gen. xiv. 13.

τὸν κριτὴν, καὶ ὁ κριτὴς σε <sup>s</sup> † παραδώσει τῷ <sup>t</sup> πράκτορι, ABD  
καὶ ὁ π<sup>ρ</sup>άκτωρ σε <sup>u</sup> \* βάλλῃ εἰς <sup>u</sup> φυλακὴν. <sup>59</sup> λέγω σοι,  
οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως \* οὗ καὶ \* τὸ ἔσχατον <sup>v</sup> λεπτὸν  
ἀποδῶς.

XIII. <sup>1</sup> Πάρησαν δέ τινες ἐν αὐτῷ τῷ καιρῷ <sup>w</sup> ἀπαγ-  
γέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος  
ἐμίξε μετὰ τῶν θυσιῶν αὐτῶν. <sup>2</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν αὐτοῖς Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ  
<sup>a</sup> παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, <sup>b</sup> ὅτι τοιαῦτα  
πεπόνθασιν; <sup>3</sup> οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ \* μετανοῇτε,  
πάντες \* <sup>bb</sup> ὡσαύτως ἀπολείσθῃ. <sup>4</sup> ἢ ἐκεῖνοι οἱ δέκα [καὶ]  
ὀκτὼ ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπ-  
έκτεινεν αὐτοὺς, δοκεῖτε ὅτι † αὐτοὶ <sup>c</sup> ὀφείλεται ἐγένοντο  
παρὰ πάντας † τοὺς ἀνθρώπους τοὺς <sup>d</sup> κατοικοῦντας [ἐν]

a = Rom. xiv.  
5. Ps. cxxxiv.  
5.  
b = Matt. ii. 18.  
v. 3 al. fr.  
bb Matt. xx. 5  
al. Judg. viii.  
8.

c = Matt. vi.  
12 †.  
d Acts i. 20.  
ii. 5 al.

—ἀπ' om. B.—for κατασύρη, κατακρίνη D *bd*.—rec. παραδῶ with qu. ? txt A B D 4.  
—for βάλλῃ, βαλεῖ B D X al. βάλλῃ A E G H K L S V 19 all. txt qu. ? —59. for  
οὐ, τοῦ A. om. B. txt D.—ἀποδοῖς τὸν ἔσχ. κοδράντην D *bc* Syr. Ir. Ambr. Aug.  
txt (but τὸν) A G H K L V 14 al. txt (τὸ) B.

CHAP. XIII. 1. ἐν om. D. —2. for τοιαῦτα, ταῦτα D L 2. txt A B *b*. —3. μετα-  
νοήσητε A D M 9 *acv*. μετανοεῖτε V 4 al. νοήσετε X 1. txt B *b*.—for ὡσαύτ.,  
ὁμοίως B D L 7 al. txt A.—4. δέκα ὀκτὼ B D L Sahid. txt A *ac*.—for ἐν τῷ, τοῦ D.  
in *d*.—rec. οὗτοι. om. D. txt A B K L X 7 al. *abv* Sahid.—rec. om. τοὺς bef. ἀνθρ.  
ins. A B D L M 6 al. Sahid. Basil.—ἐνοικοῦντας D. qui sedebant *b*.—ἐν om. B D L X 7

of money, as Theophylact,—who also has the other interpretation,—supposes) to be delivered from him (by repentance, and faith in the Son of God, see Ps. ii. ult.), lest he drag thee to the judge (κρίτης—who adjudges the case and inflicts the fine;—that is, the Son, to whom all judgment is committed), and the judge deliver thee to the exactor (see Matt. xiii. 41), and the exactor cast thee into prison' (ditto, ver. 42). —59.] see on Matt. v. 25, and, on λεπτόν, Mark xii. 42.

CHAP. XIII. 1—9.] Peculiar to Luke.—ἐν αὐτ. τ. καιρ., may mean 'at that very time'—viz. as He finished the foregoing discourse;—but it is not *necessary* to interpret thus,—for, Matt. xii. 1. xiv. 1, the similar expression, ἐν ἐκείνῳ τ. κ., is certainly *indefinite*.—πάρ. . . . ἀπαγγ., 'came with the news.'—not, as Stier supposes, were in the crowd, and remarked to the Lord concerning these Galileans, in consequence of what He had said ch. xii. 57:—such a finding of connexion is too fine-drawn, and is a fault which we may *excuse* in Stier, for his many services in interpreting the Lord's discourses, but must not *imitate*. It is obvious that no connexion is intended between this incident and the foregoing discourse.—περὶ τ. Γ. The historical fact is

otherwise unknown. The way of speaking here shows that it was well known to the writer. It must have occurred at some feast in Jerusalem, when riots often took place (see Jos. Antt. xvii. 9, 3. 10, 2), and in the outer court of the temple. Such slaughters were frequent, and would not be particularly recorded by the historians. This mingling of their blood with their sacrifices seems to have been thought by the narrators evidence that they were very depraved sinners,—for this was their argument, and is unconsciously that of many at this day,—'the worse the affliction, the more deserved:' see Gen. xlii. 21. Acts xxviii. 4. —2.] The Lord perceives this to be their reasoning—they did not *express* it, as is plain by the δοκεῖτε ὅτι . . . He does not deny that all the Galileans were sinners, and deserved God's judgments, but *that these were pre-eminently so*. The ὡς-αὐτως (the force of which is lost in the E. V., 'likewise') should be rendered 'in like manner,' as indeed the Jewish people did perish, by the sword of the Romans. —4, 5.] The Lord introduces this incident as showing that whether the hand of man, or (so called) accidents, lead to inflictions of this kind, it is in fact but one hand which doeth it all—Amos iii. 6. There is also a

Ἱερουσαλήμ; <sup>5</sup> οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ \* μετανοήτε, πάντες \* ὁμοίως ἀπολεισθε. <sup>6</sup> ἔλεγε δὲ ταύτην τὴν παραβολήν. Συκῇ ἐῖχέ τις ἐν τῷ <sup>6</sup> ἀμπελῶνι αὐτοῦ <sup>f</sup> πεφυτευμένην, καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὔρεν. <sup>7</sup> εἶπε δὲ πρὸς τὸν <sup>6</sup> ἀμπελουργὸν Ἰδοὺ <sup>h</sup> τρία ἔτη \* <sup>i</sup> ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὐρίσκω.

<sup>e</sup> Matt. xx. 16. 1. v. 1, 2. f. ch. xvii. 6. g. here only. 2 Chron. xxxvi. 10. h. Matt. ix. 20. ch. ii. 36. i. Deut. viii. 4. i. press. John viii. 58. Jer. i. 5.

al. ins. A. — 5. aft. οὐχὶ, λέγω δὲ ὑμῖν ὅτι D. txt A B. — μετανοήσητε A D L M 11 al. asc Sahid. Euth. Chrys. μετανοήσετε X 1. txt B. — ὡσαύτως B L M 8 al. Bas. txt A D. — 6. rec. καρπὸν ζητῶν with c. txt A B D E G H K L S V 27 all. abv Sahid. Arm. Bas. — καὶ μὴ εὐρών, εἶπεν πρὸς . . D. — 7. bef. ἔρχ. ins. ἀφ' οὗ D L 4

transference from the Galileans—a despised people—to the *inhabitants of Jerusalem*, on whom the fullness of God's wrath was to be poured out in case of impenitence. Of the incident itself, or of the *tower in Siloam* (probably the *district* in which the fountain, John ix. 7, was situated,—though on the whole matter, and the situation of the fountain itself, there is considerable uncertainty), we know nothing. Josephus says of the wall of the ancient city, πρὸς νότον ὑπὲρ τὴν Σιλωὰμ ἐπιστρέφον πηγὴν, B. J. v. 4, 2: see also Neh. iii. 15. In B. J. vi. 7, 2, he uses μέχρη τοῦ Σιλωὰμ, as here, meaning apparently a district of the city: see on John i. c. — ὀφειλέται, 'sinners,'—see Matt. vi. 12;—perhaps the same thought pervades the saying as vv. 58, 59 of the last chapter. (No such idea as that the tower was a *prison for debtors* (!) is for a moment to be thought of.)—ὁμοίως is emphatic: see on ὡσαύτως above,—'*similarly*'—in the ruin of your whole city. This does not render it necessary that these words should have been spoken to actual dwellers in Jerusalem: for nearly the whole nation was assembled there at the time of the siege. — 6—9.] This Parable has perhaps been interpreted with hardly enough reference to its own peculiar context, or to the symbolic language of Scripture in other places. Ordinarily (also in Trench, Par. 314 ff.) the owner of the vineyard is explained to be the *Eternal Father*; the dresser and intercessor, the *Son of God*—the fig-tree, the *whole Jewish people*—the vineyard, the *world*. But it may be objected to this, that the owner *comes* to seek the fruit, which can be properly said only of Him who εἰς τὰ ἴδια ἦλθε—who is even in Matt. ὁ κληρονόμος—and by implication there, the *possessor of the vineyard* ὅταν ἔλθῃ (for that destruction He universally represents as *His* coming). The other objections will come out in the direct exposition of the Parable, which I take to be this:—The link which binds it to the foregoing is ἐὰν μὴ μετανοήτε . . ;—and it is

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addressed rather to individuals than to the whole nation—though of course to the whole nation as made up of individuals. The vineyard is not the *world*, which would be wholly inconsistent with Scripture symbolism (for Matt. xiii. 24 the comparison is to ἡ βασις τ. οὐρ.—the *Gospel dispensation*, in which the field—not the vineyard—is the whole world); but, as in Is. v. 7, *the house of Israel, and the men of Judah* (see notes on Matt. xxi. 33 ff.). The fig-tree planted in the vineyard—among the vines—(an usual thing) denotes an *individual application*,—fixing each man's thought upon *one* tree—and that one, *himself*:—just as the guest without the wedding-garment in Matt. xxii. He who had the tree planted in His vineyard ('All things that the Father hath, are Mine'—John xvi. 15), came seeking fruit, and found it not: see Matt. xxi. 19 and note. (The Vine-dresser, see below.) He commands it to be cut down, as encumbering the soil (exhausting it, rendering it inactive: see reff.); three years has He been coming and seeking fruit in this tree, and He findeth none. Then, at the intercession of the vine-dresser, He consents (for this is implied) to spare it this year also, until it has been manured; if that fail, the Intercessor himself has no more plea to urge—it is to be cut down.—Now *who is this Intercessor*? First look at the matter of fact. *Who were the vine-dressers* of God's vineyard? They were many. Moses, the Prophets, the Baptist, the Lord Himself, the Apostles and Teachers after Him. But what *One Personality* might be set forth as pervading all these, 'striving with man' in them all—as being ὁ ἀμπελουργός? Clearly, it seems to me, THE HOLY SPIRIT OF GOD. In the passage just alluded to, Gen. vi. 3, we can hardly but recognize the main features of our present parable; especially when the *days of Noah* are compared by the Lord Himself to His own coming to vengeance. The intercessory office of the Spirit (ὁ παράκλητος, see on John xiv. 16), pleading with

D D



k Matt. iii. 10. <sup>vii. 19. Dan. iv. 11.</sup> <sup>1</sup>ἐκκοψον \* αὐτήν· <sup>1</sup>ἵνα τὶ καὶ τὴν γῆν <sup>m</sup>καταργεῖ; <sup>8</sup>ὁ δὲ <sup>ABD</sup> ἀποκριθεὶς λέγει αὐτῷ Κύριε, <sup>9</sup>ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου <sup>o</sup>σκάψω περὶ αὐτήν, καὶ <sup>p</sup>βάλω <sup>†pp</sup>κόπρια. <sup>m</sup>1 Cor. xiii. 8. <sup>9 q</sup>καὶ μὲν ποιήσῃ καρπὸν· \* εἰ δὲ μήγε, <sup>r</sup>εἰς τὸ μέλλον <sup>n</sup>\* ἐκκόψεις αὐτήν. <sup>10 a</sup>Ἦν δὲ διδάσκων ἐν <sup>b</sup>μᾶ τῶν συναγωγῶν <sup>c</sup>ἐν τοῖς σάββασι. <sup>11</sup>καὶ ἰδοὺ γυνὴ \* ἦν <sup>e</sup>πνεῦμα ἔχουσα <sup>e</sup>ἀσθε- <sup>r</sup>νείας ἔτη δέκα [καὶ] ὀκτὼ, καὶ ἦν <sup>f</sup>συγκύπτουσα καὶ μὴ <sup>pp</sup>δυναμένη <sup>g</sup>ἀνακύψαι εἰς τὸ <sup>h</sup>παντελές. <sup>12</sup>ἰδὼν δὲ αὐτήν <sup>q</sup>ὁ Ἰησοῦς <sup>i</sup>προσεφώνησε καὶ εἶπεν αὐτῇ Γύναι, <sup>k</sup>ἀπο- <sup>r</sup>λέλυσαι \* τῆς ἀσθενείας σου. <sup>13</sup>καὶ ἐπέθηκεν αὐτῇ τὰς <sup>q</sup>χεῖρας, καὶ παραχρῆμα \* <sup>1</sup>ἀνωρθώθη καὶ ἐδόξαζε τὸν <sup>r</sup>τιμ. vi. 19. <sup>a</sup>constr. ch. i. 10, 20 al. Jer. xxxiii. 20. <sup>b</sup>ch. iv. 31. vi. 2 only. <sup>c</sup>see 1 John iv. 6. Acts xvi. 16. <sup>d</sup>here only. Job ix. 27. <sup>e</sup>ch. xxi. 28. John viii. 7. <sup>f</sup>Heb. vii. 25 f. Jos. Ant. vi. 2, 3. <sup>g</sup>ch. xxiii. 20. Acts xxi. 40. <sup>h</sup>see Acts xvi. 35, 36, also Gen. xv. 2. <sup>i</sup>Acts xv. 16. Heb. xii. 12. Ps. xvii. 35. <sup>j</sup>Mark ii. 23, 24. <sup>k</sup>here only.

abcdv Copt. Arm. txt A B.—bef. ἐκκοψ. ins. φέρε τὴν ἀζίνην D d. aft. ἐκκοψ. ins. οὖν A L X 4 al. abcv Copt. Sahid. Æth. om. B D.—8. for καὶ τ. τὸ ἔτος,—εἰς τοῦτον τὸν ἑνιαυτὸν D.—rec. κοπρίαν with many MSS. κόφριν κοπρίων D abc. txt A B L M S V 35 all. Orig. Æth. Naz. Theoph.—9. καρπὸν εἰς τὸ μέλλον εἰς μὴγε... B L 2 Copt. Cyr. txt A D.—10. ἐν om. D bc. ins. A B.—σαββάτω D.—11. ἦν om. B L X al. Sahid.—ἐν ἀσθενείᾳ ἦν πνεύματος D. txt A.—δέκα ὀκτὼ B. .η. D. txt A c.—συνκύπτουσα D<sup>1</sup>. συνκάπτουσα D<sup>2</sup>.—12. προσεφ. καὶ om. D.—aft.

man and for man, and resigning that blessed conflict when met with inveterate obduracy, is often set before us in Scripture. (See the whole history of Saul; Zech. vii. 12—14; Prov. i. 23—32; Is. lxiii. 10; Neh. ix. 20; Rom. viii. 26, 27.)—7.] **τρία ἔτη ἔρχ.** I have little doubt that an *allusion* is intended to the *three years of our Lord's ministry*. The objection to this, that the cutting down ought then to have taken place *at the end of τοῦτο τὸ ἔτος*, does not apply; for all is left indefinite in the request and the implied answer. In the individual application, *many thousands did bear fruit this very year*; and of those who did not, who shall say *when* the Spirit ceased pleading with them, and the final sentence went forth?—**καὶ τ. γ. κατ.**, 'Why, besides bearing no fruit, is it impoverishing the soil?'—8.] **σκ. καὶ βάλ. κ.**, dig holes about the root, and fill them with manure, as is done (Trench, p. 319) to orange-trees in the south of Italy.—9.] After **καρπὸν, λέπει, τὸ εὖ ἔχει**, Euth., but not without reason: to fill up the aposiopesis *did not belong to the purpose of this parable.*—**εἰς τὸ μέλλον**, not *ἔτος* (Meyer), but indefinite (see reff.), 'hereafter';—and purposefully so;—because, in the collective sense, the sentence lingered.—**ἐκκόψεις**, *Thou shalt cut it down*—not *ἐκκόψω*; and I find in this an additional proof of the correctness of the foregoing interpretation. It is the **κύριος τ. ἀμπελωνος** who ὅταν ἔλθῃ,

κακοὺς κακῶς ἀπολέσει αὐτούς. *All judgment is committed to THE SON*:—it is not the work of the Holy Spirit to cut down and destroy, for He is the Lord and giver of life.—The above interpretation is partially given by Stier, who has however in my view quite missed the ἀμπελουργός, understanding by him *the husbandmen in Matt. xxi.*—forgetting that they are *destroyed* in the sequel of that parable, and that their position, that of the *tenants* of the vineyard, does not appear at all in this, any more than does the ἀμπελουργός in that.

10—21.] Peculiar to Luke, except the parables, which are in Matt. xiii. 31—33. Mark iv. 31.—10.] Time and place alike indefinite.—11.] **πν. ἀσθ.** Her weakness was the effect of permitted power of the evil one (ver. 16); but whether we are to find here a direct instance of *possession*, seems very doubtful. There is nothing in the Lord's words addressed to her, to imply it: and in such cases He did not *lay on His hands, or touch*,—but only in cases of sickness or bodily infirmity.—**εἰς τὸ παντελές** belongs to ἀνακύψαι, not to *δυναμ.*: see note on Heb. vii. 25.—12.] There is no reason to suppose any eminence of faith in her—though we may fairly conclude that she was there with *some expectation* of a cure: see on ver. 14.—**ἀπολέλ.** expresses the setting free of her muscles from the power which bound

θεόν. <sup>11</sup> ἀποκριθεὶς δὲ ὁ <sup>11m</sup> ἀρχισυνάγωγος, <sup>n</sup> ἀγανακτῶν <sup>m</sup> ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ  
 Ἐξ ἡμέραι εἰσὶν ἐν αἷς δει <sup>nu</sup> ἐργάζεσθαι ἐν \* ταύταις οὖν  
 ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.  
<sup>15</sup> ἀπεκρίθη \* οὖν αὐτῷ ὁ κύριος, καὶ εἶπεν, \* Ὑποκριτὰ,  
 ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ ὁ λύνει τὸν βδυν αὐτοῦ ἢ  
 τὸν ὄνον ἀπὸ τῆς <sup>p</sup> φάτνης καὶ ἀπαγαγὼν <sup>q</sup> ποτίζει;  
<sup>16</sup> ταύτην δὲ θυγατέρα Ἀβραὰμ οὔσαν, ἣν ἐδόξεν ὁ σατα-  
 νᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ  
 δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; <sup>17</sup> καὶ ταῦτα  
 λέγοντος αὐτοῦ κατασχύνοντο πάντες οἱ <sup>s</sup> ἀντικείμενοι  
 αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν <sup>ss</sup> ἐπὶ πᾶσι τοῖς ἑνδόξοις  
 τοῖς γινομένοις ὑπ' αὐτοῦ. <sup>18</sup> ἔλεγε δὲ Τίνι ὁμοία ἐστὶν ἡ  
 βασιλεία τοῦ θεοῦ, καὶ τίνι <sup>u</sup> ὁμοιώσω αὐτήν; <sup>19</sup> ὁμοία  
 ἐστὶ <sup>v</sup> κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος <sup>w</sup> ἔβαλεν εἰς  
<sup>x</sup> κῆπον ἑαυτοῦ· καὶ ἡῤῥησε καὶ <sup>y</sup> ἐγένετο εἰς δένδρον [μέγα],  
 καὶ τὰ πετεινὰ τοῦ οὐρανοῦ <sup>z</sup> κατεσκήνωσαν ἐν τοῖς κλάδοις  
 αὐτοῦ. <sup>20</sup> [καὶ] πάλιν εἶπε Τίνι ὁμοιώσω τὴν βασιλείαν  
 τοῦ θεοῦ; <sup>21</sup> ὁμοία ἐστὶ <sup>a</sup> ζύμη, ἣν <sup>b</sup> λαβοῦσα γυνὴ \* <sup>c</sup> ἐν-  
 ἔκρυψεν εἰς <sup>d</sup> ἀλεύρου <sup>e</sup> σάτα τρία, ἕως οὗ <sup>f</sup> ἐζυμώθη ὅλον.

a || and Matt. xvi. 6, 12. 1 Cor. v. 7, 8. Exod. xii. 15. b Matt. xiii. 31, 33. Num. iii. 6. c || Matt. only. Gen. xviii. 6.  
 Ezek. iv. 12. d || only. Num. v. 15. e || only. Gen. xviii. 6 Aq. and Symm. f || 1 Cor. v. 6. Hosea vii. 4.

ἀποέλ. ins. ἀπὸ A D X 4 abc. txt B Orig.—13. ἀνορθώθη A D. txt B ?—14. αὐτῆς  
 A B L X 8 Sahid. txt D abcd.—15. for οὖν, δὲ B D L 6 al. abev Syr. Copt. Sahid.  
 Arm. txt A.—Ἰησοῦς D 3 Syr.—ὑποκριταὶ A B E K L M S 24 all. abev Copt. Arm.  
 Eth. Euth. Iren. Ambr. txt D.—ἐν τ. σαβ. A.—καὶ τὸν ὄνον D.—16. τοῦ Ἀβρ. D.  
 —17. for καὶ . . . πάντες, καὶ κατασχύνθησαν D.—ἐν πᾶσιν οἷς ἐθεώρουν ἐν-  
 δόξοις ὑπ' αὐτοῦ γινομένοις D bc. txt (γενομ.) B) A B.—18. for δὲ, οὖν B L 5 abdv  
 Copt. Sahid.—19. τὸν κ. αὐτοῦ D.—bef. δένδ. om. εἰς D abd. ins. A B.—aft. δένδ.  
 om. μέγα B D L ab. txt A.—κατεσκήνωσαν D. -νον A. txt B acv.—20. ἡ τίνι  
 ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν D.—bef. πάλιν om. καὶ  
 A E K M S V X 34 all. ins. B.—21. ἐκρυψεν B K L 21 all. Theophyl. txt A D.—

them down,—and then, ver. 13, the laying on of the Divine Hands confers upon her strength to rise and stand upright. It would be, in such a case, one thing to be loosed from the stiffening of years,—and another to have strength at once conferred to stand upright.—14.] The ruler speaks not either to Jesus or to the woman—but covertly and cowardly, to the multitude. Stier notices the self-stultification of this speech, in making *θεραπεύεσθαι*, a reception of Divine grace and help, a species of *ἐργάζεσθαι*!—15.] *ὑποκριτὰ*. The Lord saw the real thoughts of his heart, that they were false, and inconsistent with his pretended zeal. A man hardly could give forth a doctrine so at variance with common sense and common practice, without some by-end, with which he covered his

violation of truth. That by-end *here* was enmity to and jealousy of Jesus.—The instance chosen *exactly fits* the circumstances. A beast tied to the manger is *confined down* as this poor woman was.—16.] The contrast is strongly drawn—between a *dumb animal*, and (not merely a human creature, but) a *daughter of Abraham*—one of the chosen people (I cannot see any necessity for a spiritual daughtership (Gal. iii. 7) being here implied),—between a *few hours*, since the watering of the morning, and ‘lo these *eighteen years*’ (comp. ver. 7, *ἰδοὺ τρ. ἔτ.*).—17.] So far am I from thinking a description of this kind to be a mere general close, put in by the Evangelist, that I would take it as an accurate and graphic account of the immediate effect of the Lord’s power and irresistible words,

<sup>22</sup> Καὶ <sup>g</sup> διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων A B D  
<sup>h</sup> καὶ <sup>h</sup> πορείαν ποιούμενος εἰς Ἱερουσαλήμ.  
<sup>23</sup> Εἶπε δέ τις αὐτῷ Κύριε, <sup>i</sup> εἰ ὀλίγοι οἱ <sup>ii</sup> σωζόμενοι;  
<sup>i</sup> ὁ δὲ εἶπε πρὸς αὐτοὺς <sup>21 k</sup> Ἀγωνίζεσθε <sup>i</sup> εἰσελθεῖν διὰ τῆς  
<sup>ch. xiii. 3.</sup> στενῆς \* πύλης, ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰ-  
<sup>ch. xiv. 3.</sup> ελθεῖν καὶ οὐκ <sup>m</sup> ἰσχύσουσιν. <sup>25 n</sup> ἂν <sup>o</sup> ἐγερθῇ ὁ  
<sup>2 Kings xii. 19.</sup> ῥοκοδεσπότης καὶ <sup>q</sup> ἀποκλείσῃ τὴν θύραν, καὶ <sup>r</sup> ἄρξῃσθε  
<sup>i</sup> ἔξω ἐστάναι καὶ <sup>s</sup> κρούειν τὴν θύραν λέγοντες Κύριε  
<sup>1 Matt. xix. 24.</sup> κύριε ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα  
<sup>vii. 13. John</sup> ὑμᾶς πόθεν ἐστὲ, <sup>16</sup> τότε \* ἄρξεσθε λέγειν Ἐφάγομεν  
<sup>2.</sup> ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς ἑπλατείαις ἡμῶν  
<sup>m = Mark ix.</sup> ἐδίδαξας. <sup>27</sup> καὶ ἐρεῖ Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν  
<sup>18.</sup> ἐστὲ. <sup>u</sup> ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ <sup>v</sup> ἐργάται [τῆς] <sup>w</sup> ἀδι-  
<sup>n ch. xxiv. 21.</sup> καστῶν. <sup>13.</sup> <sup>u</sup> ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ <sup>v</sup> ἐργάται [τῆς] <sup>w</sup> ἀδι-  
<sup>Hos. x. 9.</sup> καστῶν. <sup>13.</sup> <sup>u</sup> ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ <sup>v</sup> ἐργάται [τῆς] <sup>w</sup> ἀδι-  
<sup>o = Mark iv.</sup> καστῶν. <sup>13.</sup> <sup>u</sup> ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ <sup>v</sup> ἐργάται [τῆς] <sup>w</sup> ἀδι-  
<sup>27 al.</sup> καστῶν. <sup>13.</sup> <sup>u</sup> ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ <sup>v</sup> ἐργάται [τῆς] <sup>w</sup> ἀδι-  
<sup>p Matt. x. 25</sup> καστῶν. <sup>13.</sup> <sup>u</sup> ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ <sup>v</sup> ἐργάται [τῆς] <sup>w</sup> ἀδι-  
<sup>q here only.</sup> καστῶν. <sup>13.</sup> <sup>u</sup> ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ <sup>v</sup> ἐργάται [τῆς] <sup>w</sup> ἀδι-  
<sup>Gen. xix. 10.</sup> καστῶν. <sup>13.</sup> <sup>u</sup> ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ <sup>v</sup> ἐργάται [τῆς] <sup>w</sup> ἀδι-  
<sup>r Matt. iv. 17 al.</sup> καστῶν. <sup>13.</sup> <sup>u</sup> ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ <sup>v</sup> ἐργάται [τῆς] <sup>w</sup> ἀδι-  
<sup>Gen. xi. 6.</sup> καστῶν. <sup>13.</sup> <sup>u</sup> ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ <sup>v</sup> ἐργάται [τῆς] <sup>w</sup> ἀδι-  
<sup>s constr. Acts xii. 13. Judith xiv. 14. see Judg. xix. 22. t Matt. vi. 5. Prov. vii. 6. u = ch. ii. 37. iv. 13 al.</sup> καστῶν. <sup>13.</sup> <sup>u</sup> ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ <sup>v</sup> ἐργάται [τῆς] <sup>w</sup> ἀδι-  
<sup>Ezek. xx. 8. v = here only. 1 Macc. iii. 6. τῶν καλῶν κ. σημειῶν ἐργάτην, Xen. Mem. ii. 1, 27. w = Acts i. 18.</sup> καστῶν. <sup>13.</sup> <sup>u</sup> ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ <sup>v</sup> ἐργάται [τῆς] <sup>w</sup> ἀδι-  
<sup>1 Kings iii. 13, 14.</sup> καστῶν. <sup>13.</sup> <sup>u</sup> ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ <sup>v</sup> ἐργάται [τῆς] <sup>w</sup> ἀδι-

ζυρωθῇ D. — 23. aft. ὀλίγ. ins. εἰσιν D *abcn* al. — 24. for πύλης, θύρας B D L 2 Orig. txt A. — for ἰσχυ., εἰρήσουσιν D. — 25. for ἐγερ., εἰσελθῇ D. — τὴν θύραν om. D *bd* Lucif. — κύριε (once only) B L *ac* Copt. Sahid. — 26. ἄρξῃσθε A D K L X 10 al. txt B *abcn* Lucif. — aft. λέγ. add κύριε B. txt A D. — ὑμᾶς om. B L al. *b* Lucif. Ambr. ins. A *acn*. — οὐδέποτε εἶδον ὑμᾶς D, omg. πόθεν ἐστὲ. — οἱ om. D G H L S V X 10 Clem. r. Justin. Orig. — τῆς om. B D L Clem. r. Justin. ins. A. — ἀνορίας D Clem. r.

and the following parables as spoken *immediately thereupon*, showing the people the ultimate conquest which the Kingdom of God should obtain over all opposition, however strong. On the parables themselves, see on Matt. xiii. 31—33.

22—30.] The Lord repeats, occasion being given by a question peculiar to Luke, parts of His discourses spoken elsewhere, as referred to below. — 22.] This notice includes what follows in the cycle of this last journey, but disclaims any definiteness of place or time for it. But certainly it seems to follow in natural order after the Lord's solemn warnings to repentance at the beginning of this chapter. — The inquirer can hardly have been a disciple of Jesus (see *ver. 28*), but most likely a *Jew from the multitude*, who had heard His discourses, and either from Jewish pride, or perhaps from real desire to learn from Him, put this question. — 23.] αὐτοὺς, the multitude. Similar sayings have occurred in the Sermon on the Mount, but the connexion here is intimate and strict. — 24.] see on Matt. vii. 13. — The description of the broad and narrow ways is not here inserted, as probably by this time ἡ στενὴ πύλη was a familiar image. — ζητ. εἰς κ. οὐκ ἰσχυ., not, 'shall seek to enter *by it*, and shall not be able.' The emphasis of the command is, 'seek to enter *at the strait gate*: for many shall seek to enter (elsewhere), and shall not be able.' After εἰσελθ. is to be supplied in

both places, εἰς σωτηρίαν, or εἰς τ. βασ. τ. θεοῦ. — 25.] A reason why this ἀγωνίζεσθαι is so important; — because there will be a day when the gate will be shut. The figure is the usual one, — of a *feast*, at which the Householder entertains (in this case) the members of his family. These being assembled, he rises and shuts the door, and none are afterwards admitted. — The ἀφ' οὗ extends to ἐστὲ, end of *ver. 25*, — and the second member of the sentence begins with τότε. — ἔξω ἐστάναι and κρούειν both depend on ἄρξῃσθε. 'Hearing that the door is shut, ye begin to stand and knock.' On the spiritual import, see note on Matt. xxv. 11. — οὐκ οἶδ. ὑμ. π. ἐστὲ, 'Ye are none of my family — have no relationship with me.' — 26.] ἐφάγ. ἐν. σου κ. ἐπ. As applied to the *then assembled crowd*, these words refer to the miracles of feeding, — perhaps also to His having so often sat at meat in the houses of various persons (the κ. ἐπίομεν must not be pressed as meaning any thing different from ἐφάγ.; — the expression is a general one for taking a meal); — as applied to *Christians*, to the *eating and drinking* whereof those miracles were anticipatory. — Both these are ἐνώπιόν σου merely, — in His presence; — very different from the drinking μεθ' ὑμῶν of which He speaks Matt. xxvi. 29, and from the *δαιτυνίσσω μετ' αὐτοῦ*, καὶ αὐτὸς μετ' ἐμοῦ, Rev. iv. 20. — ἐν τ. πλ. ἡμ. ἐδ., applicable directly to those to whom the words were



κίας. <sup>28</sup> ἐκεῖ ἔσται ὁ κλανθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόν-  
των, ὅταν ὄψῃσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ  
πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς  
δὲ <sup>x</sup> ἐκβαλλομένους ἔξω. <sup>29</sup> καὶ ἤξουσιν ἀπὸ <sup>y</sup> ἀνατολῶν  
καὶ δυσμῶν καὶ [ἀπὸ] <sup>z</sup> βορρᾶ καὶ <sup>zz</sup> νότον, καὶ <sup>a</sup> ἀνακλι-  
θήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. <sup>30</sup> καὶ ἰδοὺ εἰσὶν  
ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσι πρῶτοι οἱ ἔσονται  
ἔσχατοι.

<sup>31</sup> Ἐν αὐτῇ τῇ \* ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι  
λέγοντες αὐτῇ Ἐξέλθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης  
θέλει σε ἀποκτεῖναι. <sup>32</sup> καὶ εἶπεν αὐτοῖς <sup>aa</sup> Πορευθέντες  
εἶπατε τῇ <sup>b</sup> ἀλώπεκι ταύτῃ Ἰδοὺ ἐκβάλλω δαიმόνια καὶ  
<sup>c</sup> ἰάσεις \* <sup>d</sup> ἐπιτελῶ <sup>e</sup> σήμερον καὶ <sup>f</sup> αὔριον, καὶ <sup>g</sup> τῇ τρίτῃ  
\* <sup>h</sup> τελειοῦμαι. <sup>33</sup> <sup>i</sup> πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ  
<sup>k</sup> ἔχομένην <sup>l</sup> πορεύεσθαι, ὅτι οὐκ <sup>m</sup> ἐνδέχεται προφήτην

<sup>i</sup> = Matt. xi. 22. Judg. iv. 9. <sup>k</sup> Acts xx. 15. xxi. 26. 2 Macc. xii. 39.  
<sup>l</sup> = ch. i. 6. Acts ix. 31. 1 Kings viii. 5. <sup>m</sup> here only + 2 Macc. xii. 18.

Orig.—28. ὄψεσθε D 12 al. Lucif. txt A B *abcdv*.—for τοῦ θ., αὐτοῦ A.—29. bef. βορρᾶ om. ἀπὸ A D E H K S V X 28 all. *bcv* Syr. Sahid. ins. B *ad*.—31. ὥρα A D L X 12 al. txt B *abc*.—for θέλ., ζητεῖ D 5 al.—32. ἀποτελῶ B L al. ἀπο-τελοῦμαι D. txt A.—aft. τρίτῃ ins. ἡμέρα B *abc* Arm. txt A.—33. ἐρχομένη D.—

spoken,—and further, in its fuller sense, to all among whom the Gospel is preached, even till the end.—27.] ἐργάτ. τ. ἀδ. This unusual expression seems to mean, *persons engaged in the hire and receiving the wages* of unrighteousness:—see Matt. vii. 23, where οἱ ἐργαζόμενοι τ. ἀνομίαν is || to it. This meaning of ἐργάτης is very seldom found: see reff.—28, 29.] See Matt. viii. 11, 12, and notes. The verses occur here in a different connexion: ‘Ye Jews, who neglect the earnest endeavour to enter *now*, shall weep and gnash your teeth when ye see all the saints, Jews and Gentiles, in the Kingdom of God, and yourselves excluded’ (see ch. xvi. 23).—In these two verses is the real answer to the question of ver. 23 given:—‘they shall be *many*—but what is that to *you*, if you be not among them?’—30.] As the words here stand—somewhat different from those in Matt. xx. 16—they seem to be a prophetic declaration of what shall be in the course of the ingathering of these guests;—viz. that some who were the first, or among the first, to believe, shall fall from their high place, and vice versâ. This former has, as Stier notices (iii. 200), been remarkably the case with the Oriental Churches, which were the first founded and flourishing:—and, we may add, with the mother church of Jerusalem, which has declined, while her Gentile-offsets have flourished.

31—35.] Peculiar to Luke:—the apostrophe in vv. 34, 35 was spoken by the Lord also on another occasion, Matt. xxiii. 37—39.—31.] ἐν αὐτ. τ. ἡμ. not necessarily definite,—nor even if ὥρα is read.—These Pharisees appear to have been sent by Herod for the purpose of getting rid of Jesus out of his jurisdiction. Considering his character, it is hardly possible that he should really have wished to kill *one who was so popular*;—he refused to do so when Jesus was in his power afterwards in Jerusalem;—but, as great multitudes were now following Him about, and superstitious fears, as we know, agitated Herod,—he wished to be quit of Him, and took this means of doing so. I think this view is necessary to justify the epithet applied to Herod, which certainly implies *cunning on his part*. Stier thinks the Pharisees *invented* the tale about Herod: but then how can the *epithet applied to him* be explained? I cannot for a moment believe, as he does, that the Lord saw through the lie of the Pharisees, and yet *adopted* it, meaning the ἀλώπηξ to signify themselves.—A fixed locality is given to the incident, as having happened in Galilee—see ch. xvii. 11.—32, 33.] The interpretation of this answer is difficult, for two reasons—(1) that the signification of the σήμε., αὔρ., and ἡ τρίτῃ is doubtful—(2) that the meaning of τελειοῦμαι is also doubtful.—The days men-

<sup>n</sup> Acts xiv. 19. <sup>s</sup> xi. 5, 30. <sup>o</sup> Neh. xiii. 20. <sup>o</sup> J. Matt. xxi. 35 al. Exod. viii. 36. <sup>q</sup> = ch. i. 45. <sup>r</sup> Is. xxii. 16. <sup>r</sup> Heb. Rev. xviii. 24. <sup>r</sup> = Matt. xviii. 21 only. Ps. lxxvii. 10. <sup>s</sup> = Mark i. 33. ch. xii. 1. <sup>s</sup> xxiv. 31. <sup>t</sup> 2 Chron. xx. 26. <sup>t</sup> J. Isa. xiv. 20, 24. Dan. ii. 45. <sup>u</sup> = || only. <sup>v</sup> here only. = *νοσσία* || Mt. Gen. vi. 14. <sup>w</sup> = Matt. iv. 11, &c. <sup>x</sup> = John ii. 4. 2 Pet. iii. 10. <sup>y</sup> PsA. cxvii. 26.

ἀπολίσθαι <sup>n</sup> ἔζω Ἱερουσαλήμ. <sup>34</sup> Ἱερουσαλήμ Ἱερουσαλήμ, ABD  
 ἡ \* ἀποκτείνουσα τοὺς προφῆτας καὶ ὁ λιθοβολοῦσα τοὺς  
 ἀπεσταλμένους πρὸς ἑαυτήν, ἡ ποσάκις ἠθέλησα ἔπισυν-  
 ἄξει τὰ τέκνα σου ὃν τρόπον ὅρμις τὴν ἑαυτῆς ἡ νοσ-  
 σίαν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; <sup>35</sup> ἰδοὺ ἡ ἀφ-  
 ἱέται ὑμῖν ὁ οἶκος ὑμῶν [ἱερὸς]. † λέγω δὲ ὑμῖν ὅτι  
 οὐ μὴ με ἴδῃτε ἕως [ἂν] \* † ἡξίει ὅτε εἴπητε ὃ Εὐλογημένος  
 ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

34. ἀποκτείνουσα A K 4 al. -τένουσα X 17 al. txt B D Orig.—τὰ αὐτῆς νοσσία (τ. v. αὐ. D) A D K M 9 al. Sahid. txt B.—35. ἔρμιος om. A B K L S V 31 all v. Copt. Sahid. Arm. Euth. Theoph. Cypr. Orig. txt D abc Iren.—rec. ἀμήν δὲ λέγω, with qu. ? txt A B D E G H K M S V X 28 all. abev Syrr. Copt. Sahid. Arm. Theoph. —ἕως εἴπητε B. ἕως ἡξίει ὅτε εἴπ. D. ἕως ἂν ἡξίει ὅτε εἴπ. A V al. donec veniam et dicatis c. rec. ἡξήσῃ with qu.

tioned are ordinarily supposed to be proverbially used; *σημ.*, for His present working—*αὐρίον*, for that between the present time and His arrival at Jerusalem—*ἡ τρ.*, for that arrival, and the end of His work and course by His Death.—Against this, is (1) the positive use of the *three days*, in an affirmative sentence,—of which no instance can be brought where the proverbial meaning is implied:—(2) the *πορεύεσθαι* belonging to *all three* in ver. 33, whereas thus it only belongs to the two first.—The interpretation adopted by Meyer is this:—In three days (literal days) the Lord's working of miracles in Galilee would be ended, which had excited the apprehension of Herod: and then He would leave the territory, not for fear of Herod, but because He was going to Jerusalem to die. The objection to this is, that the sense—of *ending these present works of healing*, &c. does not seem a sufficient one for *τελειοῦμαι*. Meyer takes it as *middle*—but qu., is a *middle present* ever thus placed alone? Is not such a form, when standing thus, necessarily passive? And though the word *τελειοῦμαι* is not found earlier than the writings of the Fathers in the sense of 'suffering martyrdom,' it is found in that of 'being perfected'—which, as applied to the Lord, included His death:—see *reff.* I own that neither of the above interpretations satisfy me,—and still less the various modifications of them which have been proposed (e.g. by Stier and Wieseler; De Wette adopts none). Nor can I suggest any less open to objection:—but merely state my conviction, (1) that the days mentioned must have some *definite fixed reference* to *three actual days*: (2) that *τελειοῦμαι* is the *pres. pass.*, and is used in the solemn sense elsewhere (*reff.*) attached to the word.

—If Luke's Gospel had been a chronological calendar of the Lord's journey, the meaning would probably have been clear: but as we have none such, it is, and I believe must remain, obscure. — *τῇ ἔχ.* = *τῇ τρίτῃ* above—and is not *less precise* (Stier). — *πορεύεσθαι*, to journey—the very word in which they had addressed Him, *πορ. ἐντεῦθεν*. — *οὐκ ἐνδ.*, a *monopoly* not without exceptions—for John had been put to death by Herod out of Jerusalem. But the Lord's saying is not to be so literally pressed;—He states the general rule, which in His own case was to be fulfilled. There is no reference to the power of the Sanhedrim to judge and condemn false prophets (as Grot., Lightf., &c. think), for the fact of *ἀπολίσθαι* only is here in question;—and the Lord never would place Himself in such a category (Meyer). — 34, 35.] These verses are in too close connexion with the preceding to allow of the supposition that they are inserted unchronologically, as Grotius, Meyer, De Wette, Neander, and even Schleiermacher suppose: and their variations from those in Matthew (xxiii. end) are striking and characteristic. For γάρ, which *there* accounts for the *ἐρημία* of the temple, then for the last time left by the Lord, *does not appear here*, but δὲ, introducing a fresh saying, *having* I believe *another meaning*; and the words ἀπ' αὐτοῦ, which follow ἴδῃτε *there*, marking that *moment* as the commencement of the dereliction, are here omitted. Surely these differences indicate an uttering of the words *prophetically*, previous to their utterance in the act of departure. He overleaps in prophetic foresight the death just set forth as certain, and speaks of the ages to come, during which the Holy City should be desolate and trodden down of the Gen-

XIV. <sup>1</sup>Καὶ ἐγένετο ἐν τῷ ἔλθῃν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ <sup>a</sup>ἦσαν <sup>b</sup>παρατηρούμενοι αὐτόν. <sup>c</sup>καὶ ἰδοὺ ἄνθρωπός τις ἦν <sup>d</sup>ὕδρωπικός <sup>e</sup>ἐμπροσθεν αὐτοῦ. <sup>3</sup>καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς <sup>f</sup>νομικοὺς καὶ Φαρισαίους [λέγων] <sup>g</sup>[Εἰ] ἔξεστι τῷ σαββάτῳ \* <sup>h</sup>θεραπεύειν; <sup>i</sup>οἱ δὲ <sup>j</sup>ἡσύχασαν. καὶ <sup>k</sup>ἐπιλαβόμενος ἴασατο αὐτὸν καὶ <sup>l</sup>ἀπέλυσε. <sup>5</sup>καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε Τίνος ὑμῶν \* <sup>m</sup>ὄνος ἢ βοῦς εἰς <sup>n</sup>1 φρέαρ <sup>o</sup>ἐμπεσεῖται, καὶ οὐκ εὐθέως <sup>p</sup>ἀνασπάσει αὐτὸν [ἐν] τῇ <sup>q</sup>ῳ ἡμέρᾳ τοῦ σαββάτου; <sup>6</sup>καὶ οὐκ <sup>r</sup>ἴσχυσαν <sup>s</sup>ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα. <sup>7</sup>ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, <sup>t</sup>ἑπέχων πῶς τὰς <sup>u</sup>πρωτοκλισίας <sup>v</sup>ἔξελέγοντο, λέγων πρὸς αὐτοὺς <sup>w</sup>Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ <sup>x</sup>κατακληθῇς εἰς τὴν πρωτοκλισίαν, μήποτε <sup>y</sup>ἐντιμότερός σου ἢ κεκλημένος

p = Matt. viii. 28 al.

q = here only. see Rom. ix. 20. Judg. v. 29 alex.

r constr. here only. Acts iii. 5.

1 Tim. iv. 16, see Job xxviii. 2.

s Matt. xxiii. 6 and 14.

t ch. x. 42. Gen. xiii. 11.

u ch. ix. 14. xxiv.

30 only. 1 Kings xvi. 11.

v ch. vii. 2. Phil. ii. 29. 1 Kings xxvi. 21.

CHAP. XIV. 1. εἰσελθεῖν D. — 2. τις om. D al. bc. — 3. λέγων om. A D a. ins. B. — εἰ om. B D L Copt. ins. A abc. — θεραπεύσαι ἢ οὐ B D L. txt A. — 5. for ὄνος, — υἱὸς A B E G H M S V 23 all. Syrr. Sahid. Theoph. Euth. πρόβατον D. txt abev. — πεσεῖται A 13 al. — τῇ ἡμ. τ. σαβ. bef. καὶ οὐκ εὐθ. D. ἐν om. A D K L X 8 al. bc. ins. B. — 6. for ἴσχ. ἀντ. αὐτ., ἀπεκρίθησαν D. αὐτῷ om. B L. — 7. aft. δὲ

tiles. — That the very words εὐλ. ὁ ἐρχ. κ.τ.λ. were used by the multitude at the Lord's entry into Jerusalem, I should much rather ascribe to a misunderstanding by them and the disciples of this very declaration, than for a moment suppose that these words found any sufficient fulfilment in that entry (Erasmus, Paulus, Wieseler).

CHAP. XIV. 1—6.] Peculiar to Luke. — 1.] ἐν τῷ ἔλθ. αὐτ., viz. during the πορεύεσθαι, ch. xiii. 33. — τ. ἀρχ. τ. Φ., 'of the chief men of the Pharisees;' not 'of the Pharisees who were rulers,' which would be ungrammatical. Though the Pharisees had no official rulers as such, they had men to whom they looked up, as Hillel, Schammai, Gamaliel, &c. (Meyer.) — φ. ἄρτ. The Jews used to give entertainments on the Sabbath, see Neh. viii. 9—12. Tobit ii. 1. The practice latterly became an abuse, — 'Hodiernus dies sabbati est: hunc in presenti tempore otio quodam corporaliter languido et fluxo et luxurioso celebrant Judæi.' Aug. Enarr. in Ps. xci. 2. Again, 'observa diem Sabbati, non Judaicis deliciis . . . ' Enarr. ii. in Ps. xxxii. 6. — καί, usual after ἐγένετο: not 'also,' or 'even.' — 2.] ἐμπρ. αὐτ. not as a guest; see ver. 4. ἦν ἱστάμενος καὶ μὴ τοιμῶν μὲν ζητῆσαι θεραπείαν διὰ τὸ σάββ. καὶ τοὺς Φαρ. φαινόμενος δὲ μόνον, ἵνα ἰδῶν οἰκτειρήσῃ τοῦτον ἀφ'

ἐαυτοῦ καὶ ἀπαλλάξῃ τοῦ ὕδρωπος. Euthym. It does not appear, though it is certainly possible, that he was set there by the Pharisees on purpose. This was before the meal (ver. 7). — 5.] There is a strict propriety in the comparison: the accident and disease are analogous. The reading υἱὸς is strange enough, and certainly furnishes a fair case for internal evidence to determine. It is surely hardly possible that the Lord can have so spoken. The argument à minori ad majus would thus be completely invalidated. Besides, see Exod. xxi. 33.

7—11.] The three first divisions of this chapter consist of separate doings and sayings of the Lord, all occurring at this Sabbath feast. It does not appear that the foregoing miracle gave occasion to this saying; so that it is no objection to it, that it has no connexion with it. The Lord, as was His practice, founds His instructions on what He saw happening before Him. — As Trench remarks, (Par. 321,) it is probable this was a splendid entertainment, and the guests distinguished persons (ver. 12). — 7.] πρωτοκλ., see Matt. xxiii. 6, the middle place in the triclinium, which was the most honourable. At a large feast there would be many of these. — 8.] The whole of this has, besides its plain reference, a deeper one, linked into it by the pregnant



v Mark iii. 6 al. 1 Chron. xxix. 22. w = Matt. xxi. 38. x ch. xi. 37. xvi. 7 al. John xiii. 12 al. Judith xii. 16. y here only. z Exod. xix. 23. yy = Acts vi. 5 al. Num. xiii. 34. z Matt. ix. 10 and ll. ver. 15 f. zz ch. i. 52 al. Matt. xi. 23. Gen. xlviii. 19. a 2 Cor. xi. 7. Jam. iv. 10 al. Isa. xl. 4. aa ch. xi. 38. Matt. xxii. 1 only. 2 Kings xxiv. 15. b = here only. c here only f. d Rom. xi. 9. Ps. cxxvii. 4. e = Matt. xxii. 2. Mark vi. 21. ch. v. 29. h John xii. 2. Gen. xxi. 8. i f ch. v. 29 only. Gen. xxvi. 30. g here and ver. 21 only f. 2 Macc. viii. 24. h Rom. xi. 35 al. Isa. lxiii. 7. i see John v. 29. Rev. xx. 5, 6.

ὕπ' αὐτοῦ, <sup>9</sup> καὶ ἔλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἑρεῖ σοι ABD  
Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ <sup>v</sup> μετ' αἰσχύνης τὸν  
ἔσχατον τόπον <sup>w</sup> κατέχειν. <sup>10</sup> ἀλλ' ὅταν κληθῇς, πορευ-  
θεῖς <sup>†</sup> <sup>x</sup> ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ  
κεκληκός σε, <sup>\*</sup> εἴπῃ σοι Φίλε, <sup>y</sup> προσανάβηθι ἀνώτερον.  
τότε ἔσται σοι δόξα <sup>yy</sup> ἐνώπιον τῶν <sup>z</sup> συνανακειμένων σοί.  
<sup>11</sup> ὅτι πᾶς ὁ <sup>zz</sup> ὑψὼν ἑαυτὸν <sup>a</sup> ταπεινωθήσεται, καὶ ὁ ταπει-  
νὼν ἑαυτὸν ὑψωθήσεται. <sup>12</sup> ἔλεγε δὲ καὶ τῷ κεκληκώτι  
αὐτὸν Ὅταν ποιῇς <sup>aa</sup> ἄριστον ἢ δεῖπνον, μὴ <sup>b</sup> φώνει  
τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγ-  
γενεῖς σου μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε  
<sup>c</sup> ἀντικαλέσωσι, καὶ γέννηταί σοι <sup>d</sup> ἀνταπόδομα. <sup>13</sup> ἀλλ'  
ὅταν <sup>e</sup> ποιῇς <sup>f</sup> δοχὴν, κἄλει πτωχοὺς, <sup>g</sup> ἀναπήρους,  
χωλοὺς, τυφλοὺς. <sup>14</sup> καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν  
<sup>h</sup> ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ  
<sup>i</sup> ἀναστάσει τῶν δικαίων.

ins. καὶ D a. — 8. ὑπό τινας om. D. — γάμον D. — for ἡ κεκλ., ἦξει D. — ὑπ' αὐτοῦ om. D abc. — 9. for ἄρξῃ, ἔσῃ D. — τὸν om. D<sup>1</sup>. — 10. rec. ἀνάπεσον with (Scholz) many recent MSS., but txt (-σαι B L M 12 all) A B E H K L V X 37 all. — εἰς τ. ἐσχ. πόπ. ἀνάπιπτε (omg. πορευθεῖς) D. — for εἴπῃ, ἑρεῖ B L X 5 al. txt A D. — aft. ἐνώπ. ins. πᾶτων A B L X 10 al. Syrr. Copt. Sahid. Æth. — σοί om. D abc. — 11. ταπεινοῦται D. ὑψοῦται D. — aft. φίλους om. σου D a. — μηδὲ τ. συγ. σου om. D a Cyp. — bef. γείτ., μὴ B. μὴδὲ τ. γείτ. μὴδὲ τοὺς πλουσίους D abc Cyp. Arm. — 13. ἀναπέφουσιν

word γάμον, relating to the Kingdom of God. Both meanings are obvious, and only one remark needed; — that all that false humility, by which men put themselves lowest and dispraise themselves of set purpose to be placed higher, is, by the very nature of the Lord's parable, excluded: for that is not bonâ fide ταπεινοῦν ἑαυτόν. The exaltation at the hands of the Host is not to be a subjective end to the guests, but will follow true humility. — 9.] σὲ καὶ αὐτόν, not, 'thyself also,' (see ch. ii. 35,) but 'thee and him,' as E. V. — ἐρεῖ, not dependent on μὴ, but future. — ἄρξῃ κατ. The form of expression sets forth the reluctance and lingering with which it is done. — 10.] ἵνα, not expressing the view with which thou art to do it (Meyer, 'bezeichnend die Absicht des ἀνάπεσε'), but a consequence which may follow; as the μήποτε in ver. 8. — 11.] As an example of the first clause, see Isa. xiv. 13—15; of the second, Phil. ii. 5—11.

12—14.] The composition of the company before Him seems to have given occasion for this saying of the Lord. The Pharisee his host had doubtless, with the view mentioned in ver. 1, invited the principal persons of the place, and with the intention of courting their favour and getting a

return. The Lord rebukes in him this spirit; — and it has been well remarked, that the intercourse and civilities of social life among friends and neighbours are here pre-supposed, (inasmuch as for them there takes place an ἀνταπόδομα, and they are struck off the list by this means,) with this caution, — that our means are not to be sumptuously laid out upon them, but upon something far better, — the providing for the poor and maimed and lame and blind. When we will make a sacrifice, and provide at some cost, let us not throw our money away, as we should if an ἀνταπόδομα is made to us in this world: but give it to the poor, i. e. lend it to the Lord; and then, as in ver. 14, there will be an ἀνταποδ. ἐν τ. ἀναστ. τ. δικ., — which shall not be a mere equivalent, but a rich reward. — 14.] ἀναστ. τ. δικ., the first resurrection, here distinctly asserted by the Lord; otherwise τ. δικ. would be vapid and unmeaning. See 1 Cor. xv. 22 f. 1 Thess. iv. 16. Rev. xx. 4, 5.

15—24.] One of the guests takes this literally, and imagines the great feast to which the Jews looked forward to be meant. He spoke as a Jew, and probably with an idea that, as such, his admission to this feast was sure and certain. — The Lord

15 ἀκούσας δέ τις τῶν <sup>k</sup> συνανακειμένων ταῦτα, εἶπεν <sup>k</sup> ver. 10, and  
 ἌΒΔΡ αὐτῷ, Μακάριος \* ὅς <sup>l</sup> φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ <sup>l</sup> = ver. 1 al.  
 θεοῦ. 16 ὁ δὲ εἶπεν αὐτῷ Ἀνθρωπός τις ἐποίησε δεῖπνον <sup>Exod. ii. 20.</sup>  
 μέγα καὶ ἐκάλεσε πολλοὺς, 17 καὶ ἀπέστειλε τὸν δούλον <sup>n here only.</sup>  
 αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις Ἐρ- <sup>constr. Matt.</sup>  
 χεσθε, ὅτι ἤδη ἔτοιμά ἐστι πάντα. 18 καὶ ἤρξαντο <sup>xviii. 35.</sup> ἀπὸ <sup>Rom. xi. 25</sup>  
 μιᾶς <sup>al.</sup> <sup>o</sup> παραιοῦσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ Ἀγρόν <sup>Acts xxv. 11.</sup>  
<sup>p</sup> ἡγόρασα, καὶ <sup>1</sup> ἔχω ἀνάγκην <sup>1</sup> ἐξελθεῖν [καὶ] <sup>1</sup> ἰδεῖν αὐτόν. <sup>1</sup> Tim. iv. 7.  
 ἐρωτῶ σε <sup>1</sup> ἔχε με παρητημένον. 19 καὶ ἕτερος εἶπε <sup>see Esth. iv.</sup> Ζεῦγ- <sup>8.</sup>  
 βοῶν ἡγόρασα πέντε, καὶ πορεύομαι <sup>v</sup> δοκιμάσαι αὐτά. <sup>p</sup> Matt. xiii. 44.  
 ἐρωτῶ σε <sup>1</sup> ἔχε με παρητημένον. 20 καὶ ἕτερος εἶπε <sup>2</sup> Chron.  
 Γυναῖκα ἔγνημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. 21 καὶ <sup>xxxiv. 11.</sup>  
<sup>a</sup> παραγενόμενος ὁ δούλος [ἐκείνος] <sup>b</sup> ἀπήγγειλε τῷ κυρίῳ <sup>q</sup> ch. xxiii. 17.  
 αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ <sup>Jude 3.</sup>  
 δούλῳ αὐτοῦ Ἐξελθε ταχέως εἰς τὰς <sup>c</sup> πλατείας καὶ <sup>r</sup> = Matt. xviii.  
<sup>d</sup> ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ <sup>s</sup> ἀναπήρους <sup>28. xx. 1, &c.</sup>  
<sup>d</sup> Matt. vi. 2. Acts ix. 11. xii. 10 only. Isa. xv. 3. <sup>s</sup> = John xii.

A B D. — 15. ὅστις B L P X 9 al. txt A D.—for ἄρτον, ἄριστον E K M S V 34 al.  
 Arm. Clem. Bas. Euthym. Theophi. — 16. τις om. P Orig.—μέγαν B D 11 al. txt A P  
 Orig. — 17. τοὺς δούλους P.—τῇ ὥ. τ. δείπ. om. P.—πάντα om. B L bc. — 18. bef.  
 ἰδεῖν om. kai B D L. ins. A P abc. — 19. for ἐρωτ. σ. ἐχ. μ. παρ. ., — διὸ οὐ δύναμαι  
 ἐλθεῖν D abc and some mss. mentioned by Orig. — 20. for ἕτερος, ἄλλος D abc.—for  
 ἔγνημ., ἔλαβον D.—for κ. διὰ τ., διὸ D. — 21. ἐκείνος om. A D K L P 9 al. abc Copt.  
 Arm. ins. B.—πάντα ταῦτα D d.—for τότε, kai D.—ἀναπήρους B D P.—καὶ χ. om.

answers him by the parable following, which showed him that true as his assertion was, (and He does not deny it,) the blessedness would not be *practically* so generally acknowledged nor entered into. — The Parable, whatever analogy it may bear with that in Matt. xxii. 1 ff., is *wholly different from that in many essential points*. — 16.] The δέπ. μέγ. is the βασιλεία τ. θεοῦ, the feast of fat things in Isa. xxv. 6; completed in the marriage-supper of the Lamb; but fully prepared when the glad tidings of the Gospel were proclaimed. — ἐκάλ. πολ.; these first κεκλημένοι are the Pharisees and Scribes and learned among the Jews. — 17.] The δούλος is one *spirit*, one *message*; but not necessarily, in the three cases, one and the same *person*. The three messages were delivered (1) by John the Baptist and the Lord; (2) by the Lord and the Apostles; (3) by the Apostles and those who came after. The elder prophets cannot be meant, for ἔτοιμά ἐστι πάντα was the message = ἡγγικεν ἡ βασι. τ. οὐρ. — 18—20.] ἀπὸ μιᾶς, suppl. γνώμης: so ἀπὸ τῆς ἴσης, Thucyd. i. 15; so (ch. vii. 30) they had rejected John's baptism, and (John vii. 48) the Lord Himself. The saying is not to be taken strictly without exception, e. g.

Nicodemus; but generically. So also ver. 24.—The *temper* of these self-excusers is three-fold; the *excuses* themselves are three-fold; their *spirit* is one. The first alleges an ἀνάγκη,—he *must* go and see his land: the second not so much as this, only his own plan and purpose—πορεύομαι: the third not so much as either of these, but rudely asserts οὐ δύναμαι (i. e. οὐ βούλομαι) ἐλθεῖν. Also the *excuses themselves* are three-fold. The first has his *worldly possession* ('one to his farm,' Matt. xxii. 5) to go and see: the second his purchase ('another to his merchandize,' *ibid.*) of stock to prove: the third his home engagements and his lust to satisfy. *All* are detained by *worldliness*, in however varied forms. — 21.] τῆς πόλεως, still, *in the city* (Matt. xxii. 7); still, *among the Jews*. — πλατ. κ. ῥύμ., the broad and narrow streets; perhaps the πόλεις κ. κῶμαι through which the Lord and His Apostles journeyed preaching.—Here appear again the very persons of ver. 13; the representatives of the wretched and despised; = ὁ πολὺς ὄχλος, Mark xii. 37: not perhaps without a hint, that only those who knew themselves to be spiritually poor and maimed and halt and blind would come to the Gospel feast. — 22.] The palace is large,

f = Matt. vi. 10 and 11. ch. xxiii. 24. Gen. i. 3, &c. g Mark vi. 39. Gen. xlix. 33. h = ver. 9. ch. ii. 7. Gen. xxiv. 23. i Matt. xxi. 33. Num. xxii. 24. k Mark iv. 37. Gen. xiv. 17. l ch. vii. 11. xxiv. 15. Judg. xii. 8 alex. m ch. vii. 9 al. n = Matt. vi. 24 and 1. John xii. 25. Gen. xxix. 31. o = John xix. 17. Acts xv. 10. Gal. vi. 2, 5. p = ver. 31 only. q Rev. xiii. 18 only f. r here only. Ezech. vi. 1. s see Acts xxviii. 10. ver. 32. t here only f. Dion. Hal. de comp. verb. 24 only.

καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. <sup>22</sup> καὶ εἶπεν ὁ ἈΒΔΡ δουλος Κύριε, <sup>1</sup> γέγονεν ὡς <sup>2</sup> ἐπέταξας, καὶ ἔτι <sup>3</sup> τόπος ἐστὶ. <sup>23</sup> καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον Ἐξέλθε εἰς τὰς ὁδοὺς καὶ <sup>4</sup> φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα <sup>5</sup> γεμισθῇ ὁ οἶκός μου. <sup>24</sup> λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκεῖνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.

<sup>25</sup> <sup>1</sup> Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί. καὶ <sup>2</sup> στραφεὶς εἶπε πρὸς αὐτοὺς <sup>26</sup> Εἴ τις ἔρχεται πρὸς με, καὶ <sup>3</sup> ἂν οὐ <sup>4</sup> μισῇ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναταί μου μαθητὴς εἶναι. <sup>27</sup> καὶ ὅστις οὐ <sup>5</sup> βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναταί μου εἶναι μαθητής. <sup>28</sup> τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον <sup>6</sup> καθίσας <sup>7</sup> ψηφίζει τὴν <sup>8</sup> δαπάνην, εἰ ἔχει [τὰ] <sup>9</sup> εἰς ἅπα-

Α Μ 2.—καὶ τυφ. om. P.—for εἰσάγ., ἐνεγκε D.—22. κύρ. om. D.—for ὡς, ὁ B D L Copt. Arm. Aug. (once.) txt A P abc.—24. for ἀνθ. ἐκ., ἀνθρώπων D.—25. πολλοὶ om. D abc.—26. for ἐτι δὲ καὶ, ἔτι τε B d Hil. txt A D.—27. ὅς D.—28. for γὰρ, δὲ D. om. ab Orig.—ὁ βροχ. E H M S V 17 all.—rec. εἰ ἔχ. τ. πρὸς ἅπ. with? εἰ ἔχ. εἰς ἅπαρτ. B D L al. εἰ ἔχ. τὰ εἰς ἅπαρτ. A E G H M S 11 al. Theophyl.—29. for

and the guest-room: 'nec natura nec gratia patitur vacuum'; Bengel.—23.] The calling of the Gentiles, *outside the city; in the country* (Matt. xxiii. 9, 10).—ἀνάγκασον εἰς. Is there not here an *allusion to Infant Baptism*? for remember, the εἰσελθόντες are good and bad. (Matt. l. c.)—24.] I think with Stier, (iii. 231.) that the Lord here speaks in *His own Person*.—ὑμῖν will fit no circumstance in the parable; for the householder and his servant are alone: the guests are not present.—The Lord speaks, with His usual λέγω γὰρ ὑμῖν, *to the company present*: and half-continuing the parable, half-expounding it, substitutes *Himself* for the master of the feast, leaving it hardly doubtful who ἄνδρες ἐκεῖνοι οἱ κεκλημένοι are.

25—35.] The Lord is, at some time further on in the journey, going forward, and speaking to the multitude on counting the cost before any man becomes His disciple.—26, 27.] see Matt. x. 37, 38, and note. The remark there made of the *strangeness* of this sound of the Cross, still applies: the Lord had not yet announced His death by crucifixion.—μισῇ. It is well to inquire what sense this word here bears. That no such thing as *active hatred* can be meant, is plain: the Lord Himself is an example to the contrary,—John xix. 25—27;

the *hate* is the *general*, not *personal*, feeling of alienation in the inmost heart,—so that this world's relationships, as belonging to the state of things in this world, are not the home and rest of the heart. This is evident from the ἔτι δὲ κ. τ. εἰς ψυχὴν which follows. Let the *hate begin here*, and little explanation will be further wanted. This addition also shows that the saying was not meant only for those times, in which more perhaps of the disruption of earthly ties was required, but *for all time*: for ἡ ἑαυτοῦ ψυχὴ is equally dear to every man in every age. It hardly need be observed that *this hate* is not only consistent with, but *absolutely necessary* to the very highest kind of love. It is that element in love which makes a man a *wise and Christian friend*,—not for time only, but for eternity.—28—30.] Peculiar to Luke. The same caution is followed out in this parable. This is to be borne in mind, or it will be misinterpreted. The ground of the parable is, that *entire self-renunciation* is requisite, to become a disciple of Christ. This man wishes to build a tower (there is a reference doubtless to the attempt at Babel, to raise a tower which might reach to heaven). He is advised to count the cost, to see whether he have enough thoroughly to finish it. If he begin, lay



αρισμόν; <sup>29</sup> ἵνα <sup>u</sup> μήποτε <sup>v</sup> θέντος αὐτοῦ θεμέλιον καὶ μὴ <sup>w</sup> ἰσχύοντος <sup>x</sup> ἐκτελέσαι, πάντες οἱ <sup>y</sup> θεωροῦντες ἄρξονται <sup>u</sup> here only.   
<sup>z</sup> ἐμπαίξιν αὐτῷ <sup>30</sup> λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο <sup>v</sup> ch. xix. 21,   
οἰκοδομεῖν καὶ οὐκ <sup>a</sup> ἴσχυσεν ἐκτελέσαι. <sup>31</sup> ἢ τίς βασιλεὺς <sup>w</sup> Matt. viii.   
πορευόμενος <sup>b</sup> συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον οὐχὶ <sup>x</sup> here and ver.   
καθίσας <sup>c</sup> πρῶτον βουλευέται εἰ δυνατός ἐστιν <sup>d</sup> ἐν δέκα <sup>y</sup> Matt.   
χιλιάσιν <sup>f</sup> ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχο- <sup>xxvii. 55.</sup>   
μένῳ ἐπ' αὐτόν; <sup>32</sup> εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρῳ ὄντος <sup>Acts xix. 26.</sup>   
<sup>i</sup> πρεσβίαν ἀποστείλας <sup>g</sup> ἐρωτᾷ <sup>h</sup> τὰ πρὸς εἰρήνην. <sup>33</sup> οὐ- <sup>z</sup> Matt. xxvii.   
τως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ <sup>i</sup> ἀποτάσσεται πᾶσι τοῖς <sup>xxi. 25.</sup>   
ἐαυτοῦ <sup>k</sup> ὑπάρχουσιν, οὐ δύναταί μου εἶναι μαθητής. <sup>a</sup> = Matt. viii.   
<sup>34</sup> καλὸν τὸ ἄλλας· εἰ δὲ τὸ ἄλλας <sup>m</sup> μωρανθῇ, <sup>n</sup> ἐν τίνι <sup>28 al. Deut.</sup>   
<sup>o</sup> ἄρτυθήσεται; <sup>35</sup> οὐτε εἰς γῆν οὐτε εἰς <sup>p</sup> κοπρίαν <sup>q</sup> εὐθετόν <sup>xiii. 45.</sup>   
ἐστίν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὧτα ἀκούει ἀκου- <sup>b</sup> = here only.   
<sup>f</sup> ch. xix. 14 only. <sup>2</sup> Macc. iv. 11. <sup>g</sup> = ver. 18. <sup>h</sup> ver. 28. <sup>i</sup> Mark vi. 46 and <sup>¶</sup>. <sup>Acts xviii. 18, 20.</sup> <sup>Jos. Ant. vii. 13, 7.</sup>   
<sup>k</sup> Matt. xix. 21 al. <sup>Job xviii. 7.</sup> <sup>m</sup> = Matt. v. 13 only. <sup>Rom. i. 22.</sup> <sup>2</sup> Kings xxiv. 10. <sup>n</sup> <sup>¶</sup> Mt. Mk. Heb. x. 29.   
<sup>o</sup> <sup>¶</sup> Mk. Col. iv. 6 <sup>†</sup>. <sup>p</sup> ch. xiii. 8 only <sup>†</sup>. <sup>see 1</sup> Kings ii. 8. <sup>q</sup> ch. ix. 62. <sup>Heb. vi. 7.</sup>

ἐκτελ., οἰκοδομήσαι D.—for ἄρξ. . . . λέγοντες,—μέλλοντος λέγειν D d.—31. for οὐχὶ, οὐκ εὐθέως B.—βουλευέται B b.—rec. ἀπαντῆσαι. txt A B D X al.—32. ἐρωτᾷ εἰς εἰρήν. B. txt A D v. pacem abc.—33. πᾶσι om. D.—34. aft. καλὸν ins. οὖν B L X 3 al.—bef. τὸ ἄλ. (2nd) ins. καὶ B D L X a.—35. τὴν γῆν D.

the foundation,—however seemingly well it may be done, it is *not well done*, because he has not enough to complete it: and the attempt can only lead to shame. So it is with one who would be Christ's disciple: but with this weighty difference, lying in the background of the parable—that in his case the counting the cost must *always* issue in a discovery of the utter inadequacy of his own resources, and the entire relinquishment of them all, and the scheme itself. For the *tower* must not be compared with the *Christian life*;—*this is not meant*: the building of the tower is *altogether a vain idea*, to be relinquished as soon as the discovery is made that he has not funds to finish it. To raise a tower on earth that may reach to heaven, is not the Christian's aim,—but to follow and go up into Christ. The train of thought is altogether different from that in Matt. vii. 24 ff. —31—33.] This same lesson is even more pointedly set before us in the following parable, which, as well as the other, is frequently misunderstood. The *two kings* here are,—the *man desirous to become a disciple*, to work out his salvation,—and God, with whose just and holy law he is *naturally at variance*;—it is his *ἀντιδικός*, see ch. xii. 53, and note;—these two are going to engage in war:—and the question for each man to sit down and ask himself is, 'Can I, with (ἐν, because it is *all that I*

*have*, all my instrument of war) my ten thousand, stand the charge of Him who cometh against me with (not ἐν—but μετὰ, being *only as many as He pleases to bring with Him* for the purpose—see Ps. lxviii. 17) twenty thousand?'—see Job xv. 24—26.—Here the inadequacy of man's resources is *plainly set forth*, not left, as in the former parable, to be inferred.—Then, finding that he has no hope of prevailing, —ἐτι αὐτοῦ πόρρῳ ὄντος, while there is yet time,—he sends an embassy, and sues for peace, abandoning the conflict:—throwing himself upon the mere mercy and grace of God;—ἀποτασσόμενος πᾶσι τοῖς ἐαυτοῦ ὑπάρχουσιν, in both cases.—The ordinary misinterpretation of this parable is in taking the king with twenty thousand to be the *ἄρχων τοῦ κόσμου τούτου*—which *destroys all the sense*;—for with him the *natural man is at peace*, but the *disciple of Christ at war*.—31.] εἰς πόλ. belongs to συμβ., not to πορευόμεν.—συμβαλεῖν πρὸς μάχην occurs Polyb. x. 37, 4 (the instance from Xenoph. Cyrop. vii. 1, 20, cited by Meyer, does not apply, being συμβ. πρὸς τὸ μαχόμενον).—32.] τὰ πρὸς εἰρ. So, τὰ πρὸς πόλεμον, Xen. Anab. iv. 3, 10, but there 'the resources of war';—here 'conditions, preliminaries, of peace'.—34, 35.] For the third time, the Lord repeats the saying concerning salt:—see Matt. v. 13, Mark ix. 50, and

ἔτω. XV. <sup>1</sup> Ἦσαν δὲ <sup>2</sup> ἐγγίζοντες αὐτῷ πάντες οἱ ABD  
 ῥ ch. i. 10, 20. τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. <sup>3</sup> καὶ <sup>4</sup> διεγύγ-  
 iv. 31, 41 al. γυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὐτοί  
 Jer. xxxiii. 20. constr. ch. γυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὐτοί  
 xxii. 47. ἁμαρτωλοὺς <sup>5</sup> προσδέχεται καὶ <sup>6</sup> συνεσθίει αὐτοῖς. <sup>7</sup> Ἐπε-  
 Gen. xxvii. 26. <sup>8</sup> δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων <sup>9</sup> Τίς  
 t ch. xix. 7. <sup>10</sup> ἀνθρώπος ἐξ ἡμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολίσας  
 only. Exod. x. 24. <sup>11</sup> ἓν ἐξ αὐτῶν, οὐ <sup>12</sup> καταλείπει τὰ ἐννενηκονταεννέα ἐν τῇ  
 u = Rom. xvi. 2 al. Isa. xlii. 1. <sup>13</sup> ἐρήμῳ καὶ πορεύεται <sup>14</sup> ἐπὶ τὸ ἀπολωλός, ἕως εὗρη αὐτό;  
 v Acts x. 41. xi. 2. Ps. c. 5. w ll. Matt. xxii. 35 al. <sup>15</sup> καὶ εὗρὼν ἐπιτίθουσιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων, <sup>16</sup> καὶ  
 x = 1 Thess. iii. 1. Zech. xi. 17. <sup>17</sup> ἐλθὼν εἰς τὸν οἶκον, <sup>18</sup> συγκαλεῖ τοὺς φίλους καὶ τοὺς  
 y = Matt. xxvi. 55 & l. z Mark xv. 16. Exod. vii. 11. a ch. i. 58. Gen. xxi. 6. <sup>19</sup> γείτονας, λέγων αὐτοῖς <sup>20</sup> Συγχάρητέ μοι ὅτι εὑρον τὸ πρό-

CHAP. XV. 1. bef. ἁμαρτ. om. οἱ D. — 2. οἱ τε Φ. B D L. — 4. for ἔχων, ὃς ἔξει D. — ἀπολίσσῃ D. — οὐκ ἀφίσι D. — for πορ. ἐπὶ τ. ἀπ., — ἀπελθὼν τὸ ἀπολ. ζητῇ D. —

notes. The salt, in Scripture symbolism, is the whole life-retaining antiseptic influence of the Spirit of God:—this, working in the *μον εἶναι μαθητῆς*, is good: but if the mere appearance of this, and not the veritable salt (which is the *savour*), be in you,—wherewith &c. Such a disciple is *ἔξω βλητέος*. Salt was not used for land, Ps. cvii. 34, nor for mingling with manure: it is of no use for either of those purposes, but must be utterly cast out.

CHAP. XV. 1—10.] It does not appear where or when this happened,—but certainly in the progress of this same journey, and, we may well believe, *consecutively* on the discourses in the last chapter. This first parable had been spoken by the Lord before, Matt. xviii. 12—14; but, as Trench has remarked, (Par. p. 331,) with a different view: there, to bring out the *preciousness of each individual little one in the eyes of the good Shepherd*; here, to show that no sheep can have strayed so widely, but He will seek it, and rejoice over it when found. The second is peculiar to Luke. — 1.] *ἦσαν ἐγγύ.* ‘were busied in drawing near’—‘were continually about Him,’ struck perhaps with penitence,—found, by His seeking them:—having come from the husks of a life of sin, to the bread of life;—so the three Parables seem to imply.—*πάντες*, a general term, admitting of course of exceptions, see ch. xiii. 33 and note. — 2.] *προσδέχ.* into His circle of adherents.—*συνεσθ.*, allows them to sit at meat with Him;—on the journey, or at entertainments, as in Matt. ix. 10. Stier remarks (iii. 243) that this *ἁμαρτ. προσδέχ.* is an important and affecting testimony, from the mouth of the enemies of the Lord, to His willingness to receive sinners. — The *διεγύγ.* implies either

‘throughout the journey’—or rather, ‘one to another,—responsively.’—3—7.] The man having the hundred sheep, is plainly the *Son of God*,—the *Good Shepherd*. This had been His prophetic description, and that in this very connexion,—of seeking the lost,—Ezek. xxxiv. 6, 11—15. This it is which gives so peculiar an interest to David as a type of Christ—that he was a shepherd;—*ibid.* ver. 23. The Lord plainly declares then by this parable—and that I take to be the reason why it is placed first (see below)—that the matter in which they had found fault with Him was the *very pursuit most in accordance with His divine Office of Shepherd*. — 4.] It is the *Owner Himself* who goes to seek—see Ezek. v. 11;—*God in Christ*.—The *ἑκατὸν πρόβ.* are the house of Israel, see Matt. x. 6; but in the present application, mankind: (not, ‘believers in Christ;’ see on ver. 7.)—The argument is to their self-interest: but the act on the part of the good Shepherd is, from the nature of the case, one of love; or, as Stier remarks, also human love for *His own*; for in Him, Love, and His glory, are one and the same thing.—*καταλ. τὰ ἐνν.* These pass altogether into the background, and are lost sight of. The character of the good Shepherd is a sufficient warrant for their being well cared for.—The *ἐρημος* is not a barren place, but one abounding in pastures (John vi. 10 compared with Matt. xiv. 15). — 5.] Not mere self-interest, but love comes forward here;—see Is. xl. 11:—no blows are given for the straying,—no hard words;—mercy to the lost one,—and joy within Himself,—are the Shepherd’s feelings; the sheep is weary with long wandering,—He gives it rest. Matt. ix. 36. xi. 28.—6.] In this return to His house,

βατόν μου τὸ ἀπολωλός. <sup>7</sup> λέγω ὑμῖν ὅτι οὕτω χαρὰ <sup>a ch. i. 14.</sup>  
 ἔσται ἐν τῷ οὐρανῷ <sup>b Rom. xvi. 19.</sup> ἢ ἐπὶ ἐνὶ <sup>c Prov. xi. 31.</sup> ἁμαρτωλῷ <sup>d Matt. iii. 2.</sup> μετανοοῦντι  
<sup>e</sup> ἢ ἐπὶ <sup>f 1 Kings</sup> ἐννενηκονταεννέα δικαίοις οἵτινες οὐ <sup>g</sup> ἔχουσιν <sup>h</sup> μετανοίας. <sup>i</sup> <sup>cc constr. Gen.</sup> <sup>xxxviii. 26.</sup> <sup>h</sup> ἢ τίς γυνὴ <sup>j</sup> δραχμὰς ἔχουσα δέκα,  
 εἰάν ἀπολέσῃ δραχμὴν μίαν, οὐχί <sup>k</sup> ἅπτεϊ λύχρον, καὶ <sup>l</sup>  
<sup>i</sup> <sup>12, 13, ver.</sup> <sup>1 only.</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> 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<sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <



p = here only. 1 Macc. x. 30. Herod. iv. 115.  
 q here only +. Tobit xiv. 13.  
 r 1 Cor. xii. 11 only. Josh. xvi. 9.  
 s = Mark xii. 41. ch. viii. 43. Prov. xxxi. 11. ch. xi. 25. John vi. 12. xvi. 6. Enoch. xlii. 10.  
 n Matt. xxi. 33 +. v = ch. xix. 12. Prov. vii. 19. x here only +. see Prov. xxviii. 7. y = James iv. 3. Judith xii. 4 +. w = ch. xvi. 1 only. see Ps. cxi. 9. z = Matt. xiv. 30. Gen. xli. 31.

δὲ Ἀνθρωπός τις εἶχε δύο υἱούς. <sup>12</sup> καὶ εἶπεν ὁ νεώτερος A B D  
 αὐτῶν τῷ πατρὶ Πάτερ, δός μοι τὸ <sup>p</sup> ἐπιβάλλον μέρος  
 τῆς <sup>q</sup> οὐσίας. \* καὶ <sup>r</sup> εἰλθεν αὐτοῖς τὸν <sup>s</sup> βίον. <sup>13</sup> καὶ ABDF  
 μετ' οὐ πολλὰς ἡμέρας <sup>t</sup> συναγαγὼν ἅπαντα ὁ νεώτερος  
 υἱὸς <sup>u</sup> ἀπεδήμησεν εἰς χώραν <sup>v</sup> μακρὰν, καὶ ἐκεῖ <sup>w</sup> διεσκόρ-  
 πισε τὴν οὐσίαν αὐτοῦ ζῶν <sup>x</sup> ἄσώτως. <sup>14</sup> <sup>y</sup> καταπνήσαντος ABD  
 ἐξ αὐτοῦ πάντα ἐγένετο λιμὸς \* <sup>z</sup> ἰσχυρὸς κατὰ τὴν χώραν PQ

10. χαρὰ ἔσται D abev. Eth. Arm. Jer.—bef. ἀγγ. om. τῶν B.—12. for καὶ, ὁ δὲ A B. txt D abc.—13. καὶ οὐ μετὰ D abc.—for τὴν οὐ. αὐ., αὐτοῦ τὸν βίον D.—14. ἰσχυρὰ

in reality a precious coin, in the mire of this world, lost and valueless, till he is searched out by the blessed and gracious Spirit. And that such a search will be made, we are here assured.

11—32.] Peculiar to Luke. 'If we might venture here to make comparisons, as we do among the sayings of *men*, this parable of the Lord would rightly be called *the crown and pearl of all His parables*.' Stier, iii. 260.—We have here the glad and welcome reception of the returning sinner (sinner under the most aggravating circumstances) in the bosom of His Heavenly Father: and agreeably to the circumstances under which the discourse was spoken, the *δικαιοὶ* who murmured at the publicans and sinners are represented under the figure of the elder son:—see below.—11.] *ἄνθ. τις*—*Our Heavenly Father*—the Creator and Possessor of all: not, Christ, who ever represents Himself as a *Son*, although frequently as a possessor or lord.—*δύο υἱούς*, not, in any direct sense of the Parable, *the Jews and the Gentiles*: that there may be a partial application to this effect, is only owing to the parable grasping the *great central truths*, of which the Jew and Gentile were, in their relation, illustrations,—and of which such illustrations are furnished wherever such differences occur.—The two parties standing in the *foreground* of the parabolic mirror are, *the Scribes and Pharisees* as the elder son—the *publicans and sinners* as the younger:—all, *Jews*: all belonging to God's family. The mystery of the admission of the Gentiles into God's Church was not yet made known in any such manner as that they should be represented as of one family with the Jews;—not to mention that this interpretation fails in the very root of the Parable,—for in strictness the Gentile should be the *elder*—the Jew not being constituted in his superiority till 2000 years after the Creation.—The upholders of this interpretation forget that when we speak

of the Jew as elder and the Gentile as younger, it is in respect not of birth, but of *this very* return to and reception into the Father's house, which is *not to be considered yet*. The relations of elder and younger have a peculiar fitness for the characters to be filled by them, and are I believe chosen on that account; *νεώτερος* δὲ ὀνομάζει τὸν ἁμαρτωλὸν ὡς νηπιόφροντα καὶ εὐεξαπτήγον. Euthym.—12, 13.] The part of the parable relating to the prodigal himself divides itself into three parts—1. *his sin*: 2. *his misery*: 3. *his penitence*. In these verses his *sin* is described. It consists in a desire to depart from his Father's house and control, and to set up for himself,—to live a life of what the carnal man calls *liberty*.—12.] τὸ ἐπιβάλλον μέρος is classical Greek—ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον, Herod. iv. 115.—Such a request as this is shown by Orientalists to have been known in the East, though not among the Jews.—βίος = οὐσία:—no distinction is implied, as some (Paulus, Stier) have thought. The first-born had *two-thirds* of the property—see Deut. xxi. 17. The Father, as implied in the parable, reserves to himself the power during his life over the portion of the first-born—see ver. 31.—The Parable sets before us very strikingly the *permission of free will* to man.—13.] μακρὰν—not adverbial (Stier), but agreeing with χώραν, see reff.—The images of both the preceding parables are united here:—in ἀπεδήμησεν we have the straying sheep—in *his state when he got into the far country*, the lost piece of money. But in this case the search is to be carried on *within him*—we are now on *higher ground* than in those two parables.—'Regio longinqua est oblivio Dei,' Augustine. (French p. 351).—ἄσώτως. The old English word 'retchless' expresses perhaps best the meaning, which is not 'unsparingly' (in which sense of 'saving money' I doubt σώζω ever being used), but 'incorrigibly,' past hope

ἐκείνην, καὶ αὐτὸς ἤρξατο <sup>a</sup> ὑστερεῖσθαι, <sup>15</sup> καὶ πορευθεὶς <sup>a = 2 Cor. xi. 8, Phil. iv. 12, Sir. xlii. 4, b Acts vii. 29, 2 Kings xx. 2, Mark xvi. 56, Gen. xlv. 17, see Jer. xlviii. 21, d here only, e here only, see Acts xii. 11, 17, 18 only, Luc. xxi. 50, g subj. Phil. iv. 18, 2 Cor. ix. 8, h Mark 8. 1, ch. i. 33, Gen. xxii. 3, 19, Matt. xvi. 15, 1 Cor. vi. 18, see 2 Kings xii. 13, k = here only, 1 Kings xx. 1, 1 = Matt. iv. 19 al. Gen. xlv. 8.</sup>  
<sup>b</sup> ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ  
ἐπεψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.  
<sup>16</sup> καὶ ἐπεθύμει \* <sup>c</sup> γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ \* τῶν  
<sup>d</sup> κερατίων ὧν ἦσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ.  
<sup>17</sup> <sup>e</sup> εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε Πόσοι <sup>f</sup> μίσθιοι τοῦ πατρὸς  
μου \* <sup>g</sup> περισσεύουσιν ἄρτων· ἐγὼ δὲ \* λιμῷ ἀπόλλυμαι.  
<sup>18</sup> <sup>h</sup> ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ  
αὐτῷ Πάτερ, ἡμαρτον <sup>i</sup> εἰς τὸν οὐρανὸν καὶ <sup>k</sup> ἐνώπιόν  
σου, <sup>19</sup> [καὶ] οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· <sup>l</sup> ποιήσόν

A B D L al. txt Q.—bef. ὑστερ. ins. τοῦ A M S 11 al. txt B D P Q.—15. αὐτοῦ om. D.—16. for γεμ. τ. κ. αὐ. ἀπὸ,—χορτασθῆναι ἐκ B D L 8 al. txt A P Q *abc* (de *abc*).—17. περισσεύονται A B P. txt D Q.—bef. or aft. λιμῷ ins. ὧδε B D 10 al. *abc* Syr. Copt. Æth. Arm. Chrys. Ambr. Jer. Aug. om. A P Q.—19. καὶ om.

of reclaim:—*ἄσωτος*, ὁ δὲ αὐτὸν ἀπολλύμενος. Aristot. Eth. iv. 1.—14—16.] *His misery* is set forth in these verses. He soon spends all:—there is a fine irony as Stier remarks in *δαπανήσαντος*, as compared with *δισεκόρπισε* before—he *spent* his money for that which was no bread.—*λιμὸς ἰσχυρὸς*. This *famine* is the Shepherd seeking his stray sheep—the woman sweeping to find the lost. The *famine*, in the interpretation, is to be *subjectively* taken—he begins to *be in want* (no stress on *αὐτὸς*, which is inserted on account of the change of subject from the last clause),—to *feel* the emptiness of soul which precedes either utter abandonment or true penitence.—15.] He sinks lower and lower—becomes the despised servant of an alien (is there here any hint at the situation of the *publicans*?) who employs him in an office most vile and odious to the mind of a Jew.—*ἐκολλήθη*—no emphasis—see *reff.* ‘he attached himself.’—16.] *ἐπεθύμει*—not *merely* ‘he desired,’ see ch. xvi. 21, where the fact is surely implied that Lazarus *did eat* of the crumbs. The mistake has arisen from supplying a wrong object to *ἐδίδου*, and that from misunderstanding *κεράτια*. ‘These are not the husks or pods of some other fruit, as of peas or beans, but *themselves a fruit*, that of the carob tree (*κερατωρία*). . . . They are in shape something like a bean pod, though larger and more curved, thence called *κεράτιον* or little horn, . . . they have a hard dark outside and a dull sweet taste . . . the shell or pod alone is eaten.’ Trench, Par. 355. His appetite even drove him to these for food;—for—*καὶ*, (implying his state of destitution) no man gave (aught) to him. Meyer, De Wette, Greswell, and others supply

*κεράτια* after *ἐδίδου*, but wrongly, I think; the *absolute* use of *δίδωμι* being very frequent, and the other construction harsh and unusual.—We see him now in the depth of his misery,—the sinner reaping the consequences of his sin in utter shame and extremity of need.—17—20.] *His penitence*. And here we have a weighty difference between the permitted rational free will of man, and the stupid wandering on of the sheep, or the inanimate coin lying till it is picked up,—both these being however true, *did not God seek and save the sinner*: ‘the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.’ Article X. of the Church of England.—*εἰς ἑαυτὸν ἐλθὼν*. Similar expressions occur in the Heb. Deut. xxx. 1. 1 Kings viii. 47. Is. xlvii. 8. Before this, he was *beside himself*. The most dreadful torment of the lost, in fact that which constitutes their state of torment, will be this *εἰς ἑαυτὸν ἐλθεῖν*, when too late for repentance.—He now recalls the peace and plenty of *his Father's house*.—*μίσθιοι*, for he now was a *μίσθιος*, but in how different a case!—18.] *ἀναστὰς*, see ver. 24, *νεκρὸς ἦν καὶ ἀνέζησε*. This resolution is a further step than his last reflection. In it he *nowhere gives up his sonship*: *this*, and the *πάτερ*, lie at the root of his penitence:—it is the thought of having sinned against (in the parable *itself*, Heaven and) Thee, which works now in him. And accordingly he does not resolve to ask to be made *ἕνα τῶν μισθ*, but *ὥς ἕνα τ. μ.*:—still a *son*, but as an hireling. ‘And what is it that gives the sinner now a sure ground of confidence, that returning to God he shall not be

c ver. 17 only.  
d Acts xxii. 21.  
Mark xii. 31.  
e = ch. vii. 6.  
xxiv. 13.  
Matt. xv. 8.  
Isa. lv. 9.  
f Matt. xv. 32.  
al.†  
g Acts xx. 37.  
Gen. xli. 29.  
h ch. vii. 38, 45.  
Gen. xiv. 15.  
i Mark xli. 38.  
Jonah iii. 4.  
ii = Matt. xxii.  
38. Acts  
xvii. 4.  
k Matt. xxvii.  
31. Ezek.  
xvi. 10.  
l = ch. xiv. 23.  
Rev. viii. 3.  
Lev. xxv. 37.  
m here only.  
Gen. xli. 42.  
n = ch. v. 4 al.  
o Matt. iii. 11.  
Gen. xiv. 23.  
p vv. 27, 30  
only. Jer.  
xxvi. 21.  
q = Matt. xxii.  
4. 1 Kings  
xxviii. 24.  
r ch. xii. 19.  
xvi. 19. Deut. xiv. 26.  
xxxiv. 4, 6.

με ὡς ἓνα τῶν <sup>c</sup>μισθίων σου. <sup>20</sup> καὶ ἀναστὰς ἦλθε πρὸς ABD  
τὸν πατέρα αὐτοῦ. ἔτι δὲ αὐτοῦ <sup>d</sup>μακρὰν <sup>e</sup>ἀπέχοντας, P Q  
εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ <sup>f</sup>ἐσπλαγχνίσθη, καὶ ἑορμῶν  
<sup>g</sup>ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ <sup>h</sup>κατεφίλησεν  
αὐτόν. <sup>21</sup> εἶπε δὲ αὐτῷ ὁ υἱὸς Πάτερ, ἡμαρτον εἰς τὸν  
οὐρανὸν καὶ ἐνώπιόν σου, [καὶ] οὐκέτι ἐμὶ ἄξιος κλη-  
θῆναι υἱὸς σου. <sup>22</sup> εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους  
αὐτοῦ \* <sup>i</sup>Ἐξενέγκατε† <sup>j</sup>στολὴν τὴν <sup>ii</sup>πρώτην καὶ <sup>k</sup>ἐνδύ-  
σατε αὐτόν, καὶ <sup>l</sup>δοτε <sup>m</sup>δακτύλιον <sup>n</sup>εἰς τὴν χεῖρα αὐτοῦ  
καὶ <sup>o</sup>ὑποδήματα εἰς τοὺς πόδας, <sup>23</sup> καὶ \* <sup>p</sup>ἐνέγκαντες τὸν  
μόσχον τὸν <sup>q</sup>σιτευτὸν <sup>r</sup>θύσατε, καὶ φαγόντες <sup>s</sup>εὐφραν-  
θῶμεν. <sup>24</sup> ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν καὶ <sup>t</sup>ἀνέζησε,  
† <sup>u</sup>ἀπολωλὼς ἦν καὶ εὐρέθη. καὶ ἤρξαντο εὐφραίνεσθαι.  
<sup>25</sup> ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγορῇ. καὶ ὡς  
ἐρχόμενος <sup>v</sup>ἡγγισε τῇ οἰκίᾳ, ἤκουσε <sup>w</sup>συμφωνίας καὶ

Λ Β Δ Ε Η Κ Λ Q S V 6 al. abc Copt. Sahid. Æth. Jer. Ambr. ins. P v. — 20. οὐ  
μακρὰν P X. — ἐνέπεσεν D. — 21. bef. οὐκέτι om. καὶ A B D K L 4 al. abcv Copt.  
Sahid. Æth. Arm. ins. P Q. — aft. υἱὸς σου add ποιήσόν με ὡς ἓνα τῶν μισθίων σου  
B D G al. Æth. Syr. — 22. bef. ἐξενέγ. ins. ταχύ or ταχέως B D L X al. abcv Copt.  
Æth. Arm. Jer. txt A P Q. — rec. bef. στολ. ins. τὴν with D<sup>2</sup>, but om. A B D<sup>1</sup> L P Q.  
— bef. δοτε om. καὶ A. (bef. χεῖρ., τὴν is not om. in B, as Scholz and Lachmann state.)  
— 23. for ἐνέγκαντες, φέρετε B L X. ἐνέγκατε D. txt A P. — τὸν σιτευτὸν μ. καὶ D.  
— 24. ἔζησεν B. txt A D P abcv. — rec. bef. ἀπολ. ins. καὶ. om. A B D L P X 13 al.  
abcv Copt. Arm. Theoph. Jer. Ambr. Aug. — ἦν om. D al. — aft. εὐφ. ins. ἄρτι D. —

repelled, nor cast out? The adoption of sonship which he received in Christ Jesus at his baptism, and his faith that the gifts and calling of God are *without repentance or recall*." Trench, Par. 360.—20.] What he has resolved, he does: a figure not of the *usual*, but of the *proper* course of such a state of mind.—20—25.] μακρ. ἀπέχ. Who can say whether *this itself* was not a seeking? whether his courage would have held out to the meeting?—On what follows, see especially Jer. xii. 13. James iv. 8. Gen. xli. 29. 2 Sam. xiv. 33.—21.] The intended close of his confession is not uttered;—there is no abatement of his penitence—for all his Father's touching and reassuring kindness,—but his filial confidence is sufficiently awakened to prevent the request, *that he might be as an hired servant*.—22.] All these gifts belong to his reception, not as a servant, but as a son: the *first* (best) robe, for him who came in rags,—Is. lxi. 10. Rev. iii. 18:—not—the robe which he used to wear—his former robe—this would not be consistent with the former part of the parable, in which he was not turned out with any disgrace, but left as a son and of his own accord.—The

ring,—a token of a distinguished and free person,—see James ii. 2. Gen. xli. 42.—The shoes, also the mark of a free man (for slaves went barefoot), see Zech. x. 12. Eph. vi. 15. These are the gifts of grace and holiness with which the returned penitent is clothed by His gracious Father, see Zech. iii. 4, 5.—23.] τ. μόσχ. τ. σιτ. So, Judg. vi. 25, Gideon is commanded to kill τὸν μόσχον τὸν ταύρον ὃς ἐστι τῷ πατρί σου:—some calf fatted for a particular feast or anniversary, and standing in the stall. No allusion must be thought of to the *sacrificing of Christ*:—which would be *wholly out of place* here,—and is *pre-supposed* in the whole parable.—εὐφρανθ. So ver. 6, 'joy in heaven';—all rejoice.—Some of these are δοῦλοι who have entered into the joy of their Lord. Matt. xxv. 21, 23.—24.] νεκ. κ. ἀνέζ.,—the lost money: ἀπολωλ. καὶ εὐρέθη,—the lost sheep; see 1 John iii. 14. Eph. ii. 1. 1 Pet. ii. 25.—ἤρξαντο, a contrast to the ἤρξατο in ver. 14.—25—28.] As far as regards the penitent, the parable is finished;—but those who murmured at his reception, who were the proud and faultless elder son,—always in the house and serving, but not, as will



<sup>w</sup> χορῶν. <sup>26</sup> καὶ προσκαλεσάμενος ἕνα τῶν <sup>x</sup> παίδων αὐ-  
 τοῦ ἐπυνθάνετο <sup>y</sup> τί \* εἶη ταῦτα. <sup>27</sup> ὁ δὲ εἶπεν αὐτῷ ὅτι  
 ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον  
 τὸν σιτευτὸν, ὅτι <sup>z</sup> ὑγιαίνοντα αὐτὸν <sup>a</sup> ἀπέλαβεν. <sup>28</sup> <sup>b</sup> ὥρ-  
 γίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ \* οὖν πατήρ αὐτοῦ  
 ἐξελθὼν <sup>c</sup> παρεκάλει αὐτόν. <sup>29</sup> ὁ δὲ ἀποκριθεὶς εἶπε τῷ  
 πατρὶ † αὐτοῦ Ἰδοὺ <sup>d</sup> τὸσαῦτα ἔτη <sup>e</sup> δουλεύω σοι καὶ  
 οὐδέποτε ἐντολήν σου <sup>a</sup> παρήλθον, καὶ ἐμοὶ οὐδέποτε  
 ἔδωκας <sup>b</sup> ἔριφον, ἵνα μετὰ τῶν φίλων μου <sup>bb</sup> εὐφρανθῶ.  
<sup>30</sup> ὅτε δὲ ὁ υἱός σου οὗτος ὁ <sup>c</sup> καταφαγὼν σου τὸν <sup>d</sup> βίον  
 μετὰ \* πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν  
 σιτευτόν. <sup>21</sup> ὁ δὲ εἶπεν αὐτῷ Τέκνον, σὺ πάντοτε μετ'  
 ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν· <sup>32</sup> εὐφρανθῆναι δὲ καὶ  
 χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ  
 † ἀνέζησε, καὶ <sup>g</sup> ἀπολωλὼς [ἦν] καὶ εὐρέθη.

w here only.  
 Exod. xv. 20.  
 x = Matt. viii.  
 6 al. Gen. ix.  
 27.  
 y = ch. viii. 9.  
 xviii. 30.  
 z ch. v. 31.  
 Gen. xxix. 6.  
 a = ch. vi. 34.  
 xviii. 30.  
 b abs. ch. xiv.  
 21.  
 c = Matt. xviii.  
 32. see Gen.  
 xxxviii. 35.  
 d = John xiv.  
 9. Heb. iv. 7.  
 e = Phil. ii. 22.  
 a = ch. xi. 42.  
 Jer. xli. 18.  
 b here only.  
 see Matt.  
 xxv. 32, 33.  
 Gen. xxvii. 9.  
 bb ver. 25 and  
 ref.  
 c = Matt. xxiii.  
 13. 3 Kings  
 xviii. 38.  
 d = ver. 12 and  
 ref.  
 f ver. 21 and  
 ref.  
 g ver. 24 and  
 ref.

25. for καὶ ὡς ἐρχ., ἔλθων δὲ καὶ D. — 26. τί ἂν εἶη τ. B P X 13 al. τί θέλει τοῦτο  
 εἶναι. D. txt A. — 27. τὸν σιτ. μ. D. — 28. for οὖν, δὲ A B D L X 4 bc Syr. Copt.  
 Sahid. Jer. txt P v. — for παρεκ. αὐτ., ἤρξατο αὐτὸν D. — 29. rec. aft. πατρὶ om.  
 αὐτοῦ but ins. A B D P 14 all. abcdv Syr. Sahid. Eth. — παρίβῃ σου ἐντολήν D. —  
 ἐρίφον B. ἐρίφον ἐξ αἰγῶν D. — for εὐφρανθῶ, ἀριστήσω D. — 30. τῷ δὲ υἱῷ σου τῷ  
 καταφαγόντι πάντα μετὰ τῶν πορνῶν, καὶ ἔλθόντι, ἔθυσας σιτευτὸν μόσχον D. —  
 bef. πορν. ins. τῶν A D. om. B P. — τὸν σιτ. μόσχ. B L Q. txt A P abc. — 31. τέκνον  
 om. D a. — 32. ἔδει καὶ χ. D ac. δεῖ H L c. — ἐζήσεν B L. — bef. ἀπολ. om. καὶ D abc.  
 ins. A B P. — ἦν om. A B D L X 9 al. Theophyl. ins. P.

appear, either over-affectionate or over-respectful,—they too must act their part, in order to complete the instruction. As regards the penitent, this part of the parable sets forth the reception he meets with from his *fellow-men*, in contrast to that from his *Father*; see Matt. xviii. 27, 30. — 25.] ἐν ἀγρῷ—probably working, in the course of his δουλεύειν as he expresses it, ver. 29.—ἐρχόμ., at meal time.—συμφ. κ. χορ. This is one of those by-glances into the lesser occupations and recreations of human life, by which the Lord so often stamps his tacit approval on the joys and unbendings of men. Would these festal employments have been here mentioned by Him on so solemn and blessed an occasion, if they really were among those works of the devil which He came into the world to destroy? Let our rigid pietists answer this.—28—32.] Stier well remarks (iii. 292) that this elder is now the *lost son*: he has lost all childlike filial feeling;—he betrays the hypocrite within. The love and forbearance of the Father are eminently shown—the utter want of love and humility in the son strongly contrasted with them.—29.] ἰδοὺ τὸσ. ἔτη δουλ. σοι, the very manner of speech of a Pharisee: as is

the continuation,—οὐδέπ. ἐντ. σου παρ. Could the *Jewish nation* be introduced saying this even in the falsest hypocrisy?—ἐμοὶ οὐδέποτε ἔδωκας answers to the younger son's δός μοι in ver. 12;—it is a separation of the individual son from his Father, and, as there pointed out—the very root and ground of sin.—ἐρίφον, of less value than a calf.—τ. φίλ. μου—who are these? this elder son also then has *friends*, who are not his Father's friends, see Matt. xxii. 16, τ. μαθητὰς αὐτῶν μετὰ τῶν Ἠρωδιανῶν.—30.] ὁ υἱ. σου οὗτος, the last degree of scorn and contempt,—just such as was shown by the Pharisees towards the publicans and sinners (see xviii. 11). 'I will not count such an impure person my brother.'—σου τ. βίον, a covert reproach of his Father for having given it to him.—μετὰ πορνῶν, a charitable addition on the part of the elder brother, such as those represented by him always take care to make under similar circumstances.—ἔθν. αὐ. τ. μ. τ. σ. parallel with ἁμαρτωλοὺς προσδέχεται, καὶ συνιεσθίαι αὐτοῖς, ver. 2. 'Thou hast not only made him equal to me, but hast received him into superior favour.'—31.] πάντοτε μ. ἐμ. εἶ, as a reason why no extraordinary joy should be shown

h. ch. xii. 12.  
1 Cor. iv. 2.  
E. ch. i. 8.  
i. here only.  
D. m. 8.  
v. 24.  
k. ch. xv. 13  
only. see Ps. cxi. 9.

XVI. <sup>1</sup>Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ Ἄν- ABDF

θρωπὸς τις ἦν πλούσιος ὃς εἶχεν <sup>h</sup>οἰκονόμον, καὶ οὗτος  
<sup>i</sup> διεβλήθη αὐτῷ ὥς <sup>k</sup> διασκορπίζων τὰ <sup>1</sup>ὑπάρχοντα αὐτοῦ.

1 Matt. xix. 21 al. Job xviii. 7.

over him;—other reasons might be assigned, and lie indeed in the background, suggested by his tone and words: but this is the soft answer to turn away wrath.—**πάντ. τ. ἐμ. σά ἐσ.**, because the portion of goods which remained was *his*.—32.] **ἔδει**—not **σε**, but generally—‘it was right.’ The Father still asserts the restored sonship of his returned prodigal—ὁ ἀδελφ. σου οὗτος.—We may remark that the difficulties which have been found in the latter part of the parable, from the *uncontradicted* assertion in ver. 29, if the *Pharisees* are meant,—and the great pride and uncharitableness shown, if *really righteous persons* are meant,—are considerably lightened by the consideration, that the contradiction of that assertion would have been *beside the purpose of the parable*,—that it was the very thing on which the Pharisees prided themselves,—that, besides, it is sufficiently contradicted *in fact*, by the spirit and words of the elder son.—He was breaking his Father’s commandment even when he made the assertion,—and the making it is part of his hypocrisy, see Trench, Par. pp. 374—376.—The result of the Father’s entreaty is left purposely uncertain:—is it possible that this should have been the case, had the *Jewish nation* been meant by the elder brother? But now, as he typifies a set of individuals who might themselves be (and many of them were) won by repentance,—it is thus broken off, to be closed by each individual for himself. For we are all in turn examples of the cases of both these brothers—containing the seeds of both evil courses in our hearts;—but, thanks be to God, under that grace, which is sufficient and willing to seek and save us from both.

CHAP. XVI. 1—5.] Peculiar to Luke.

No parable in the Gospels has been the subject of so much controversy as this: while, at the same time, the general stream of interpretation is well defined, and, in the main, satisfactory. It would be quite beyond the limits of a note to give any thing like a recension of the different views respecting it: the principal ones which differ from that which I have adopted, will appear in the course of my remarks.—1.] **ἔλεγε δὲ καὶ**—a continuation, I believe, of the foregoing:—certainly closely connected in subject with it, as is the second parable in this chapter also:—see below.—**πρὸς τ. μ. αὐ.**, not to the *twelve only*, but to the

multitude of his disciples,—and more immediately perhaps to the publicans, whose reception by Him had been the occasion of His discourse. I say this because I believe them to hold *a* place, though not a principal or an exclusive one, in the application of the parable which follows.—**ἄνθρ. τ. ἦν πλούς.** . . . The history in this parable is, in itself, purely *worldly*. The *master* is a *υἱὸς τοῦ αἰῶνος τούτου* as well as his steward: *bear this in mind*:—the whole parabolic machinery is *from the standing-point of the children of this world*.—In the interpretation, this rich man is the *Almighty Possessor of all things*. This is the *only tenable view*. Meyer, who supposes him to be *Mammon*, (defending it by the consideration that *dismissal from his service*=(ἐν)πρίχθι) *being received into everlasting habitations*, which it *does not*,—see below) is involved in inextricable difficulties further on. Olshausen’s view, that he = the *Devil*, the *ἄρχων τοῦ κόσμου τούτου*, will be found equally untenable. Schleiermacher’s, that the *Romans* are intended, whose stewards the Publicans were, and that the debtors = the Jews, hardly needs refuting;—certainly not *more* refuting, than any consistent exposition will of itself furnish.—**οἰκονόμον**, a general overlooker—very much what we understand by *an agent*, or a ‘man of business,’ or, in the larger sense, a *steward*. They were generally of old, *slaves*: but this man is a *freeman*, from vv. 3, 4. This steward = especially the Publicans, but also *all the disciples*, i. e. *every man in Christ’s Church*. We are all God’s stewards, who commits to our trust His property:—each one’s office is of larger or smaller trust and responsibility, according to the measure entrusted to him. I say, *especially the Publicans*,—because the twelve, and probably others, had *relinquished all and followed Christ*, and therefore the application of the parable to them would not be *so direct*: and also because I cannot but put together with this parable, and consider as perhaps prompted by it or the report of it, the profession of Zacchæus, ch. xix. 8. Other interpretations have been—the *Pharisees* (Vitringa, and recently Zyro, Theol. Stud. and Krit. for 1831)—but then the parable should have been *addressed to them*, which it was not,—and this view entirely fails in the application:—*Judas Iscariot* (Bertholdt), of the vindication of

<sup>2</sup> καὶ <sup>m</sup> φωνήσας αὐτὸν εἶπεν αὐτῷ Τί τοῦτο ἀκούω περὶ σοῦ; <sup>n</sup> ἀπόδος τὸν <sup>n</sup> λόγον τῆς <sup>p</sup> οἰκονομίας [σου], οὐ γὰρ \* <sup>q</sup> δυνήσῃ ἔτι <sup>r</sup> οἰκονομεῖν. <sup>3</sup> <sup>1r</sup> εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; <sup>s</sup> σκάπτειν οὐκ ἴσχύω, <sup>t</sup> ἔπαυεῖν αἰσχύνομαι. <sup>4</sup> <sup>v</sup> ἔγνων τί ποιήσω, ἵνα ὅταν <sup>w</sup> μετασταθῶ \* τῆς οἰκονομίας, <sup>x</sup> δέξωνταί με εἰς τοὺς οἴκους αὐτῶν. <sup>5</sup> καὶ προσκαλεσάμενος ἓνα ἕκαστον τῶν \* <sup>y</sup> χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ Πόσον ὀφείλεις τῷ

<sup>t</sup> = Matt. viii. 28 al. Deut. xiii. 45. <sup>u</sup> here only. Ps. cviii. 10. <sup>v</sup> constr. Matt. xxv. 24. John v. 42. vi. 69. <sup>w</sup> = Acts xiii. 22. 3 Kings xv. 13. <sup>x</sup> = Acts iii. 21. ch. ix. 53. <sup>y</sup> ch. vii. 41 only. Job xxxi. 37. Prov. xxxix. 13.

CHAP. XVI. 2. αὐτὸν om. D.—aft. οἰκ. om. σου A D K L P al. Copt. ins. B abc.—δύνη B D P al. txt A.—3. ἀπ' om. D K L (με τῆς οἰκονομίας μου K). ins. A B P.—καὶ ἔπαυτ. B.—4. ἐκ τῆς οἰκ. BD 7 al. ἀπὸ τ. οἰ. LX 2. txt A P.—ἐαυτῶν B P X.

which view I am not in possession, and therefore can only generally say, that it is perfectly preposterous:—Pontius Pilate (!), &c. &c.—**διεβλήθη**—not *wrongfully*, which the word does not imply necessarily—but *maliciously*, which it does imply. The reason why it has come so generally to signify '*wrongful accusation*,' is, that malicious charges are so frequently slanderous. The steward himself does not deny it.—Meyer (see above), in carrying out his view, would interpret this charge as an accusation by the Pharisees against the disciples that they *wasted the goods of Mammon by entering the service of Christ*;—but then (1) *this other service* never once appears on the face of the parable; and (2) surely it would hardly be within the bounds of decorum that this *διασκορπίζειν* should = the entering Christ's service;—this would bring a train of false interpretations with it, and even hold up the *ἀδικία* of the steward, *as such*, for imitation.—**διασκορπίζων**—not that he *had wasted* (E. V.), but '*was wasting*,' his goods. ὡς διασκορπίζων = ὅτι διεσκορπίζει.—So, διέβαλλον ὡς λυμαινόμενον τὴν πολιτείαν, Xen. Hell. ii. 3, 23. In this charge (spiritually) we may see the real guilt of every man who is entrusted with the goods of our Heavenly Father. We are all '*scattering His goods*.' If some one is to be found to answer to οἱ διαβάλλοντες, the analogy of ὁ διάβολος, 'the accuser of the brethren,' is too striking to escape us.—2.] τί τοῦτο . . . It makes very little difference either in admissibility of construction or of sense, whether we render '*why do I hear this of thee?*' i. e. '*what is the ground of this report?*'—what occasion hast thou given for this being brought to me?' or, '*What is this that I hear of thee?*' i. e. 'give some account of

it.' I prefer rather the former—because no opportunity of explanation *what* it is, is given him—but he is commanded to produce his books, to show *how* it has arisen.—**ἀπόδος** . . . 'give up the account of thy stewardship; for (taking for granted the correctness of the report, the steward not denying it) thou wilt not be able to retain thy stewardship any longer,'—in ordinary English, 'thou *canst* not,' &c.,—οὐ δυνήσῃ—in the *nature of things*—'thou wilt be precluded from.'—The interpretation of this announcement to the steward, is *the certainty*, spoken by God in every one of our consciences, *that we must give up and give an account of our stewardship at death*. The great truth lies in the background, that that dismissal, death itself, is the consequence of the *διασκορπίζειν τὰ ὑπάρχοντα αὐτοῦ*,—the *wages of sin*.—3.] The steward sets before himself the certainty of poverty and misery. He has not by his waste of his lord's property been laying up any store *for himself*;—that is not the point of the parable;—he has lived softly and effeminately, and cannot do an honest day's work:—**σκάπτειν**, for all manual labours, so Aristoph. Av. 1432, σκάπτειν γὰρ οὐκ ἐπίσταμαι. This speech, of digging and begging, must not be sought for in the interpretation—it belongs to the truth of the parable itself as introducing the scheme which follows, but has no ulterior meaning.—4.] ἔγνων—not = *ἔγνωνκα*, which would be, '*I know*,' as part of my stock of knowledge, I am well aware,'—but implying, '*I have just arrived at the knowledge*,' 'an idea has just struck me'—'*I have a plan*.'—**δέξωνται**—viz. those who are about to be spoken of,—the *χρεωφειλέται*. He has them in his mind.—Observe, the aim of his scheme is, that they may receive him into their houses—



xy here only †. Jos. Antt. viii. 2, 9. z = ch. ii. 28, xxii. 17. Eph. vi. 17. zz = here only. Jos. Antt. xviii. 6, 3. ἐπὶ γράμματι καὶ πιστεῖ τῇ αὐτοῦ. a intr. Matt. xxiii. 2. 2 Kings vii. 1. aa here only. 3 Kings iv. 22. b Rom. xv. 11. 1 Cor. xi. 2, 17, 22 only. Gen. xii. 15. g ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ ἡ μαμωνᾶ τῆς ἀδικίας, bb constr. ver. 9. ch. xviii. 6. Rom. vii. 24. vi. 6, Col. 1. 22. Isa. xxxiii. 6. c here only †. d ch. x. 6. John xii. 36. Eph. ii. 2. e = Heb. iv. 12. 3 Kings xix. 4. f = ch. xii. 21. Eph. i. 5. g = ch. xii. 33 only. h Matt. vi. 24. ver. 13 only. constr. ver. 8. i = here only. Gen. xxv. 8. xlix. 33. Tobit xiv. 11. k ver. 4.

—5. *χρεοφιλετῶν* A D K P S V 4. txt B. —6. for *βάτους*, *κάδους* D<sup>1</sup>. *κάβους* D<sup>2</sup>. *βάδους* L X 6 al. Orig. *vatos a. vathos b. vasos c. siclos d.* txt A B P. —τὰ *γράμματα* B D L be Copt. *cautionem tuam a Jer.* *γραμμάτειον* X. txt A P. —γράφον *ταχ.* B. *γράφον* (omg. *καθ.* and *ταχ.*) D. —7. *τῷ ἐτ.* D. —from *σύ δὲ . . . εἶπεν* om. D, but not d. —τὰ *γράμματα* D? (not B, accg. to Muralt.). —8. for *ὅτι* (2nd), *διὸ λέγω ὑμῖν* D. *dixit autem ad discipulos suos abc.* —9. *ἀδίκου μαμωνᾶ* Da. —*ἐκλείπη* B (Muralt.) D. *ἐκλείπη* A. *ἐκλείπητε* G H K M S V al. (*ἐκλείπη* B, Tisch.

*give him shelter.* This is made use of afterwards in the interpretation, for which see on ver. 9. —5.] It is more natural to suppose that these *χρεοφιλέται* had borrowed, i. e. not yet paid for these articles of food out of the stores of the rich man, than that they were *contractors* to the amounts specified. —τοῦ κ. αὐτοῦ, of his own lord—showing the unprincipled boldness of his plan for saving himself; as we express the same when we say, ‘he robbed his own father.’ —βάτους—ὁ δὲ βᾶτος δύναται χωρῆσαι ξίστας ἐξοδμήκοντα δύο. Jos. Antt. viii. 2, 9;—the same for liquids as the ephah for solids. —δέξαι σ. τ. γρ. The steward, not yet out of office, has all the vouchers by him, and returns each debtor his own bond for him to alter the figure (not, to *make another*, which would imply the *destruction* of the old bond, not its *return*). —καθ. ταχ. καθίσας is graphic. *ταχῶς* implies the hurry with which the furtive business is transacted. The debtors seem to be all together, that all may be implicated and none may tell of the other. —7.] *κόρους*—ὁ δὲ κόρος δύναται μεδῖμους ἄττικους δέκα. Jos. Antt. xv. 9, 2. There does not appear to be any designed meaning in the variation of the amount deducted. We may easily conceive a reason, if we will, in the different circumstances of the debtors. —8.] ὁ κύριος—of course, *the lord of the steward*. The E. V. ought to have been expressed *his lord*, and there would have been no

ambiguity. —τ. οἰκ. τῆς ἀδ., not ‘*the steward for his injustice*,’ but (see reff.) ‘*the unjust steward*.’ He is not praised for his *injustice*, see below. —ὅτι φρονίμως ἐπ., *because he had acted shrewdly, cleverly for his own interest.* The point brought out is not merely the shrewdness of the steward, but *his lord*, whose injury was wrought by this very shrewdness, *praising it*: ‘for,’ our Saviour adds, ‘the children of this world,’—to which category *both* belonged—he *who conceived* and *he who praised* the shrewdness—‘are more shrewd, *εἰς τ γ. τ. ἐαν.*’—for the purposes of *their* self-interest,—‘than the children of light.’ But this very *τὴν ἐαν.* indicates that there is *a better and a higher γενεὰ*, the *family of light* (John xiii 36; Rom. xiii. 12; 1 Thess. v. 5; Eph. v. 8), whose interests require a higher and better wisdom and foresight. —9.] We now pass to the application at once—from the mouth of the Lord Himself. All that is dishonest and furtive in the character of the steward belonged entirely to him as a *υἱὸς τοῦ αἰώνου τούτου*:—but even in this character there was a point to praise and imitate. And the dishonesty itself is not inserted without purpose—viz. to show us *how little* the *υἱοὶ τ. αἰ. τ.* scruple to use it,—and *how natural it is to them.* Now, however, we stand on higher ground:—*καθαροῖς πάντα καθάρᾳ*:—in bringing up the example into the purer air which the children of light breathe, its grosser parts drop off,

<sup>1</sup> σκηνάς. <sup>10</sup> ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἔστι, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. <sup>11</sup> εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἄλθινόν τις ὑμῖν πιστεύσει; <sup>12</sup> καὶ εἰ ἐν τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τις ὑμῖν δώσει; <sup>13</sup> οὐδεὶς οἰκίτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ. <sup>14</sup> Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, ἡ φιλάργυροι ὑπάρχοντες, καὶ ἐξ-

1 here only.  
a = John i. 9.  
iv. 23. vi. 32.  
xv. 1. Heb.  
viii. 2. ix. 24.  
b = Rom. iii. 2.  
1 Cor. ix. 17.  
John ii. 21.  
Wisd. xiv. 5.  
c John x. 5.  
Ps. cviii. 11.  
d Matt. vi. 24.  
e 1 Thess. v. 1.  
f 1st. lvi. 2.  
g 1 Mt. 1 Tim.  
vi. 2.  
f ver. 9.  
g 2 Tim. iii. 2  
only f.  
h = ch. xxiii.  
50. Acts iii.  
2al. Luke  
only.  
i ch. xxiii. 35 only. Ps. ii. 4al.

ed. 2, Scholz, and Lachmann). txt P.—aft. σκην. ins. αὐτῶν P b Syr. Æth. Chrys. Cyr. Ambr. txt A B D ac Iren. — 10. for ἐλαχίστῳ (2nd), ὀλίγῳ D. modico *bed.*—for ἔστιν, γίνεται D. — 12. ἡμέτερον B Theophyl. Euthym. Orig. txt A D P acv Cyr.— 13. μαμωνᾷ D<sup>1</sup> (and above, vv. 9, 10). — 14. πάντα om. D Orig.—bef. οἱ Φ. om. καὶ

and the finer only remain.—*κἀγὼ ὑμῖν λ.* seems to recognize a necessary difference in the two situations:—‘although *you* are children of the light and the day, and *can do no such furtive acts, yet I say to you*’ . . . This view will explain how we may make φίλους ἐκ τοῦ μαμ. τῆς ἀδ. just as we can make an example for ourselves out of the οἰκονόμος τῆς ἀδικ. — that which is of itself τῆς ἀδικίας—which belongs to, is part of a system of, ἀδικία,—which is the very ρίζα πάντων τῶν κακῶν, the result, and the aptest concretion, of that system of meum and tuum (see ch. xv. 12) which is itself the result of sin having entered into the world. And we are to use this Mammon of unrighteousness to make ourselves,—not palaces, nor barns, nor estates, nor treasures,—but *friends*;—i. e. to bestow it on the poor and needy—(see ch. xii. 33, which is the most striking parallel to our text—compare ὅταν ἐκλείπητε, with θησαυρὸν ἀνέκλειπτον there) that when we *fail* (*die*, see *reff.*),—or, according to the reading ἐκλείπη, when *it* fails,—they, i. e. the φίλοι—(compare the joy in heaven ch. xv. and Baxter’s remark cited there by Stier—‘Is there joy in heaven at thy conversion, and will there be none at thy glorification?’) may receive you into the (or *their*) everlasting tabernacles. See also ch. xiv. 13, 14.—God repays in their name. They receive us there with joy, if they are gone before us:—they receive us there by making us partakers of their prayers, which ‘move the Hand that moves the world,’ even during this life.—Deeds of charity and mercy are then to be our spiritual shrewdness, by which we may turn to our account the ἀδικον μαμωνᾶ,—providing ourselves with friends out of it;—and the debtors are here perhaps to be taken in their literal, not parabolic sense

—we are to lighten their burdens by timely relief—the only way in which a son of light can change the hundred into fifty, or fourscore, see Isa. lviii. 6—8. — 10—12.] Closely connected with the foregoing; (against De Wette and Strauss):—the faithfulness in the least is the same as the prudence and shrewdness just spoken of;—in the case of the children of light they run up into one—*τίς ἐστιν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος*, ch. xii. 42;—the ἐλάχιστον=ὁ ἀδικος μαμωνᾶς=τὸ ἄλλοτρίον—the *wealth of this present world*, which is not the Christian’s own, nor his proper inheritance. The πολὺ=τὸ ἀλθινόν=τὸ ὑμέτερον=the *true riches of God’s inheritance*: of which the earth (see Matt. v. 5) forms a part, which ὁ θεὸς (implied in the *τίς*—for there will be none to give it you if you be untrue during this state of probation;—He will not be your God) shall give to you. The wealth of this world is ἄλλοτρίον—*forfeited by sin*—only put into our hands to try us, and to be rendered an account of.—13.] See note on Matt. vi. 24. The connexion here is,—that we must, while put in trust with the ἀδικος μαμωνᾶς, be serving not it, but God. The saying here applies (as Olshausen remarks) admirably to the Pharisees and Publicans: the former were to outward appearances, the servants of God, but inwardly served Mammon;—the latter,—*by profession* in the service of Mammon,—were, by coming to Jesus, showing that they inwardly served God.

14—31.] The Pharisees were not slow in perceiving that the scope of ταῦτα πάντα was to place this world’s goods, and all that the covetous seek after, at a very low price. It will be observed that the sayings which follow, are in reference to matters mentioned during the discourses, or arising out

εμνηστήριζον αὐτόν. <sup>15</sup> καὶ εἶπεν αὐτοῖς Ὑμεῖς ἐστε οἱ <sup>k</sup> δι-ABDP  
 καιοῦντες ἑαυτοὺς <sup>l</sup> ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς  
 γινώσκει τὰς καρδίας ὑμῶν, ὅτι τὸ ἐν ἀνθρώποις <sup>m</sup> ὑψηλὸν  
<sup>n</sup> βδελύγμα ἐνώπιον τοῦ θεοῦ †. <sup>16</sup> ὁ νόμος καὶ οἱ προ-  
 φῆται ἕως Ἰωάννου· ὁ ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ  
<sup>p</sup> ἐναγγελλίζεται καὶ πᾶς εἰς αὐτὴν <sup>q</sup> βιάζεται. <sup>17</sup> <sup>r</sup> εὐκο-  
 πώτερον δὲ ἐστὶ τὸν οὐρανὸν καὶ τὴν γῆν <sup>a</sup> παρελθεῖν ἢ  
 τοῦ νόμου μίαν <sup>b</sup> κεραίαν <sup>c</sup> πεσεῖν. <sup>18</sup> πᾶς ὁ <sup>d</sup> ἀπολύων  
 τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ [πᾶς]  
 ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. <sup>19</sup> Ἀν-  
 θρωπος δὲ τις ἦν πλούσιος, καὶ <sup>e</sup> ἐνεδιέδυσκετο <sup>f</sup> πορφύραν  
 καὶ <sup>g</sup> βύσσον, <sup>h</sup> ἐνφραυνόμενος <sup>k</sup> καθ' ἡμέραν <sup>i</sup> λαμπρῶς.  
 b Matt. v. 18 only †. c = Matt. v. 31, 32 al. † d Matt. v. 27 al. Deut. v. 18. f ch. viii. 27 only.  
 Mark xv. 17 var. read. 2 Kings i. 24. g Mark xv. 17, 20. Rev. xviii. 4, xviii. 12. 2 Chron. ii. 7. Prov. xxxi. 22.  
 h Rev. xvi. 12. 2 Chron. ii. 11. i ch. xii. 19. xv. 24, 26. Deut. xiv. 26. k Mark xiv. 40. ch. vi. 24. Num. xv. 10.  
 l here only †. see Rev. xviii. 14.

D L al. abcv Syr. Æth. Arm. Orig. Cyrp. — 15. rec. ins. ἐστὶν aft. τοῦ θ., but om. A B D K L P S 34 all. Copt. Theophyl. for τοῦ θεοῦ, κυρίου B. — 16. for ἕως, μέχρι B L X 7 al. Clem. Orig.—txt A D P Orig.—aft. Ἰωάν. ins. ἐποφῆτευσαν D d. — 18. πᾶς (2nd) om. B D L 5 abcv Copt. Sahid. Arm. Tert. Ambr. ins. A P 2—ἀπὸ ἀνδρὸς om. D 2 Copt. Syr. Arm.—19. ins. εἶπεν δὲ καὶ ἑτέραν παραβολὴν D (omg. δέ).

of the character of the Pharisees as commented on in them.—15.] see last note, end.—δικαιοῦντες . . . ἐνώπι. τ. ἀνθρ.—a contrast to ἡμαρτον ἐνώπιόν σου, ch. xv. 18; and βδελυγ. ἐνώπιον τ. θεοῦ το χαρὰ ἐνώπιον τ. ἀγγ. τοῦ θεοῦ, ch. xv. 10.—16.] see Matt. xi. 12 and note. After προφ. supply προεφῆτευσαν, not (Meyer) ἐκηρύσσοντο, which would be inapplicable to the law and the prophets.—The connexion is,—‘Ye are they that justify yourselves before men;—ye are no publicans and sinners,—no poor and needy,—but righteous, and increased with this world’s goods.—But, since John, a kingdom has been preached, into which every one, publicans and sinners too (πᾶς || πάντες, ch. xv. 1), are pressing in. The true relation however of that kingdom to the law is not as ye suppose, to destroy the law (Matt. v. 17), but to fulfil.’ Then, as an example, the Lord reiterates the decision which He had before given on a point much controverted among the Jews—the law of adultery. But this He does, not *without occasion given*, and close connexion with the circumstances, and with what had before been said. As early as Tertullian, cont. Marc. iv. 34 (Meyer), it was remarked, that an allusion was meant here to the adultery of Herod Antipas with his brother Philip’s wife, which the Pharisees had tacitly sanctioned, thus allowing an open breach of that law which Christ came to fulfil. To this mention of Herod’s crime the ἕως Ἰωάννου gave relevance. See on Matt. v. 32. — 19—21.] The Lord

in this closing parable grasps the whole covetous and self-seeking character of the Pharisees, shows them a case in which it is carried to the utmost, by one who ‘made no friends’ with the unrighteous Mammon,—places in contrast with it a case of extreme destitution and poverty,—the very thing which the φιλάργυρος most abhorred;—and then passes over into the region beyond the grave, showing them the contrast there also—and ending with a mysterious prophetic hint at the final rejection of the Kingdom of God and Himself by those for whom the law and prophets were insufficient to bring them to repentance. And while it does not appear that the φιλαργυρία of the Pharisees showed itself in this particular way, the Lord here grasps the depravity by its root, which is, *a godless and loveless self-seeking*—saying in the heart, ‘There is no God’—and acting accordingly.—‘The explanation of particular points,’ see below.—19.] δὲ connects this directly with what goes before;—being an answer, not immediately to *any thing said* by the Pharisees, but to their *scoffs* at Him;—q. d. ‘hear now a parable.’—ἀνθρ. πλ. Tertullian thought (l. c.) that Herod was meant, and by Lazarus John; and this view has been taken by Paulus and Schleiermacher also: but surely with no probability. The Lord might hint with stern rebuke, as in ver. 19, at the present notorious crime of Herod,—but can hardly be thought to have spoken thus of him. That the circumstances *will in some measure*



<sup>20</sup> πτωχός δέ τις [ἦν] ὀνόματι Λάζαρος[ , ὅς ] <sup>m</sup> ἐβίβλητο <sup>m</sup> = Matt. viii. 6, 14. Mark vii. 30. πρὸς τὸν <sup>n</sup> πυλῶνα αὐτοῦ † <sup>o</sup> εἰλκωμένος <sup>21</sup> καὶ <sup>p</sup> ἐπιθυμῶν <sup>n</sup> Matt. xxvi. 71. Acts x. 17 <sup>nl</sup> Gen. xlii. 10. <sup>o</sup> here only †. <sup>p</sup> ch. xv. 16. <sup>q</sup> Isa. lviii. 2. <sup>q</sup> ch. ix. 17. <sup>r</sup> Ps. xvi. 15. <sup>w</sup> ἀπέλειχον τὰ <sup>v</sup> ἔλκη αὐτοῦ. <sup>22</sup> <sup>u</sup> ἐγένετο δὲ ἀποθανεῖν <sup>r</sup> Matt. xv. 27 & Mk. only †. τὸν πτωχὸν καὶ <sup>v</sup> ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων <sup>r</sup> Matt. xv. 27 & Mk. only †. A B D εἰς τὸν κόλπον [τοῦ] Ἀβραάμ. ἀπέθανε δὲ καὶ ὁ πλού-

s here only †. t Rev. xvi. 2, 11 only. Job ii. 7. u constr. Matt. xviii. 13. Mark ii. 23. ch. iii. 21. vi. 1, 6. Acts iv. 5 and freq. v Mark xv. 1. Hosea x. 6.

— 20. ἦν om. B D L 4 a Arm. Clem. ins. A P.—ὅς om. B D L 2 a Sahid. Arm. Clem. ins. A P bc.—rec. ἡλκωμ. txt A B D L P X 5 al.—21. τῶν ψ. om. B L bc Copt. Sahid. Clem. Ambr. ins. A D a.—ἐπέλειχον A B. ἔλειχον D. txt (but ἀποδίδειχον) P.—22. τοῦ bef. Ἀβρ. om. A D G H K L M P S V 20 all. Orig. Chrys. ins. B.—23. bef.

apply to these two, is owing, as above in ch. xv., to the parable taking the *general case*, of which theirs was a particular instance.—Observe, that this rich man is *not accused of any flagrant crimes*;—he lives, as the world would say, *as became his means and station*;—he does not oppress nor spoil other men;—he is simply a *υἱὸς τοῦ αἰῶνος τούτου*, in the highest form.—πορφ. κ. βύσσ., the Tyrian costly purple—and the fine linen (for under clothing) from Egypt.—εὐφρ. λαμπ., probably the E. V. is right—‘fared sumptuously:’ ‘epulabatur laute,’ Vulg. Others render it ‘enjoyed himself sumptuously.’—20.] The significant name Lazarus (= Eleazarus = *υἱὸς θεοῦ*, Deus auxilium) should have prevented the expositors from imagining this to be a *true history*.—Perhaps by this name the Lord may have intended to *fill in the character of the poor man*, which indeed must otherwise be understood to be that of one who feared God.—ἐβέβ., ‘was,’ or ‘had been cast down,’ i.e. was placed there on purpose to get what he could of alms.—πυλῶνα, see on Matt. xxvi. 71: it was the portal, which led out of the *προαύλιον* into the *αὐλή*.—21.] It would seem that he *did* obtain this wish, and that, as in ch. xv. 16, the *ἐπεθ.* must mean, he ‘looked for’ it, ‘willingly took’ it.—The *ἀλλὰ καὶ* seems also to imply, that he *got the crumbs*: this verse relating the two points of contrast to the rich man: his only food—the crumbs, with which he longed to fill his belly, but could not:—his only clothing—nakedness and sores, and instead of the boon companions of the rich man, none to pity him but the dogs, who *ἀπέλειχον*—certainly in pity, not ‘dolorem exasperantes’ (Bengel)—his sores, as they do their own. Such was the state of the two in this world.—22.] The *burial* of Lazarus is not mentioned, *διὰ τὸ ἀτημέλητον τῆς τῶν πτωχῶν ταφῆς*, Euthym.

This is the only admissible reason. Meyer rejects it as arbitrary, and not consistent with the received notions about Hades, in which not the soul only, but the whole man was after death—believing it to be meant that the angels carried Lazarus *bodily* into Paradise. But then his interpretation halts, when he comes to the burial of the rich man, whom he makes go down out of his grave into Hell. The fact is, that in both cases the material corpse remains on this earth, buried or unburied;—while that Personality to which universal consent rightly attributes sensibility to bliss and woe, and the feelings and parts of the body, the man’s real *self*, is translated into the other world. (If, when parts of the body are removed, we still believe that we possess those limbs, and feel pain in them, why may not the disembodied spirit still subjectively exist in, and feel the sensations of, that corporeal system from which it is temporarily separated?)—*ἀπενεχ. αὐτ.* . . . . In the whole of this description, the following canon of interpretation may be safely laid down:—Though it is unnatural to suppose that the Lord would in such a parable formally *reveal any new truth* respecting the state of the dead,—yet, in conforming Himself to the ordinary language current on these subjects, it is impossible to suppose that He, whose essence is Truth, could have assumed as existing any thing which does not exist. It would destroy the truth of the Lord’s sayings, if we could conceive Him to have used popular language which *did not point at truth*. And accordingly, where *such* language was current, we find Him not adopting, but protesting against it: see Matt. xv. 5.—The bearing of the spirits of the just into bliss by the holy angels is only analogous to their other employments: see Matt. xiii. 41. Heb. i. 14.—τ. κόλπ. τ. Ἀβραάμ. The last remark does not apply

w = Matt. xvi. 18. Ps. xv. 10. **σῖος καὶ ἐτάφη,** <sup>23</sup> καὶ ἐν <sup>w</sup> τῷ ᾧδῃ <sup>x</sup> ἐπάρας τοὺς ὀφθαλ- **ABD**  
<sup>x</sup> = Matt. xvii. 8. John iv. 35. **μοὺς αὐτοῦ,** <sup>y</sup> ὑπάρχων ἐν <sup>z</sup> βασάνοις, ὅρα [τὸν] Ἀβραάμ  
<sup>y</sup> = Phil. ii. 6. **ἀπὸ μακρόθεν, καὶ Ἀάζαρον ἐν** <sup>aa</sup> τοῖς κόλποις αὐτοῦ.  
<sup>z</sup> = Matt. iv. 24 only. **καὶ αὐτὸς** <sup>b</sup> φωνήσας εἶπε Πάτερ Ἀβραάμ, ἐλέησόν με  
<sup>a</sup> Matt. xxvi. 58. Ps. cxlxxvii. 6. **καὶ πέμψον Ἀάζαρον, ἵνα** <sup>c</sup> βάξῃ τὸ <sup>d</sup> ἄκρον τοῦ δακτύλου  
<sup>aa</sup> John xiii. 23. **αὐτοῦ** <sup>e</sup> ὕδατος καὶ <sup>f</sup> καταψύξῃ τὴν γλῶσσάν μου, ὅτι  
<sup>b</sup> = ch. viii. 8. 54. Dan. iv. 11. **ᾧδυνῶμαι ἐν τῇ** <sup>h</sup> φλογὶ ταύτῃ. <sup>25</sup> εἶπε δὲ Ἀβραάμ  
<sup>c</sup> John xiii. 26. **Τέκνον, μνήσθητι ὅτι** <sup>i</sup> ἀπέλαβεις [σὺν] <sup>k</sup> τὰ ἀγαθὰ σου ἐν  
<sup>Rev. xix. 13 only. Num. xix. 18.</sup> **τῇ ζωῇ σου, καὶ Ἀάζαρος ὁμοίως τὰ κακά·** <sup>l</sup> νῦν δὲ <sup>†</sup> ὧδε  
<sup>d</sup> Matt. xxiv. 31 and Mk. <sup>m</sup> **παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι.** <sup>26</sup> καὶ <sup>o</sup> ἐπὶ πᾶσι τούτοις  
<sup>e</sup> constr. Matt. xvi. 28 al. see Winer, § 30, 5. <sup>f</sup> here only. Gen. xviii. 4. <sup>g</sup> ch. ii. 48 al. Isa. xl. 29. <sup>h</sup> Acts vii. 30. <sup>i</sup> Isa. xxix. 6. <sup>j</sup> ch. xxiii. 41. Num. xxxiv. 14. <sup>k</sup> = ch. xiii. 18, 19. Gen. xlv. 18, 20. <sup>l</sup> = Acts xx. 12 al. Gen. xxiv. 67. <sup>m</sup> = Acts xx. 12 al. <sup>n</sup> = ch. iii. 20. Col. iii. 14. 2 Chron. xxix. 10.

Ἀβρ. om. τὸν B D L X Orig. ins. A Orig.—τῷ κόλπῳ D abc.—aft. αὐτοῦ add ἀναπαύομενον D bc Arm. Orig.—24. ἐνφωνήσας D.—25. σὺ (1st) om. D G H K L 11 al. ac Copt. Sahid. Æth. Arm. Ath. Ephr. Chrys. Cyr. Theophyl. Cyr. Hil. Ambr. Aug. txt A B (A puts it aft. τὰ ἀγ. σου).—rec. ὧδε παρακ. txt A B D H K L M S V X 24 all. Syrr. Copt. Sahid. Æth. Ephr. Ath. Chrys. hic abedv Cyp. Hil. (doubtful.) —26. for

here—for this, as a form of speech among the Jews, was not even by themselves understood in its strict literal sense; and though the purposes of the parable require this, ver. 23, no one would think of pressing it into a truth, but all would see in it the graphic filling up of a state which in itself is strictly actual. The expression <sup>h</sup> φλογὶ ταύτῃ signified the happy side of Hades, where all the Fathers were conceived as resting in bliss. In 4 Macc. xiii. 16 (cited by De Wette) we have οὕτω γὰρ θανόντας ἡμᾶς Ἀβραάμ κ. Ἰσ. κ. Ἰάκ. ὑποδέξονται εἰς τοὺς κόλπους αὐτῶν.—No pre-eminence is signified, as in John xiii. 23;—all the blessed are spoken of as in Abraham's bosom. See also John i. 18.—The death of the rich man last should be remarked; Lazarus was taken soon from his sufferings;—Dives was left longer, that he might have space to repent.—κ. ἐτάφη. There can be no doubt that the funeral is mentioned as being congruous to his station in life,—and, as Trench observes, 'in a sublime irony,'—implying that he had all things properly cared for—the purple and fine linen which he wore in life, not spared at his obsequies. See Meyer's interpretation above.—23.] ἐν τ. ᾧδῃ. Hades, <sup>h</sup> φλογὶ, is the abode of all disembodied spirits till the resurrection—not, the place of torment,—much less hell, as understood commonly, in the E. V.—Lazarus was also in Hades, but separate from Dives,—one on the blissful, the other on the reprobate side. It is the gates of Hades, the imprisonment of Death, which shall not prevail against the Church (Matt. xvi. 18);—the Lord holds

the key of Hades (Rev. i. 18);—Himself went into the same Hades, of which Paradise is a part.—ἐν βασάνοις—not eternal condemnation;—for the judgment has not yet taken place; men can only be judged in the body, for the deeds done in the body:—but—the certainty and anticipation of it.—ἐπάρας, not necessarily to a higher place, though that may be meant;—see reff.—24.] 'superbus temporis, mendicus inferni.' Aug. (Trench, p. 420).—Οὐ πάτερ Ἀβρ. see Matt. iii. 9.—φλογὶ, not subjective only, though perhaps mainly. The omission of the article before βασάνοις points no doubt to subjective torments;—but where lies the limit between inner and outer to the disembodied? Hardened sinners have died crying 'Fire!'—Did the fire leave them, when they left their bodies?—25.] The answer is solemn, calm, and fatherly;—there is no mocking, as is found in the Koran under the same circumstances; no grief, as is sometimes represented affecting the blessed spirits for the lot of the lost. (Klopstock, cited by Stier, iii. 363: 'Wehmuth der Himmliſchen die verlorenen Seele begleitet.')—μνήσθητι.... Analogy gives us every reason to suppose, that in the disembodied state the whole life on earth will lie before the soul in all its thoughts, words, and deeds, like a map of the past journey before a traveller.—ἀπέλαβες—not sufficiently expressed by 'receivedst,' E. V.;—it is analogous to ἀπέχουσι, Matt. vi. fr.—and expresses the receipt in full—the exhaustion of all claim on.—Those that were good things to thee, τὰ ἀγ. σου, came to an end in thy lifetime: there are no more of them.—What a weighty,

<sup>p</sup> μεταξὺ ἡμῶν καὶ ὑμῶν <sup>q</sup> χάσμα μέγα <sup>r</sup> ἐστήρικται, ὅπως <sup>p</sup> — Matt. xliii. 35. and 1. Acts xli. 36. q here only. r Kings xviii. 17. <sup>s</sup> οἱ θέλοντες <sup>t</sup> διαβῆναι <sup>†</sup> ἐνθῆναι πρὸς ὑμᾶς μὴ δύνωνται, <sup>u</sup> μηδὲ [οἱ] ἐκείθεν πρὸς ἡμᾶς <sup>u</sup> διαπερῶσιν. <sup>27</sup> εἶπε δὲ <sup>v</sup> Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου. <sup>28</sup> ἔχω γὰρ πέντε ἀδελφούς· ὅπως <sup>w</sup> δια- <sup>t</sup> μαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς <sup>x</sup> βασιάνου. <sup>29</sup> λέγει αὐτῷ Ἀβραάμ· Ἐχουσι Μωσῆς καὶ τοὺς προφῆτας· <sup>y</sup> ἀκουσάτωσαν αὐτῶν. <sup>30</sup> ὁ δὲ εἶπεν Οὐχὶ πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν. <sup>31</sup> εἶπε δὲ αὐτῷ Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ

ἐπὶ, in B.—rec. ἐντεῦθεν. txt A B E G H L M S V 27 all. Chrys. Ephr. om. D ed.—bef. ἐκείθεν om. οἱ B D. ins. A.—for πρὸς ἡμ. διαπερῶσιν.—ὡδὲ διαπεράσαι D.—27. πάτερ Ἀβραάμ D.—ἵνα om. D.—29. rec. aft. λέγ. om. ἐξ, but ins. A B D (εἶπεν ἐξ D ad) K L V X 16 all. ad Copt. Arm. Syr.—30. ἐκ νεκρ. D 9 al. abc Theophyl. Aug. txt A B. resurrexerit abc Iren. persuadebit illis bc.—31. aft. ἀναστῇ ins. καὶ ἀπέλθῃ πρὸς αὐτοὺς D Iren. ad illos ierit (abier. bc) abc.—πιστεύουσιν D abc Iren.

precious word is this σου : were it not for it, De Wette and the like, who maintain that the only meaning of the parable is, 'Woe to the rich, but blessed are the poor (!)'—would have found in this verse at least a specious defence for their view:—though even then τὰ ἀγ. would have implied the same, in fair interpretation. —τὰ κακὰ—not αὐτοῦ—for to him they were not so.—παράκαλ. : see ch. vi. 24.—26.] *Even if it were not so*,—however, and for whatsoever reason, God's decree hath placed thee there—thy wish is impossible.—χάσμα μέγα. In the interpretation,—the irresistible decree—then truly so, but no such on earth—by which the Almighty Hand hath separated us and you. In the graphic description, a yawning chasm impassable.—ἐστήρικται, is fixed for ever. This expression precludes all idea that the following verse indicates the beginning of a better mind in the rich man. —27.] This is the *believing and trembling* of James ii. 19. His eyes are now opened to the truth—and no wonder that his natural sympathies are awakened for his brethren.—That a *lost spirit* should feel and express such sympathy, is not to be wondered at; the misery of such will be very much heightened by the awakened and active state of those higher faculties and feelings which selfishness and the body kept down here.—29.] ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος θεοῦ. Rom. x. 17. 'Auditu fidei salvamur, non apparitionibus.' Bengel. This verse furnishes a weighty testimony from the Lord Himself of the sufficiency then of the O. T. Scriptures for the salvation of the Jews. It is not so now.

—30, 31.] οὐχὶ—not, 'they will not hear them : ' he could not tell that, and besides, it would have taken away much of the ground of the answer of Abraham :—the word deprecates leaving their salvation in *such uncertainty*, as the chance of their hearing Moses and the prophets seems to Him to imply.—'Leave it not so, when it might be at once and for ever done by sending them one from the dead.'—Abraham's answer, besides opening to us a depth in the human heart, has a plain application to the Pharisees, to whom the parable was spoken. They would not hear Moses and the Prophets :—Christ rose from the dead, but He did not go to them;—this verse is not so worded, 'they would have rejected Him, had He done so : '—the *fact* merely is here supposed, and that in the very phrase which so often belongs to His own resurrection. They were not persuaded—did not believe, though One rose from the dead. To deny altogether this allusion, is to rest contented with merely the surface of the parable.—Observe, Abraham does not say, 'they will not repent'—but, 'they will not believe, be persuaded : ' which is another and a deeper thing.—Luther does not seem to conclude rightly, that this *disproves* the possibility of appearances of the dead. It only says, that such appearances will not bring about *faith* in the human soul : but that they may not serve other ends in God's dealings with men, it does not assert. There is no gulf between the earth and Hades : and the very form of Abraham's answer—setting forth no impossibility in this second case, as in the former,—would seem to imply its



z here only f.  
 a Matt. xviii.  
 6, 7 only.  
 b Mt. end  
 c Mt. xiii. 11.  
 d Mt. iv. 17.  
 e Mt. Mark x.  
 40. ch. v. 25.  
 f Rom. vi. 21.  
 d here only.  
 g Tobit iii. 6.  
 dd Rev. xviii.  
 21, 22.  
 2 Kings xxi. 21.  
 e Mt. only f.  
 Acts xxviii.  
 29. Heb. xii.  
 1 f.  
 f ch. iv. 35.  
 Gen. xxi. 15.  
 g contr. ch. xv.  
 h Matt. xv. 32  
 al.  
 i Matt. x.  
 42. Acts viii.  
 10 al.  
 j ch. xii. 1.  
 Gen. xiv. 6.  
 k Matt. xvi. 22.  
 l Zech. i. 3.  
 m Matt. vi. 12.  
 n Isa. xxii. 14.  
 o Acts xiv. 15.  
 p Deut. xxx. 2.  
 q ch. xii. 31.  
 r Tobit v. 15.  
 s Matt. xiii.  
 31 f.  
 p here only. see ch. xix. 4. 1 Chron. xxvii. 28. q Matt. xiii. 29 al. Jer. i. 10. r ch. xiii. 6. Gen. ix. 20.  
 1 Cor. ix. 10. Deut. xxii. 10. t 1 Cor. ix. 7. 1 Kings xxv. 16.

CHAP. XVII. 1. rec. bef. *μη ἔλθ.* om. *τοῦ.* ins. A B D E L S V 27 Orig. Chrys.—*πλὴν οὐαὶ* B D L 7 *abc* Copt. txt A v.—2. for *λυσ.*, *συνφέρει* δὲ D. *utilius autem fuerat* (or *est*) *illi ne nasceretur, aut lapis, &c. abc.*—*λίθος μυλῆκος* B D X 6 al. *abc* Copt. Arm. txt A.—*περέκειτο* D.—3. δὲ om. B D L 6 al. *abc* Syr. Copt. Æth. Arm. ins. A.—*ἀμαρτήσῃ* D 3 al.—*εἰς σὲ* om. A B L 6 al. *ab* Syr. Copt. Clem. Bas. ins. D c.—bef. *μετ.* ins. *μὲν* A.—4. rec. *ἀμαρτῇ.* txt A B D L X al.—bef. *ἔπτ.* (2nd) ins. *ἐὰν* A b. τὸ D.—txt B *acd* Orig. ?—*τῆς ἡμ.* (2nd) om. B D L X al. *abc* Copt. Arm. Orig. Ambr. ins. A v.—rec. *ἐπὶ σὲ.* om. E H K M S V 32 all. Æth. Orig. txt A B D L X al. Clem. ad te *abc.*—*μετανοήσω* D\*.—*ἄφες* D *abedv.*—6. ὁ δὲ εἶπεν αὐτοῖς D bc.—*ἔχετε* A K V X 7 al.—aft. *ἔλεγε.* *ἀν.*—*τῷ* ὅρι τοῦτῳ *μετάβα* ἐντεῦθεν *ἐκεῖ,* καὶ *μετέβαινεν* καὶ *τῇ* συκαμίνῳ *μεταφυτεύθητε* εἰς *τὴν* θάλασσαν D d.—aft. *ὑπὲρ.* om.

*possibility, if requisite.*—We can hardly pass over the identity of the name *Lazarus* with that of him who actually was recalled from the dead, but whose return, far from persuading the Pharisees, was the immediate exciting cause of their crowning act of unbelief.

CHAP. XVII. 1—10.] The discourse appears to proceed onward from the foregoing.—1.] *τὰ σκ.* is perhaps owing to some offence which had happened;—the departure of the Pharisees in disgust,—or some point in their conduct, such as the previous chapter alluded to.—*ἀνένδεκτόν ἐστι* = *οὐκ ἐνδέχεται*, ch. xiii. 33.—2.] see Matt. xviii. 6, 7, and notes.—*τῶν μικ. τ.*, perhaps the Publicans and sinners of ch. xv. 1;—perhaps also, repeated with reference to what took place, Matt. i. c.—3, 4.] see on Matt. xviii. 15. 21, 22.—The *προσέχετε ἑαυτ.* here is to warn them not to be too readily dismayed at *σκάνδαλα*, nor to meet them in a brother with an unforgiving spirit.—*ἐπιτίμ.*—*ἀγάπη* begins with *ἀληθεύειν*, Stier;—who remarks, that in the

Church, as in the world, the love of many waxing cold,—not being strong or warm enough for this *ἐπιτίμησης*—is the cause why offences abound.—5.] The only example in the Gospels in which the *Apostles* are marked out as requesting or saying anything to the Lord. They are amazed at the greatness of the faith which is to overcome *σκάνδαλα* and forgive *ἀμαρτήματα* as in vv. 3, 4;—and pray that *more faith* may be added to them.—6.] see on Matt. (xvii. 20) xxi. 21. On this occasion some particular tree of the sort *was* close at hand, and furnished the instance, just as the Mount of Transfiguration in the former of those passages, and the Mount of Olives in the latter.—*συκαμίνος* is the *mulberry-tree*;—not very common in Palestine, but still found there. It must not be confounded with *συκομοραία*, ch. xix. 4, which is the Egyptian fig,—see note there.—*ἐκριζώθ.*—*Cum ipsis radicibus, in mari mansura.* Tale quiddam fit ipsis fidelibus.' Bengel.—7—10.] The connexion is,—‘Ye are servants of your Master;—and there-

νοντα, ὅς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ Εὐθὺς <sup>u</sup> παρελθὼν <sup>v</sup> ἀνάπεσαι, <sup>8</sup> ἀλλ' οὐχὶ ἐρεῖ αὐτῷ Ἑτοίμασον <sup>w</sup> τί δειπνήσω, καὶ <sup>x</sup> περιζώσάμενος <sup>y</sup> διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; <sup>9</sup> μὴ <sup>z</sup> χάριν ἔχει τῷ δούλῳ† ὅτι ἐποίησε τὰ <sup>a</sup> διαταχθέντα [αὐτῷ]; οὐ <sup>b</sup> δοκῶ. <sup>10</sup> οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δούλοι <sup>c</sup> ἀχρεῖοί ἐσμεν, ὅτι ὁ <sup>d</sup> ὠφείλομεν ποιῆσαι πεποιθήκαμεν.

<sup>11</sup> Καὶ ἐγένετο <sup>e</sup> ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, <sup>f</sup> καὶ αὐτὸς διήρχετο διὰ \* μέσου Σαμαρείας καὶ Γαλιλαίας. <sup>12</sup> καὶ ἐιςερχομένου αὐτοῦ εἰς τινα κώμην ἀπηντήσαν [αὐτῷ] δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν <sup>g</sup> πόρῳθεν.

f red. ch. v. 17 al. Gen. xxiv. 30.

g Heb. xi. 13 only. Isa. xxxiii. 13.

ἀν Α. — 7. ἔχων ὑμῶν δούλον D.—μὴ ἐρεῖ D.—ἀνάπεσε B D K S V 22 al. txt A (but qu. itacism?)—8. οὐχὶ om. bc Cyp. Ambr.—ἕως ἀν Α K L M X 6 al.—σύ om. D.—9. rec. ins. ἐκείνῳ aft. δούλῳ with v Cyp., but om. A B D L X abc Copt. Ambr. (B om. δούλῳ also?)—αὐτῷ om. A B G H K L M S V 31 al. ins. D abc.—οὐ δοκῶ om. B L X 5 a Copt. Arm. Æth. Cyp.—10. for πάντα . . . ὑμῖν,—ὅσα λέγω D.—aft. πάντα ins. ταῦτα Α.—rec. bef. ὁ ὠφ. ins. ὅτι. om. A B D L 7 Orig. Bas. Theophyl. Cyp. Ambr. Aug.—11. αὐτὸν om. B L.—διὰ μέσου B L. om. διὰ D. txt Α.—12. for ἀπῆντ., ὅπου ἦσαν D. et ecce bc.—αὐτῷ om. B D L abc. ins. Α v.—for οἱ, καὶ D.—

fore endurance is required of you,—faith and trust to endure out your day's work before you enter into your rest.—Your Master will enter into His, but your time will not yet come;—and all the service which you can meanwhile do Him, is but that which is your bounden duty to do,—seeing that your body, soul, and spirit are His.'—7.] εὐθὺς in the E. V. is wrongly joined with ἐρεῖ: it corresponds to μετὰ ταῦτα in ver. 8. Construed; 'cito accumbe; cito cupiunt accumbere qui missis cæteris officiis fidem sibi summam conferri oportere putant.' Bengel.—8.] ἕως φ. κ. π., 'till I shall have eaten and drunken:' see ch. xii. 37,—where a different assurance seems to be given. But the Lord is here speaking of what we in our state of service are to expect—there, of what in our state of manumission ('mensæ servos adhibere manumissionis erat species.' Grotius, citing from Ulpian) and adoption, the wonders of His grace will confer on us. Here the question is of right: there, of favour.—9.] The Lord is not laying down rules for the behaviour of an earthly master to his servants,—but (see above) is speaking of the rightful state of relation between us, and Him Whose we are, and Whom we serve.—10.] This shows the sense of the parable, as applying to our own thoughts of ourselves, and the impossibility of any claim for our services to God.—In Rom. vi. 23 (see also the foregoing verses) we

have the true ground on which we look for eternal life set before us;—viz. as the gift of God whose servants we are,—not the wages, as in the case of sin, whose we are not. In the case of men this is different—a good servant is εὐχρηστος (Philem. ver. 11), not ἀχρεῖος, i.e. οὐ μὴ ἔχει τις χρεῖαν, —Etym. Mag. Acts xvii. 25.—The case supposed introduces an argument à fortiori: 'how much more, when ye have failed in so many respects.' 'Miser est quem Dominus servum inutilem appellat Matt. xxv. 30, beatus, qui se ipse.' Bengel.—Thus closes the series of discourses which begun with ch. xv. 1.

11—19.] It does not appear to what part of the last journey this is to be referred. There is no reason for supposing it to have been subsequent to what has just been related:—this is not implied. It may have been at the very beginning of the journey. From the circumstance that these lepers were a mixed company of Jews and Samaritans, διὰ μ. Σ. κ. Γ. probably means 'between Samaria and Galilee,' on the frontiers of both. Meyer supposes αὐτὸς to mean 'He for his part'—separate from the others going up to the feast, who would go direct through Samaria.—Xen. has διὰ μέσου δὲ ρεῖ τούτων ποταμῶς, i.e. 'between these walls.' Anab. i. 4. 4.—This seems to be || with Matt. xix. 1.—The journey mentioned there would lead Him διὰ μέσου τ. Σ. κ. Γ.—12.] πόρῳθεν, see Levit. xiii. 46. Num.

b Acts iv. 24. 13 καὶ αὐτοὶ ἦσαν φωνὴν λέγοντες Ἰησοῦ ἐπιστάτα, ABD  
 Judg. xxi. 2. ἐλέησον ἡμᾶς. 14 καὶ ἰδὼν εἶπεν αὐτοῖς Πορευθέντες  
 c ch. v. 2, vii. 24. ix. 33, 40 only. 4 Kings d ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. καὶ ἐγένετο ἐν τῷ  
 xxv. 19 only. ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν. 15 εἷς δὲ ἐξ αὐτῶν ἰδὼν  
 d Matt. xxii. 19. ch. xx. 24. ὅτι ἰάθη, ἰ ἐπέστρεψε ἑ μετὰ φωνῆς μεγάλης ἠ δοξάζων τὸν  
 18. but not =. θεόν, 16 καὶ ἰ ἐπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας  
 f = Mark xiv. αὐτοῦ, ἰ ἐχαριστῶν αὐτῷ. καὶ αὐτὸς ἦν Σαμαριεῖτης.  
 40. ch. ii. 20, 43. Gen. xiv. 17. 17 ἰ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐχὶ οἱ δέκα ἐκαθαρί-  
 g Matt. xxiv. 31. Heb. v. 17 ἰ ἠ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐχὶ οἱ δέκα ἐκαθαρί-  
 h = Matt. v. 16. Isa. xliii. 23. σθησαν; οἱ [δὲ] ἐννέα ποῦ; 18 οὐχ ἰ ἐνέβησαν ὑποστρέ-  
 i 2 Chron. vii. 3. k Rom. xvi. 4. Judith viii. 25. φαντες ἠ δοῦναι δόξαν τῷ θεῷ, εἰ μὴ ὁ ἄλλογενὴς οὗτος;  
 l red. Matt. xi. 25. 19 καὶ εἶπεν αὐτῷ ῥ' Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.  
 m = 2 Cor. v. 3. 1 Kings xiii. 15. 20 ῥ' Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ῥ' ἔρχεται  
 n John ix. 24. Ps. lxxv. 2. ἡ βασιλεία τῶν θεοῦ, ἀπεκριθὼν αὐτοῖς καὶ εἶπεν Οὐκ  
 o here only. Job xv. 19. p Mark x. 1. Gen. xxii. 3, 19. q Matt. xii. 10 al. Judg. i. 1.  
 r constr. pres. Matt. xi. 3. xvii. 11. John vi. 14.

ἀνέστησαν B. — 13. for ἦρ. φ., ἔκραζαν φωνῇ μεγάλῃ D. — 14. aft. αὐτοῖς ins. τεθε-  
 ραπέυσθε D d. — 15. for ἰάθη, ἐκαθαρίσθη D 5 al. b Syr. Æth. — 16. πρὸς τ. π. D ad.  
 — εἰς. αὐτ. om. D. — ἦν δὲ Σ. D. — 17. εἶπεν αὐτοῖς D. — for οὐχὶ οἱ, οὗτοι (hi) D abed.  
 txt (οὐχ οἱ B L) A B L v. — aft. δέκα ins. οὗτοι A. — δὲ om. A D abc Syr. Copt. ins. B. —  
 18. ἐξ αὐτῶν οὐδεὶς ἐνέβη ὑποστρέφων ὡς ζωσει δόξ. τ. θ. D abcv Ambr. txt A B. —  
 19. ἡ π. σου σέσ. σε om. B. ins. (ὅτι ἡ π. . . D abc) A D abc. — 21. ἰδοῦ (2nd) om.

v. 2.—The Rabbinical prescriptions as to the distance are given in Wetstein.—Their misery had broken down the national distinction, and united them in one company.—On the nature of leprosy and its significance see on Matt. viii. 2.—14.] One of the Lord's first miracles had been the healing of a leper; then he touched him and said, 'Be thou clean:' now He *sinks* as it were the healing, and keeps it in the background;—and why so? There may have been reasons unknown to us;—but one we can plainly see, and that is, to bring out for the Church the lesson which the history yields. In their going away, in the absence of Jesus they are healed: what need to go back and give Him thanks? Here was a trial of their *love—faith* they had, enough to go, and enough to be cleansed: but *love* (with the one exception)—gratitude, they had not.—ἐπιδείξ.] see note on Matt. viii. 4.—ἐν τῷ ὑπ. αὐτ.] i. e. 'while on their way;—the meaning evidently being that they had not gone far, and that the whole took place within a short time. They had not been to the priests, as some suppose.—15.] The ἰδὼν ὅτι ἰάθη, and ὑπέστρ. μ. φ. μεγ. δ. τ. θεόν, set before us something immediate, and, I should be inclined to think, witnessed by the narrator.—αὐτ. ἦν Σαμ.] Strauss supposes (and I have, but doubtfully) from this that the whole narrative arose out of a parable about Jews and Samaritans (!). Such an absurd notion is however not without its use for

believers.—Every miracle is a parable—the Lord did not work mere feats of supernatural power, but preached by His miracles, as well as by His discourses.—17.] Were not the ten cleansed?—18.] ὁ ἄλλος. οὗτ. The Samaritans were *Gentiles*;—not a mixed race, as is sometimes erroneously supposed. They had a mixed religion,—but were themselves originally from other countries: see 2 Kings xvii. 24—41. There may have been a reason for the nine Jews not returning,—that they held the ceremonial duty imposed on them to be paramount, which the Samaritan might not rate so highly. That he was going to Mount Gerizim does not appear: from his being found with Jews, he probably would act as a Jew.—19.] σέσωκέ σε—in a higher sense than the mere cleansing of his leprosy—theirs was merely the beholding of the brazen serpent with the outward eyes,—but his, with the eye of inward faith; and this faith saved him;—not only healed his body, but his soul.

20—37.] In this discourse we have several sayings which the Lord afterwards repeated in His last prophetic discourse to the four apostles on Mount Olivet; but much also which is peculiar to Luke, and most precious ('eine kostliche Perle,' De Wette).—20.] The question certainly is asked by the Pharisees, as all their questions were asked, with no good end in view: to entangle our Lord, or draw from Him some direct announcement which



ἔρχεται ἡ βασιλεία τοῦ θεοῦ <sup>s</sup> μετὰ <sup>i</sup> παρατηρήσεως, <sup>21</sup> οὐδὲ <sup>s</sup> 2 Cor. viii. 4.  
 ἐροῦσιν Ἰδοὺ ὧδε ἡ ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ <sup>t</sup> here only 1.  
 θεοῦ <sup>u</sup> ἐν τὸς ὑμῶν ἐστίν. <sup>22</sup> εἶπε δὲ πρὸς τοὺς μαθητὰς  
 Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν <sup>a</sup> ἡμερῶν  
 τοῦ υἱοῦ τοῦ ἀνθρώπου <sup>a</sup> ἰδεῖν, καὶ οὐκ ὄψεσθε. <sup>23</sup> καὶ ἐροῦ-  
 σιν ὑμῖν Ἰδοὺ ὧδε [ἡ] ἰδοὺ ἐκεῖ· μὴ <sup>c</sup> ἀπέλθῃτε μηδὲ  
<sup>d</sup> διώξητε. <sup>24</sup> ὥς περ γὰρ ἡ <sup>e</sup> ἀστραπὴ ἡ <sup>f</sup> ἀστράπτουσα ἐκ  
<sup>g</sup> τῆς ὑπὸ οὐρανὸν εἰς τὴν ὑπὸ οὐρανὸν λάμπει, οὕτως  
 ἔσται [καὶ] ὁ υἱὸς τοῦ ἀνθρώπου [ἐν τῇ ἡμέρᾳ αὐτοῦ].  
<sup>25</sup> πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ <sup>h</sup> ἀποδοκι-  
 μασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. <sup>26</sup> καὶ <sup>i</sup> καθὼς ἐγένετο  
 ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις

B L.—aft. ἐκεῖ add μὴ πιστεύσητε D d.—22. εἶπ. οὖν D.—for ὅτε ἐπιθ., τοῦ ἐπι-  
 θυμῆσαι ὑμᾶς D.—aft. ἡμ. ins. τοῦτων D.—ἰδεῖν om. D.—23. ἰδοὺ ἐκεῖ, ἰδοὺ ὧδε B.—  
 ἡ om. B D K L X 23 all. ins. A acd.—καὶ M 4 *bn* Syr. *Æth.*—ἀπέλθ. μηδ. om. B 7 al.  
 Arm.—24. ἡ bef. ἀστ. om. B.—εἰς τ. ὑπὸ οὐρ. om. D.—for λ., ἀστράπτει D. om. abc.  
 —καὶ om. A E G H K L M S V 22 all. *v* Syrr. ins. B D.—ἐν τῇ ἡμ. αὐτ. om. B D abc.  
 ins. A v.—26. rec. bef. Νῶε ins. τοῦ, but om. A B D K L S V 25 all. Clem. Theophyl.

might be matter of accusation.—μετ. παρα-  
 τηρ.] ‘with (accompanied with) anti-  
 cipation,’ or ‘observation.’ The word is  
 used ch. xiv. 1 of the Pharisees ‘watching’  
 Jesus.—21.] οὐδὲ ἐρ. . . . Its coming shall  
 be so gradual and unobserved, that none  
 during its waxing onward shall be able to  
 point here or there for a proof of its  
 coming.—21.] ‘for behold the kingdom  
 of God is (already) among you.’ The mis-  
 understanding which rendered these words  
 ‘within you,’ meaning this in a spiritual  
 sense, ‘in your hearts,’ should have been  
 prevented by reflecting that they are ad-  
 dressed to the *Pharisees*, in whose hearts  
 it certainly *was not*. We have the very  
 expression Xen. Anab. i. 10, 3,—ἀλλὰ καὶ  
 ταῦτην ἔσωσαν (οἱ Ἕλληνες) καὶ ἄλλα  
 ὅποσα ἐντὸς αὐτῶν καὶ χροήματα καὶ  
 ἀνθρώποι ἐγένοντο πάντα ἔσωσαν:—see  
 also John i. 26. xii. 35, both of which are  
 analogous expressions.—The kingdom of  
 God *was begun among them*, and continues  
 thus making its way in the world, without  
 observation of men;—so that whenever men  
 can say ‘lo here or lo there,’—whenever  
 great ‘revivals’ or ‘triumphs of the faith’  
 can be pointed to, they stand self-con-  
 demned as *not belonging to that kingdom*.  
 Thus we see that every such marked event  
 in the history of the Church is by God’s  
 own hand as it were *blotted and marred*,  
 so as not to deceive us into thinking that  
 the kingdom has come. So it was at the  
 Pentecostal era:—so at that of Constantine;  
 —so at the Reformation.—The meaning  
 ‘among you,’ includes of course the deeper  
 and personal one ‘within each of you,’ but

the two are not convertible.—22.] This  
 saying is *taken up from ἐν τὸς ὑμῶν ἐστίν*.  
 —‘He is among you, who is the Bride-  
 groom,—the Son of Man;’—during whose  
 presence ye cannot mourn, but when He  
 shall be taken from you, you shall wish in  
 vain for one of these days of His presence.  
 —Stier (iii. 419) thinks this addressed to  
 the Pharisees also, and to apply to their  
 recognizing too late in their future misery  
 the Messiahship of Jesus:—but this does  
 not appear from the text.—Meyer tries to  
 prove this interpretation altogether wrong,  
 from the ἐν τ. ἡμέραις τ. νῦν τ. ἀνθ., ver.  
 26. But the words have the general mean-  
 ing of *the days of the Son of Man’s Pre-  
 sence*, and this extends on to His *future*  
 Presence, or *παρουσία*, as well. Of course,  
 if they *hereafter* desired to see one of the  
 days of His Presence; it would be a second  
 or future Presence.—23.] καὶ ἐρ. ὑμ. ‘Ye  
 shall not see one;—therefore do not run  
 after false reports of My coming.’ A  
 warning to all so-called expositors, and  
 followers of expositors, of prophecy, who  
 cry ἰδοὺ ὧδε and ἰδοὺ ἐκεῖ, every time that  
 war breaks out, or revolutions occur.—See  
 on these verses 23, 24, Matt. xxiv. 23—27  
 and notes.—ἐκ τῆς . . . εἰς τὴν . . .] supply  
 χώρας . . . χώραν.—25—30.] The events  
 which must precede the coming: and (1)  
 ver. 25, as regards *the Lord Himself*,—  
 His sufferings and rejection, primarily by  
 this generation,—but in implication, by  
 the world;—and (2) vv. 26—30, which un-  
 fold this implication as regards the whole  
 world, which shall be in its state of care-  
 lessness and sensuality at that time;—see

1. Matt. xxii. 30, 1 Cor. vii. 38 f., 1 Tim. xii. 1, 1 Pet. iii. 20, 1 Gen. vi. 14, &c.  
 m 1. 2 Pet. ii. 5 only. Gen. vi. 7, &c. Amos ix. 26  
 n = Matt. xxi. 41.  
 p abs. Matt. xxi. 12, Rev. xii. 17.  
 r Matt. v. 43, Jan. v. 17, 6 v. n. 5.  
 s Rev. ix. 17, 1 Esdr. ix. 17, Gen. xix. 24.  
 t pres. ver. 20 and refl. = Rom. viii. 18, u = 1. Eph. i. 10 al.  
 v = Matt. xii. 44, 2 Pet. ii. 22.  
 x Gen. John xv. 20 al. acc. 1 Cor. xiii. 18, Matt. xvi. 9, a = ch. vi. 19 Exod. ii. 15, b = Matt. vi. 25 al. Exod. xxi. 23.  
 d Acts vii. 19, 1 Tim. vi. 13 (var. read.) only. 4 Kings vii. 4, Exod. i. 17, 18, 22 al.  
 e Matt. xvii. 1, Num. xxii. 41.  
 f = Matt. iv. 11, 20, Judg. ii. 23.  
 g 1. Matt. only. Eccl. xii. 4, Num. xi. 8, h Matt. xxii. 34, Neh. vi. 2, i = Heb. xiii. 11.  
 k = Matt. xxii. 34, l = Mt. Job ix. 26, Prov. xxx. 17.

—27. ἐγαμίζοντο B D L V X 9 al. txt A.—for ἦλθεν, ἐγένετο D.—28. οἰκοδόμουν B.—29. δὲ om. D.—θ. καὶ π. ἐξ A D. txt B.—30. for ταῦτα, τὰ αὐτὰ B D K X.—aft. ἔσται, ἐν τῇ ἡμέρᾳ τοῦ υἱοῦ τοῦ ἀνθρώπου η (qui) ἀποκαλυφθῇ (revelabitur) D ad, and similarly ab Aug. txt (ἀποκαλύπτται) B A B v.—31. bef. ἀγρ. om. τῷ B.—ἐπιστραφήτω D.—33. ὅς ἂν θελήσῃ ζωογονῆσαι τ. ψ. αὐτ. D. txt (περιποιήσασθαι B L) A B L abe.—ὅς δ' ἂν B L.—ἀπολέσει A.—αὐτήν (2nd) om. B D al. a Arm. ins. A v. illam propter me bc.—for ζω., salvam faciet abc.—34. μᾶς om. B c. ins. A D ab.—bef. εἰς om. ὁ A D E G H K L M S V X 19 all. Bas. Theophyl. ins. B.—παραλαμβάνεται D K al. txt A B.—ἀφίεται D K l.—35. bef. μία om. ἡ A K L S V X 18 al. Theophyl. ins. B D.—36. om. A B E G H K L Q S V X 45 all. Copt. Æth. Bas. Euth. Theophyl. ins. D U 13 all. abe Syr. Arm. Ambr. Aug. (?)—rec. bef. εἰς ins. ὁ, but om. D.—37. ἐκ. καὶ οἱ ἀστ. ἐπισυναχθήσονται B L.

notes on Matt. xxiv. 37—39. The example of the *days of Lot* is added here,—and thereby the sanction of the Lord of Truth given to another part of the sacred record, on which modern criticism has laid its unhallowed hands.—ὁμοίως καὶ (ver. 28), *similarly also*. Bornemann joins ὁμοίως with ἅπαντας—but thus the parallelism (see ver. 29, end) is broken.—ἔβρεξε, impersonal, not ὁ θεὸς ἔβρ.—31.] refers immediately to the example of Sodom just related. In Matt. xxiv. 16—18 it finds its place by a reference to the destruction of Jerusalem, see there.—32.] A solemn caution is here added, binding the warning to the example before.—μὴ ἐπιστραφήτω—*remember her who did.*—

33.] see on Matt. x. 39, and ch. ix. 24. In connexion here, it leads the way to vv. 34, 35.—ζητήσῃ should be rendered literally—'*shall have sought*,' i. e. during his preceding life,—'*shall lose it*' then.—34—36.] see on Matt. xxiv. 40, 41. Here, there are two references: (1) to the servants of the Lord in the midst of the world out of which they shall be separated: (2) to the separation of the faithful and unfaithful among *themselves*.—34.] indicates a closer relationship than that of mere fellow-workmen, and sets forth the division of even families in that day.—37.] ποῦ, not 'how?' (Kuinoel) but literal—'*where* shall this happen?' The disciples know not the universality of this which the

XVIII. <sup>1</sup> Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς <sup>m</sup> πρὸς τὸ <sup>m</sup> constr. here only. πρὸς = Jer. xxxiv. 19. ch. xii. 41. δεῖν πάντοτε προσεύχεται καὶ μὴ <sup>n</sup> ἔγκακεῖν, <sup>2</sup> λέγων <sup>n</sup> here only †. ο = Matt. xxi. 37 and †. Exod. x. 3. Κριτὴς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ <sup>p</sup> ἄνθρωπον μὴ <sup>p</sup> = Rom. xii. 19. Ps. xaxvi. 28. ἄνθρωπον μὴ <sup>q</sup> ἐντρέπομενος. <sup>3</sup> χήρα δὲ <sup>q</sup> ch. xii. 58. † ἦν ἐν τῇ πόλει <sup>r</sup> 1 Kings ii. 10. Acts xviii. 20. ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν λέγουσα <sup>r</sup> Rom. vii. 1 al. Matt. xxvi. 10 and †. <sup>s</sup> Ἐκδίκησόν με <sup>s</sup> 1 Thess. ii. 16. Ps. cii. 9. ἀπὸ τοῦ <sup>t</sup> ἀντιδίκου μου. <sup>t</sup> καὶ οὐκ <sup>t</sup> ἠθέλην <sup>u</sup> ἐπὶ χρόνον, <sup>u</sup> = here only. 1 Cor. ix. 27 only. μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ Εἰ καὶ τὸν θεὸν οὐ φοβούμαι καὶ ἄνθρωπον οὐκ ἐντρέπομαι, <sup>5</sup> διὰ γε τὸ <sup>s</sup> παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ <sup>1</sup> εἰς τέλος ἐρχομένη <sup>u</sup> ὑπωπιάζῃ με. <sup>6</sup> εἶπε δὲ ὁ κύριος

CHAP. XVIII. 1. aft. προσεύχ. ins. αὐτοὺς A K L M V X 21 al. Arm. Orig.—rec. ἔγκακεῖν with Orig. txt A B (αὐτοὺς ἐγκ. B) D K L U al.—2. λέγων om. D Orig. Bas.—ἐν τῇ πόλ. D al.—3. rec. aft. δὲ ins. τις with *abc*, but om. A B D E K L M Q S V 20 all. Syr. Bas. Chrys.—4. rec. ἠθέλησεν. txt A B D L Q X 16 al. Chrys.—aft. χρόν. ins. τινὰ D.—for εἶπ. ἐν ἑαυ., ἦλθεν εἰς ἑαυτὸν καὶ λέγει D.—οὐδὲ ἄνθρ. ἐντρ. B L X *abc*.

Lord is announcing to them, and which His dark and awful saying proclaims, see note on it Matt. xxiv. 28.—Observe, there is *not a word*, except so far as the greater coming includes the lesser, in all this, of the destruction of Jerusalem. The future *παρουσία* of the Lord is the *only subject*: and thus it is an entirely distinct discourse from that in Matt. xxiv., or our ch. xxi.

CHAP. XVIII. 1—8.] This parable, though not perhaps spoken in immediate unbroken sequence after the last discourse, evidently arose out of it:—perhaps was the fruit of a conversation with the disciples about the day of His coming and the mind with which they must expect it. For observe that in its *direct* application it is ecclesiastical; and not individual, but by a legitimate accommodation. The widow is the Church; the Judge, her God and Father in heaven. The argument, as in the Parable of the steward *τῆς ἀδικίας*, so in this of the *κριτὴς τῆς ἀδικίας*, is *à fortiori*: ‘If such be the power of earnest entreaty, that it can win right even from a man sunk in selfishness and fearing neither God nor men, how much more will the right be done by the Just and Holy God in answer to the continued prayers of His Elect:’ even though when this very right is asserted in the world by the coming of the Son of Man, He may hardly find among his people the power to believe it—though few of them will have shown this unweariedness of entreaty which the poor widow showed.—1.] *πρὸς*, ‘with reference to,’ see *reff.*—*πάντοτε*] see 1 Thess. v. 17.—The *mind* of prayer rather than, though of course including, the outward act, is here intended. The earnest desire of the

heart, is prayer.—*ἐγκακεῖν* = *ἐκκακεῖν*, 2 Cor. iv. 1;—*to languish*,—to give up through the weight of overpowering evil.—2.] see Deut. xvi. 18 and Matt. v. 21, 22.—*τὸν θ. μὴ φ. κ. ἄνθ. μὴ ἐντ.*] a common form of expression for an unprincipled and reckless person—see instances in Wetstein.—3. *ἐκδίκ.*] ‘deliver me from’—the justice of her cause being presupposed—this adversary being her oppressor on account of her defenceless situation—and she wanting a sentence from the judge to stop his practices.—4.] *ἐπὶ χρ.* . . . *for some time*, not, ‘for a long time.’ *τλήτε, φίλοι, καὶ μείνατ’ ἐπὶ χρόνον*, Il. B. 299:—‘for a while,’ E. V.—The point of this part of the parable is, the extortion of *right* from *such a man* by importunity. *His act* was not an act of justice, but of injustice—his very *ἐκδίκησις* was *ἀδικία*, because he did it from *self-regard*, and *not from a sense of duty*. He, like the steward above, was *τῆς ἀδικίας*,—*belonging to, being of*, the iniquity which prevails in the world.—5.] *εἰς τέλος* belongs to *ἐρχομένη*, as in E. V., but has a stronger force than there—‘lest coming for ever, she’ . . . *ὑπωπιάζῃ*] from *ὑπόπιον*, the part of the cheek immediately beneath the eyes, signifies literally ‘to smite in the face;’—and proverbially (see *reff.*), ‘to mortify or incessantly annoy.’ It answers exactly to the Latin *obtundo*, which Terence has in this sense, *Ne me obtundas hac de re sapius*, Adolph. i. 2, 33; and al. fr.—*Livy*, *Neque ego obtundam, sapius eadem nequicquam agendo*. ii. 15. The Greek word does not appear to be anywhere used in this sense;—so that the use of it here may be a Latinism, as Grotius thought. Meyer inter-



a ch. xvi. 8 and r. ff.  
 b Acts vii. 24.  
 Jude. xi. 36.  
 Micah v. 15.  
 d Mark xiii. 27.  
 Ps. cv. 23.  
 e and constr.  
 Jam. v. 7.  
 Sir. xviii. 11.  
 see Acts  
 xxvi. 3.  
 f Acts xii. 7 al.  
 Rev. i. 1.  
 Rom. xvi. 20.  
 Deut. xxviii. 20.  
 g Matt. xi. 22. *Jude* iv. 9.  
 h Acts vi. 7.  
 i ch. xi. 22.  
 Mark x. 24.  
 2 Cor. i. 9.  
 Heb. ii. 13.  
 k ch. xxiii. 11 al.  
 Prov. i. 7.  
 l = Acts iii. 1.  
 Isa. ii. 3.  
 m ch. xii. 32 al.  
 n ch. xvii. 16. f.  
 Judith viii. 25.  
 o Matt. vii. 15. 1 Cor. v. 10, 11. Gen. xlix. 27. p 1 Cor. vi. 9. Job xxiv. 15.

Ἀκούσατε τί ὁ κριτὴς ὁ τῆς ἀδικίας λέγει· ὁ δὲ θεὸς οὐ ἂν ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βρωτῶν \* πρὸς αὐτὸν \* ἡμέρας καὶ νυκτὸς, καὶ † μακροθυμεῖ ἐπ' αὐτοῖς; ὁ λέγω ὑμῖν ὅτι ποιήσῃ τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. ὁ πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς; Ἐῖπε δὲ καὶ πρὸς τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι καὶ ἔξουθενούντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην· Ἄνθρωποι ἐνὸς ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, [ὁ] εἰς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. ὁ Φαρισαῖος σταθεῖς πρὸς ἑαυτὸν ταῦτα προσηύχετο· Ὁ θεὸς, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥς περ οἱ λοιποὶ τῶν ἀνθρώπων, οὐ ἄσπαργες, ἄδικοι, ῥμοιχοί, ἢ καὶ ὥς οὗτος ὁ τελώνης·

txt A D Q.—5. bef. ἐκδ. ins. ἀπελθὼν D. vado et devindico d.—7. bef. βρωτῶν. om. τῶν D.—for πρὸς αὐτ., αὐτῶ B L. αὐτῶν D. txt A cd Iren.—rec. μακροθυμῶν with abc, but txt A B D L Q X 6 al. Æth. Chrys.—ἐν αὐτοῖς D abc. txt A B Q.—β. τὴν om. D.—9. aft. δὲ om. καὶ A E G K S V 28 all. bc Syrr. Copt. Sahid. Æth. Bas. Theophyl. ins. B D Q.—ἐξουθενούντες B al.—aft. λοιπ. ins. ἀνθρώπους (omg. τὴν παρ. τ.) D d.—10. bef. εἰς om. ὁ B D. ins. A Q.—for ὁ ἕτ., εἰς D cd Cypr.—11. καὶ

pretends it literally—'lest at last she should become desperate and come and strike me in the face' (!). It has been observed that the apostles acted from this very motive when they besought the Lord to send away the Syrophenician woman,—'for she cried after them.' Matt. xv. 23.—6.] on ὁ κρ. τ. ἄδ. see above, and on chap. xvi. 8.—7.] The poor widow in this case (the forsaken Church, contending with her adversary the devil, 1 Pet. v. 8) has this additional claim, in which the right of her cause consists,—that she is the Elect (2 John 1. 3 John 1.) of God,—His Beloved.—βρωτῶν. πρ. αὐτ....] This answers to the πάντοτε.... in ver. 1, but is an amplification of it.—κ. μακροθυμεῖ....] 'and He delays His vengeance in their case;' 'and He, in their case, is long-suffering.' 'Est in hac voce dilationis significatio, quæ ut debitori prodest, ita gravis est ei qui vim patitur.' Grotius. The rec. reading, μακροθυμῶν, conveys the same meaning, καὶ being understood as καίπερ. This is perhaps what the E. V. means by 'though He bear long with them,' which is ambiguous as it stands. The μακροθ. has no doubt a general reference also to God's dealing with man, see 2 Pet. iii. 9, 15.—8.] ἐν τάχει will not bear the meaning 'swiftly,' i. e. 'suddenly, when it comes,' but (see reff.) is 'shortly'—'soon,' 'speedily,' as E. V. And this is no inconsistency with μακροθυμεῖ:—see 2 Pet. iii. 8, 9.—πλὴν....] see the beginning of this note. This can hardly be,

as Meyer interprets it, that the painful thought suddenly occurs to the Lord, how many there will be even at His coming who will not have received Him as the Messiah: for ἡ πίστις, though 'faith' generally, is yet 'faith' in reference to the object of the parable—faith which has endured in prayer without fainting.

9—14.] This parable is spoken not to the Pharisees, for the Lord would not in their presence have chosen a Pharisee as an example; nor concerning the Pharisees, for then it would have been *no parable*—but to the people, and concerning some among them (then and always) τοὺς πεπ. ὅτι εἰσὶ δίκ.,—who trusted in themselves that they were righteous, and despised other men.—The parable describes an every day occurrence: the parabolic character is given by the concurrence and grouping of the two, and by the fact that each of these represents psychologically a class of persons.—9.] πρὸς, *to*, not *concerning*: it was concerning them, it is true;—but this word expresses that it was spoken *to* them. The usage of πρὸς in ver. 1 is no example for the sense *concerning*, for it is not there so used of *persons*, but *with a neuter article and infinitive*: εἶπε πρὸς αὐτοὺς παρ., is too general a phrase, to allow of any other interpretation than the ordinary one, where the context will bear it.—πεποιθ. ἐφ' ἑαυτ., not 'were persuaded of themselves,' as Greswell renders; but as E. V. see reff.—10, 11.] πρὸς ἑαυτὸν belongs

<sup>12</sup> <sup>q</sup> νηστεύω δις τοῦ <sup>r</sup> σαββάτου, <sup>s</sup> ἀποδεκατῶ πάντα ὅσα <sup>q</sup> Matt. vi. 16.  
 κτῶμαι. <sup>13</sup> καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν <sup>r</sup> — Mark xvi.  
 οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν <sup>a</sup> ἐπάραι, ἀλλ' <sup>q</sup> 1 Cor. xvi.  
 ἔτυπτεν <sup>b</sup> [εἰς] τὸ στήθος αὐτοῦ λέγων Ὁ θεὸς, <sup>c</sup> ἰλάσθητί <sup>sch. xi. 42 and</sup>  
 μοι <sup>cc</sup> τῷ <sup>d</sup> ἁμαρτωλῷ. <sup>14</sup> λέγω ὑμῖν, <sup>e</sup> κατέβη οὗτος <sup>h. Heb. vii.</sup>  
<sup>f</sup> δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, <sup>g</sup> \* ἢ ἐκεῖνος. ὅτι πᾶς <sup>5. Gen.</sup>  
 ὁ <sup>h</sup> ὑψῶν ἑαυτὸν <sup>i</sup> ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν <sup>xxviii. 12.</sup>  
 ὑψωθήσεται. <sup>a ch. vi. 20.</sup>  
<sup>ABD</sup> <sup>PQ</sup> <sup>John vi. 5.</sup>  
<sup>Isa li. 6.</sup>  
<sup>b Matt. xxviii.</sup>  
<sup>30.</sup>  
<sup>c = here only.</sup>  
<sup>d ch. xi. 24.</sup>  
<sup>xi. 40.</sup>  
<sup>d Matt. ix. 13.</sup>  
<sup>Prov. xii. 31.</sup>

<sup>e</sup> = Mark xliii. 15. Acts viii. 38 al. <sup>f</sup> = here only in Gospels. Rom. ii. 13 and passim. James ii. 24 <sup>g</sup> constr. ch. xv. 7.  
<sup>h</sup> ch. i. 52 al. Matt. xi. 23. Gen. xlviii. 19. 12 Cor. xi. 7. Jam. iv. 10 al. Isa. li. 4.

ἐαυτὸν D.—ὡς οἱ λ. D L Q Orig. txt A B.—12. ἀποδεκατεύω B.—13. ὁ δὲ τελ. B G L.  
 —εἰς om. B D K L Q X 8 al. *abey* Arm. Orig. Cyr. ins. A.—14. aft. λέγ. ὑμ. ins.  
 ὅτι K Q U 6 al. *abc* Hil.—εἰς τὸν οἶκ. αὐτ. om. D.—for ἢ ἐκεῖνος, ἢ γὰρ ἐκεῖνος  
 A E G H K M O P Q S U V X D 32 al. *παρ' ἐκεῖνον* B L al. Orig. Copt. *μᾶλλον παρ'*  
*ἐκεῖνον τὸν Φαρισαῖον* D *abc* Cyprian (?).—for ὁ δὲ, καὶ ὁ A *abcd* Cyr. txt B D P Q.—

to προσήυχ. Mark xiv. 4, not to σταθεῖς : that would be καθ' ἑαυτὸν, see James ii. 17. 'He stood (in the ordinary place), and prayed thus with himself,' as E. V.,—'apud animum suum : '—such a prayer he would not dare to put up aloud. (Meyer.) The Church has admirably fitted to this parable the declaration of thankfulness in 1 Cor. xv. 9, 10 (the two being the Epistle and Gospel for the Eleventh Sunday after Trinity), also made by a Pharisee, and also on the ground 'that he was not as other men : '—but how different in its whole spirit and effect ! There, in the deepest humility, he ascribes it to the *grace of God* that he laboured more abundantly than they all ;—'yet not I, but the grace of God that was with me.'—12.] νηστ. δις τ. σ. This was a *voluntary* fast, on the Mondays and Thursdays ; the only prescribed fast in the year being the great day of atonement, see Levit. xvi. 29. Num. xxix. 7. So that he is boasting of his works of supererogation. —ἀπ. πάντ.] Here again, the law probably only required tithe of the fruit of the field and the produce of the cattle, see on Matt. xxiii. 23.—κτῶμαι] not *I possess*, which would be ἐκτελῆμαι—but *I acquire* ; 'of all my increase.' His speech shows admirably what his πεποιθήσις ἐφ' ἑαυτῷ was.—13.] μακρόθεν—far from the Pharisee ;—a contrast in spirit to the other's *thanks* that he was not as other men is furnished by the poor Publican in his humility acknowledging this by an *act*.—οὐδὲ τ. ὀφθ.—another contrast,—for we must here suppose that the Pharisee prayed with all significance of gesture, with eyes and hands uplifted (see Matt. vi. 5). There is a slight but true difference also in σταθεῖς of the Pharisee—'being put in position' (answering to 'being seated' of the other usual posture) and ἐστὼς of the publican,—'standing ; '—coming in merely

and remaining, in no studied place or posture. So Tacitus, Hist. iv. 72, 'stabant conscientia flagitii mœstæ fixis in terram oculis : '—see also Ezra ix. 6.—ἐτυπ. εἰς τ. στ.] see ch. xxiii. 48, 'præ dolore animi : ubi dolor, ibi manus.' Bengel.—There is no stress on τῷ bef. ἁμαρτ., not 'me the sinner,' Gresw.,—see reff. ;—nor are we to find any doctrinal meanings in ἰλάσθ.—*we know of one only way*, in which the prayer could be accomplished : but the words here *have no reference to that, nor could they*.—14.] The sense is, One returned home in the sight of God with his prayer answered, and that prayer had grasped the true object of prayer,—the forgiveness of sins—(so that δεδ. is in the usual sense in the Epistles of Paul, 'justified before God'—see reff.), the other prayed not for it, and obtained it not. Therefore he who would seek justification before God must seek it by humility and not by self-righteousness. On this usage of ἦ, see reff.—Lachmann adopts παρ' ἐκεῖνον—the sense of which is the same. ἢ γὰρ ἐκεῖνος must be interrogative, which would be inconsistent with λέγω ὑμῖν.—ὅτι πᾶς. . . ὑψῶν ἑαυτ. has been illustrated in the demeanour of the Pharisee ;—ταπεινῶ. in his failure to obtain justification from God :—ταπεινῶν ἑαυτ. in that of the Publican ;—ὑψωθήσ. in his obtaining the answer to his prayer, which was *this justification*. Thus the particular instance is bound up with the general truth.

15—17.] Here the narrative of Luke again falls in with those of Matthew and Mark, after a divergence of nearly nine chapters, see note on ix. 51.—Matt. xix. 13—15. Mark x. 13—16. The *narrative* part of our text is distinct from the two : the words of the Lord are verbatim as Mark ; see notes on Matt. The place and time indicated here are the same as before,

j art. Matt. vii.  
k 1 Mk. Mark  
viii. 22 al.  
l Matt. xvi. 29  
al. Zech. iii.  
3.  
m = Matt.  
xxiii. 14.  
n Mark ix. 38.  
Num. xi. 29.  
o Acts vi.  
35. 2 Cor. vi.  
1.  
p = Matt. xii.  
10 al.  
q Matt. v. 5  
al. Num.  
xxvi. 55.  
r = Mark xii.  
47.  
s [only. Lev.  
xviii. 5.  
t h. Acts xxvi.  
1. Gen. viii.  
21.  
u = Titus i. 5.  
iii. 13 only.  
v ch. xi. 22.  
John vi. 11.  
Acts iv. 35.  
see Rev. xvii.  
13.  
w = Judg.  
ix. 14.  
x Matt. xxvi.  
48 al. Ps.  
xli. 11.  
y = l. and ch.  
xii. 50. John  
xi. 36. Matt.  
xxi. 29.  
z only l.  
a f. Matt. ix. 5.  
1 Macc. iii.  
18 f.  
b 1 Mk. only.  
Judg. vi. 2.  
Jer. xlii. 4.  
c f. only f.  
d w. αὐτῷ, John  
x. 2.  
e = ch. x. 29.  
f ch. i. 37 al.  
g = Matt. iv.  
20, 22 al.  
h = ch. vi. 34.  
xvi. 27.  
15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν  
ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ \*<sup>1</sup> ἐπετίμησαν αὐτοῖς. ABDP  
16 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν \*<sup>1</sup> Ἀφετε τὰ  
παιδιά ἔρχεσθαι πρὸς με, καὶ μὴ \*<sup>2</sup> κωλύετε αὐτά· τῶν  
γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 17 ἄμην λέγω  
ὑμῖν, ὃς ἐὰν μὴ \*<sup>3</sup> ἐξέλθῃ τὴν βασιλείαν τοῦ θεοῦ ὡς  
παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. 18 καὶ \*<sup>4</sup> ἐπηρώτησέ τις  
αὐτὸν ἄρχων, λέγων Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν  
αἰώνιον \*<sup>5</sup> κληρονομήσω; 19 εἶπε δὲ αὐτῷ ὁ Ἰησοῦς Τί  
με \*<sup>6</sup> λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ θεός.  
20 τὰς ἐντολὰς οἶδας, Μὴ μοιχεύῃς, μὴ φονεύῃς, μὴ  
κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ  
τὴν μητέρα †. 21 ὁ δὲ εἶπε Ταῦτα πάντα \*<sup>7</sup> ἐφυλάξιμην  
ἐκ νεότητός [μου]. 22 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν  
αὐτῷ Ἔτι ἓν σοι \*<sup>8</sup> λείπει· πάντα ὅσα ἔχεις, πώλησον καὶ  
\*<sup>9</sup> [διά]δος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν \*<sup>10</sup> οὐρανῷ· καὶ  
\*<sup>11</sup> δεῦρο ἀκολούθει μοι. 23 ὁ δὲ ἀκούσας ταῦτα \*<sup>12</sup> περιλύπος  
ἐγένετο, ἦν γὰρ πλούσιος σφόδρα. 24 ἰδὼν δὲ αὐτὸν ὁ  
Ἰησοῦς περιλύπον γενόμενον εἶπε \*<sup>13</sup> Πῶς \*<sup>14</sup> δυσκόλως οἱ τὰ  
χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ  
θεοῦ. 25 \*<sup>15</sup> εὐκοπώτερον γὰρ ἐστὶ κάμηλον διὰ \*<sup>16</sup> τρυ-  
μαλίας \*<sup>17</sup> ῥαφίδος \*<sup>18</sup> εἰσελθεῖν ἢ πλούσιον εἰς τὴν βα-  
σιλείαν τοῦ θεοῦ εἰσελθεῖν. 26 εἶπον δὲ οἱ ἀκούσαντες \*<sup>19</sup> Καὶ  
τίς δύναται σωθῆναι; 27 ὁ δὲ εἶπε Τὰ ἀδύνατα \*<sup>20</sup> παρὰ  
ἀνθρώποις ἐννατά ἐστὶ παρὰ τῷ θεῷ. 28 εἶπε δὲ ὁ Πέτρος  
Ἰδοὺ ἡμεῖς \*<sup>21</sup> ἀφῆκαμεν πάντα καὶ \*<sup>22</sup> ἠκολουθήσαμεν σοι.  
29 ὁ δὲ εἶπεν αὐτοῖς Ἀμὲν λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν ὃς  
ἀφῆκεν οἰκίαν ἢ γονεῖς ἢ ἀδελφοὺς ἢ γυναῖκα ἢ τέκνα  
ἐνεκεν τῆς βασιλείας τοῦ θεοῦ, 30 ὃς οὐ μὴ \*<sup>23</sup> ἀπολάβῃ

15. καὶ om. D ab.—for τὰ βρ., παιδία D.—ἅπτηται P.—ἐπετίμων B D G L abe. txt A P.—17. ἀμ. γὰρ D.—20. aft. οἶδας ins. ὁ δὲ εἶπεν, ποίας; εἶπεν δὲ ὁ Ἰησοῦς τὸ . . . D.—for μὴ (four times), οὐ D abcd with futures.—rec. aft. μητ. ins. σου with EGH SUV Δ abc, but om. ABDKLMP? X 11 al. v Arm. Syr.—21. ἐφύλαξα ABL abc. txt DP.—μου om. BD. ins. A P abc.—22. δὸς πτ. A D L M Δ 13 al. bc Bas. Theophyl. txt B P.—τοῖς οὐρανοῖς A B D L (τοῖς om. A L) al. a. txt P.—23. ἐγενήθη B L.—24. περιλ. γεν. om. B L.—εἰς β. τ. θ. εἰσπορεύονται B L.—25. for τρυμ. ραφ., τρηματος βελόνης B D. τρυμπήματος βελ. L. txt A P.—for εἰσελθεῖν (1st), διελθεῖν A D M P 12 al. abcd. txt B.—26. ἀκούοντες D abc.—28. ἡμ. ἀφέντες τὰ ἴδια ἡκολ. B (and τ. ἰδ. ἀφ.) D L al. txt A P.—29. οἰκίας D II 2 al. Syr.—aft. ἀδελφούς add ἡ ἀδελφὰς D X Δ Cypr.—aft. τέκν. add ἐν τῷ καιρῷ τούτῳ D.—30. for ὃς οὐ μ.

from xvii. 11.—15.] καὶ τὰ βρέφη—‘their infants also;’ not the people came only, but also brought their children.—βρ. points out more distinctly the tender age of the children than παιδία.

18—23.] Matt. xix. 16—22. Mark x. 17—22. The only addition in our narra-

tive is that the young man was a ruler,—perhaps of the synagogue: see notes on Matt. and Mark.

24—30.] Matt. xix. 23—30. Mark x. 23—31; where see notes.—30.] δὲ οὐ μὴ—so Mark xiii. 2.

31—34.] Matt. xx. 17—19. Mark x. 32



<sup>i</sup> πολλαπλασίονα ἐν τῷ <sup>j</sup> καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

<sup>31 k</sup> Παραλαβὼν δὲ τοὺς δώδεκα εἶπε πρὸς αὐτοὺς

<sup>l</sup> Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ <sup>m</sup> τελεσθήσεται πάντα τὰ γεγραμμένα <sup>n</sup> διὰ τῶν προφητῶν <sup>o</sup> τῷ υἱῷ τοῦ ἀνθρώπου· <sup>32 p</sup> παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ <sup>q</sup> ἐμπαυχθήσεται καὶ <sup>r</sup> ὑβρισθήσεται καὶ <sup>s</sup> ἐμπτυσθήσεται, <sup>33</sup> καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτὸν, καὶ τῇ ἡμέρᾳ τῇ <sup>p</sup> τρίτῃ ἀναστήσεται. <sup>34</sup> καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ <sup>t</sup> ἐγίνωσκον τὰ λεγόμενα.

<sup>35</sup> Ἐγένετο δὲ <sup>u</sup> ἐν τῷ <sup>v</sup> ἐγγίζειν αὐτὸν εἰς Ἱεριχὺ, τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν \* <sup>w</sup> προσαιτῶν·

<sup>36</sup> ἀκούσας δὲ ὄχλου <sup>a</sup> διαπορευομένου, ἐπυνθάνετο <sup>b</sup> τί εἴη τοῦτο. <sup>37 c</sup> ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος

<sup>d</sup> παρέρχεται. <sup>38</sup> καὶ <sup>e</sup> ἐβόησε λέγων Ἰησοῦ υἱὲ Δαυὶδ, ἐλέησόν με. <sup>39</sup> καὶ οἱ <sup>f</sup> προάγοντες <sup>g</sup> ἐπετίμων αὐτῷ ἵνα \* σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν Υἱὲ Δαυὶδ, ἐλέησόν με. <sup>40</sup> σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν

ἄχθῃναι πρὸς αὐτόν. <sup>i</sup> ἐγγίσαντος δὲ αὐτοῦ <sup>k</sup> ἐπηρώτησεν αὐτὸν <sup>41</sup> λέγων Τί σοι θέλεις <sup>l</sup> ποιήσω; ὁ δὲ εἶπε Κύριε, <sup>m</sup> ἵνα <sup>n</sup> ἀναβλέψω. <sup>42</sup> καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ

<sup>h</sup> Matt. xvi. 22. Zech. iii. 3. w. ἵνα, Matt. xx. 31. <sup>i</sup> ll. dat. ch. i. 49. <sup>m</sup> ll. John vi. 7. xvii. 24.

<sup>j</sup> ch. xii. 33. xxiv. 15. <sup>k</sup> Matt. xii. 10 al. <sup>n</sup> Matt. xi. 5. Gen. xv. 5, but not =.

<sup>j</sup> here only 4.  
<sup>k</sup> Rom. iii. 26.  
viii. 18. Eph.  
ii. 12.  
<sup>k</sup> Matt. xvii. 1.  
Num. xx. i.  
11.  
<sup>l</sup> Mal. iii. 1.  
<sup>m</sup> ch. xxi. 37.  
Rev. x. 7.  
<sup>n</sup> Ezra i. 1.  
<sup>o</sup> Matt. i. 22 al.  
Acts ii. 22 al.  
<sup>p</sup> consir. here only. Winer, <sup>q</sup> 31, 1.  
<sup>r</sup> Ezek. xxiii. 28.  
<sup>s</sup> Matt. xxvii. 29  
xxvii. 28.  
<sup>t</sup> Gen. xxxix. 17.  
<sup>u</sup> ch. xi. 45 al.  
<sup>v</sup> 2 Kings xix. 43.  
<sup>w</sup> Matt. xxvi. 67 and 1.  
<sup>x</sup> Num. xii. 14.  
<sup>y</sup> Mark iv. 13.  
<sup>a</sup> Matt. xiii. 4 al. Ezek. ix.  
<sup>b</sup> Matt. xxi. 1.  
<sup>c</sup> ch. xix. 29.  
<sup>d</sup> Ps. xxi. 2.  
<sup>e</sup> w. l. Mk. John ix. 8 only.  
<sup>f</sup> Job xxxi. 4.  
<sup>g</sup> ch. xii. 22.  
<sup>h</sup> Gen. xxiv. 62.  
<sup>i</sup> ch. viii. 9.  
<sup>j</sup> xv. 26.  
<sup>k</sup> ch. xiii. 1 al.  
<sup>l</sup> w. acc. Mark vi. 48. Judg. xi. 12.  
<sup>m</sup> Hos. vii. 14.  
<sup>n</sup> g = Matt. xxi. 9.

ἀπολ., ἐὰν μὴ λάβῃ D. δς οὐχὶ μὴ λάβῃ B. txt A P. — ἐπαπλασίονα D ab Iren. Cyr. Ambr. Aug. — 31. for τῷ υἱῷ, περὶ τοῦ υἱοῦ D aber Syrr. Cop. Aeth. Arm. — 32. ὅτι παρ. D. — καὶ ὑβρ. om. D L 6 al. abc Syr. Arm. — καὶ ἐμπτ. om P. — 34. ἀλλ' ἦν τὸ ῥ. D abcd. — τοῦτο om. D 4 abc. — 35. ἐπαυτοῦ B D L Orig. txt A P Q. — 36. τί ἂν εἴη D K L M Q X Orig. txt A B P beo. — 37. Ναζαρηνός D al. a Orig. — 38. κράζειν P. — Ἰησοῦ om. A E K Orig. ins. B D P Q abc. — 39. παράγοντες A K a. txt B D P Q cr Orig. — σιγήσῃ B D L P\* Orig. txt A Q Orig. — πολλῷ om. D c. — υἱός D d.

—34. The narrative of the journey now passes to the last section of it,—the going up to Jerusalem, properly so called;—that which in Matt. and Mark forms the whole journey. We know from John xi. 34 that this journey took place from Ephraim, a city near the desert. — 31.] The dative τῷ υἱῷ belongs to γεγραμμένα—as in E. V. — 32.] The betrayal is omitted here, which is unaccountable if Luke saw Matthew's account, as also the omission of the crucifying,—this being the first announcement of it; see a similar omission in ch. ix. 45.—34.] Peculiar to Luke.—οὐδὲν τούτων—i. e. neither the sufferings nor the resurrection. All was as yet hidden from them, and it seems not to have been till very shortly before the event itself that they had any real expectation of its happening.

35—43.] Matt. xx. 29—34. Mark x. 46

—52, where see notes.—I have on Matt. spoken of the discrepancy of this narrative from the two others. The supposition that they were two miracles is perfectly monstrous; and would at once destroy the credit of Matthew as a truthful narrator. If further proof of their identity were wanting to any one, we might find it in the fact that the following expressions are common verbatim to Mark and Luke.—In Matt. of course they are in the plural, as he has two blind men.—ἐκάθητο παρὰ τ. ὁδὸν προσαιτῶν—Ἰησοῦς ὁ Ναζωραῖος—ἐπετίμων αὐτῷ ἵνα σιωπήσῃ—αὐτὸς (ὁ, Mark) δὲ πολλῷ μᾶλλον ἔκραζεν υἱὲ Δ. ἐλέησόν με.—τί σοι θέλεις ποιήσω (θ. π. σ. Mark)—κύριε (ράββονι, Mark as usual) ἵνα ἀναβλέψω—ἡ πίστις σου σέσωκε σε.—36.] τί εἴη. Luke generally inserts ἄν—see ch. ix. 46. Acts v. 24. x. 17 al. and v. readings.

o John ix. 24. 1s. lxxv. 2.  
p only. 1s. viii. 2.  
q ch. i. 61.  
r here only t.  
s κ οὐτ ch. xx. 28.  
t = ch. vi. 19. Exod. ii. 15.  
u Mark i. 24. John xiii. 53.  
v Matt. xlviii. 7 al.  
2 Chron. v. 6.  
w Matt. vi. 27? ch. xii. 25? Ezek. xiii. 18.  
x John xx. 4 only. 1 Kings viii. 11. Tobit xi. 3.  
y = ver. 28 only.  
z = ch. v. 19. zz here only t. a constr. ch. v. 19. δὲ πῶς.  
aa = Mk. xv. 14. Gen. xlviii. 2.  
b ch. ii. 16. Acts xxii. 18. Gen. xviii. 6.  
bb = Matt. xxiv. 17 al.  
c Matt. vi. 11 al. Gen. iv. 14. d ch. xiii. 33. e ch. x. 38. Acts xvii. 7. James ii. 25 only. Tobit vii. 8. f ch. xv. 2 only. Exod. xv. 24. g = ch. xi. 37. Acts x. 6. h Matt. ix. 13.

Ἀνάβλεψον ἡ πίστις σου σέσωκέ σε. <sup>43</sup> καὶ παραχοῆμα <sup>ABDQ</sup> ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ ἐοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ὁ ἔδωκεν <sup>1</sup> αἶνον τῷ θεῷ. XIX. <sup>1</sup> Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχὺ. <sup>2</sup> καὶ ἰδοὺ ἀνὴρ <sup>9</sup> ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἄρχιτελώνης, καὶ οὗτος ἦν πλούσιος. <sup>3</sup> καὶ <sup>t</sup> ἐζήτει ἰδεῖν τὸν Ἰησοῦν ὅτι <sup>u</sup> τίς ἐστι, καὶ οὐκ ἠδύνατο <sup>v</sup> ἀπὸ τοῦ ὄχλου, ὅτι τῇ <sup>w</sup> ἡλικίᾳ μικρὸς ἦν. <sup>4</sup> καὶ <sup>x</sup> προδραμῶν <sup>y</sup> ἐμπροσθεν <sup>z</sup> ἀνέβη ἐπὶ <sup>aa</sup> συκομωραίαν, ἵνα ἴδῃ αὐτὸν, ὅτι <sup>ab</sup> ἐκείνης ἡμελλε διέρχεσθαι. <sup>5</sup> καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, <sup>ac</sup> ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτὸν Ζακχαῖε, <sup>b</sup> σπένυσας <sup>ib</sup> κατὰβηθι. <sup>c</sup> σήμερον γὰρ ἐν τῷ οἴκῳ σου <sup>d</sup> δεῖ με μέναι. <sup>6</sup> καὶ σπένυσας κατέβη, καὶ <sup>e</sup> ὑπεδέξατο αὐτὸν χαίρων. <sup>7</sup> καὶ ἰδόντες ἅπαντες <sup>f</sup> διεγύγνυζον λέγοντες ὅτι <sup>g</sup> παρὰ <sup>h</sup> ἁμαρτωλῶν ἀνδρὶ εἰσῆλθε καταλῦσαι. <sup>8</sup> σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν κύριον Ἰδοὺ

—40. πρὸς αὐτ. om. D a. — 43. πᾶς ὁ ὄχλος Q Orig. txt A B D.—δόξαν (for αἶν.) D d.

CHAR. XIX. 2. καλούμενος om. D G *abcv* Syr. *Æth.* Ambr.—aft. Z. om. καὶ D.—οὗτος D *abcv*.—καὶ οὐτ. om. D.—ἦν om. B K 4 *lv* Arm. txt A Q *ac*.—4. προσδραμῶν E? F G H L V 3 al. προλαβὼν D. antecedens ab ante d.—bef. *ἐμπρ.* ins. εἰς τὸ B L.—συκομωραίαν B D Q (Scholz, Lachm. Tisch. ed. 2, not Muralt.) *συκομωραίαν* (or *-ωμοραίαν* or *-ωμοραίαν*) A E<sup>1</sup> F G K M S U V 10 al.—rec. bef. *ἐκείνης* ins. *ἐν*, with (Scholz) many const. MSS., but om. A B D E G H K L Q S V 10 al. *ἐκείνη* D.—5. for ὡς ἦλθ. ἐπὶ τ. τόπ.—ἐγένετο ἐν τῷ διέρχεσθαι αὐτὸν D *abcd*. txt A B Q v.—ἀναβλ. ὁ Ἰησ. om. D *abc*.—εἶδεν αὐτὸν καὶ om. B L. ins. A D Q.—ὅτι σήμε. D *abc*.—8. τὰ

—39.] οἱ προάγ.= ὁ ὄχλος Matt.= πολλοὶ Mark.—43.] Peculiar (except ἠκολούθει αὐτῷ, which all three relate) to Luke;—his usual way of terminating such narrations, as it certainly was the result of such a miracle—see ch. xiii. 17. ix. 43. v. 26. He, of the three evangelists, takes most notice of the glory given to God on account of the miraculous acts of the Lord Jesus.

CHAR. XIX. 1—10.] Peculiar to Luke, and indicating that though in the main his narrative is coincident with, yet it is wholly independent of those of Matt. and Mark.—1.] Ζακχαῖος = זק, pure, Ezra ii. 9. Neh. vii. 14; also found in the Rabbinical writings, see Lightfoot. He was not a Gentile, as Tertullian supposed, (contr. Marc. iv. 37. Meyer,) but a Jew, see ver. 9.—2.] ἀρχιτ. Probably an administrator of the revenue derived from *balsam*, which was produced in abundance in the neighbourhood.—4.] προδρ. *ἐμπρ.* so Joseph. Antt. vii. 8, 5, προέμεψεν *ἐμπροσθεν*.—συκομωρ.] The Egyptian fig, a tree (Pliny xiii. 14. Dioscor. i. 182, cited by Winer), like the mulberry in appearance, size, and foliage,

but belonging generically to the fig-trees. It grows to a great size and height; see Winer, Realwörterbuch, under Maulbeerfeigenbaum. See also on ch. xvii. 6. Notice the changes of subject here,—ἀνέβη (Ζακχ.) . . . ἵνα ἴδῃ αὐτὸν, ὅτι ἐκείνης ἡμελλε (ὁ Ἰησ.) διέρ. καὶ ὡς ἦλθ. (Ζακχ.) See ch. xv. 15.—5.] The probability is, that the Lord's supernatural knowledge of man (see John i. 48—50) is intended to be understood as the means of his knowing Zacchæus: but the narrative does not absolutely exclude the supposition of a personal knowledge of Zacchæus on the part of some around Him. But of what possible import can such a question be, when the narrative plainly shows us that Jesus saw into his heart? Cannot He who knows the thoughts, call by the name also?—μεναι, probably over the night. See John i. 40.—δεῖ, 'it is my purpose,' or even more, 'I must;' for especially in these last days of the Lord's ministry, every event is fixed and determined by a Divine plan.—7.] The murmurers are Jews who were accompanying Him to Jerusalem, on the road to

<sup>k</sup> \* τὰ ἡμίση τῶν ἱπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τιμός τι <sup>m</sup> ἐσυκοφάντησα, <sup>n</sup> ἀποδίδωμι <sup>o</sup> τετραπλοῦν. <sup>9</sup> εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ <sup>p</sup> ἐγένετο, <sup>q</sup> καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. <sup>10</sup> ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου <sup>r</sup> ζητῆσαι καὶ σῶσαι τὸ <sup>s</sup> ἀπολωλός. <sup>11</sup> Ἀκουόντων δὲ αὐτῶν ταῦτα <sup>t</sup> προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ καὶ δοκεῖν αὐτοὺς ὅτι παραχοῆμα <sup>u</sup> μέλλει ἡ βασιλεία τοῦ θεοῦ <sup>v</sup> ἀναφαίνεσθαι. <sup>12</sup> εἶπεν οὖν <sup>w</sup> Ἀνθρωπὸς τις <sup>x</sup> ἐυγενὴς ἐπορεύθη εἰς χώραν <sup>y</sup> μακράν λαβεῖν ἑαυτῷ βασιλείαν καὶ <sup>z</sup> ὑποστρέψαι. <sup>13</sup> καλέσας δὲ <sup>aa</sup> <sup>u</sup> Acts xxi. 3 only. Cant. vi. 4. <sup>v</sup> 1 Cor. i. 26. Job i. 3. <sup>w</sup> = ch. xv. 13. Prov. vii. 19. <sup>x</sup> = ch. ii. 40, 43.

ἡμίσηα BL. τὰ ἡμίσηα Q. τὰ ἡμνοσι D<sup>1</sup>. τὰ ἡμύση D<sup>2</sup>. τὰ ἡμισυ A. txt EFGKMU al.—τὰ ἡμ. μου τῶν ὑπ. κύρ. πτωχοῖς δίδωμι B.—9. ἐν τῷ οἴκ. AD.—11. αὐτοὺς om. D d.—12. for οὖν, δὲ D.—ἐαντῷ om. D ab Lucif. Ambr.—13. rec. ἕως ἐρχ. txt

which Zacchæus's house lay (see ver. 1).—παρὰ ἄμ. ἀνδρὶ belongs to καταλῦσαι.—8.] This need not have taken place in the morning; much more probably it was immediately on the Lord's entrance into the house, while the multitude were yet murmuring in the court, and in their presence. The Lord's answer, σήμερον . . . τῷ οἴκῳ τούτῳ, looks as if He were just entering the house, not just leaving it; and the σήμερ. must be the same with that in ver. 5.—τὰ ἡμίση] see note on ch. xvi. 9. Zacchæus may well have heard of that parable from one of his publican acquaintances, or perhaps repentance may have led him at once to this act of self-denial.—ἐσυκοφ.] There is no uncertainty in εἴ τι: it = ὅ τι: 'whatever I have unfairly exacted from any man;': see Lexicons.—9.] πρὸς, to him, not 'concerning him.' The announcement is made to him, though not in the second person.—σωτηρ.] in the stronger sense, 'salvation.'—υἱὸς Ἀβ. ἐστιν] not, has become (γένονεν) a son of Abraham by his repentance (Kuinoel, &c.), but is a son of Abraham: though despised by the multitude, has his rights as a Jew, and has availed himself of them by receiving his Lord in faith and humility.—10.] For, the greater sinner he may have been, the more does he come under the description of those (sheep) whom the good Shepherd came to seek and save.

11—27.] Peculiar to Luke. By the introductory words, the parable must have been spoken in the house of Zacchæus, i. e. perhaps in the open room looking into the court, where probably many of the multitude were assembled.—A parable very similar in some points to this was spoken by the Lord in His last great prophetic dis-

course, Matt. xxv. 14—30.—Many modern commentators (Calv. Olsh. Meyer (on Matt.), but not Schleierm. or De Wette) maintain that the two parables represent one and the same: if so, we must at once give up, not only the pretensions to historical accuracy on the part of our Gospels, (see ver. 11,) but all idea that they furnish us with the words of the Lord any where: for the whole structure and incidents of the two are essentially different. If oral tradition thus varied before the Gospels were written, in the report of the Lord's spoken words, how can we know that He spoke any thing which they relate? If the Evangelists themselves altered, arranged, and accommodated those discourses, not only is the above the case, but their honesty is likewise impugned (see Prolegomena to Gospels). Besides, we shall here find the parable in its very root and point of comparison, individual and distinct. Compare throughout the notes on Matt.—11.] The distance of Jericho from Jerusalem was 150 stadia = 15 English miles.—ὅτι παραχρ.] They imagined that the present journey to Jerusalem, undertaken as it had been with such publicity and accompanied with such wonderful miracles, was for the purpose of revealing and establishing the Messianic Kingdom.—12.] The groundwork of this part of the parable seems to have been derived from the history of Archelaus, son of Herod the Great. The kings of the Herodian family made journeys to Rome, to receive their βασιλείαν. On Archelaus's doing so, the Jews sent after him a protest, which however was not listened to by Augustus. Joseph. Antt. xvii. 11, 1ff. The situation was appropriate; for at Jericho was the royal palace which

here only.  
1 = Matt. xix.  
21 al. Job  
xxviii. 7.  
n ch. iii. 14  
only Eccl.  
iv. 1 al.  
n = ch. x. 35.  
Gen. xlii. 28.  
o here only +.  
p = dat. here  
only. w. ἐπί,  
ch. iii. 2.  
κατά, ch. x.  
32. πρὸς,  
John x. 35.  
q ch. i. 7.  
Acts ii. 24.  
r = Matt.  
xviii. 12. ch.  
xv. 8.  
s f. Ps. cxviii.  
170.  
t ch. xxv. 11.  
12. Gen. iv. 2.



<sup>y</sup> here only. 1 Kings ix. 19. (x. 22 Vat.)  
<sup>z</sup> ch. xiv. 32 only.  
<sup>a</sup> ch. xii. 11.  
<sup>b</sup> Mat. x. 1. al.  
<sup>c</sup> ch. x. 35 only.  
<sup>d</sup> Gen. 1. 5.  
<sup>e</sup> ch. viii. 1.  
<sup>f</sup> Gen. xxiv. 30.  
<sup>g</sup> = ch. ix. 54.  
<sup>h</sup> Mark x. 49.  
<sup>i</sup> v. 43. Exod. xxxv. 1.  
<sup>j</sup> dat. here only.  
<sup>k</sup> here only †.  
<sup>l</sup> = ch. xii. 51.  
<sup>m</sup> Josh. xviii. 8.  
<sup>n</sup> here only †.  
<sup>o</sup> = Matt. xvii. 12 al.  
<sup>p</sup> constr. i. 10.  
<sup>q</sup> Jer. xxxiii. 20.  
<sup>r</sup> Rev. xiv. 18.  
<sup>s</sup> xx. 6.  
<sup>t</sup> = John iii. 31 only, see Gen. xl. 17.  
<sup>u</sup> = Matt. xxv. 16. Deut. viii. 15.  
<sup>v</sup> Col. i. 5.  
<sup>w</sup> 2 Tim. iv. 8.  
<sup>x</sup> Job xxxviii. 23.  
<sup>y</sup> John xi. 44.  
<sup>z</sup> xx. 7. Aets xix. 12 only †.  
<sup>a</sup> here only †.  
<sup>b</sup> 2 Mac. xiv. 30.  
<sup>c</sup> = Mark xv. 24.  
<sup>d</sup> ch. xiv. 19. see John x. 18.  
<sup>e</sup> James v. 4.  
<sup>f</sup> Ruth ii. 4.  
<sup>g</sup> ch. xv. 22.  
<sup>h</sup> Rev. viii. 3.  
<sup>i</sup> Lev. xxv. 37.  
<sup>j</sup> Mt. only.  
<sup>k</sup> Exod. xxvii. 25.  
<sup>l</sup> x ch. iii. 13. Dan. xi. 20.

δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπε A B D  
 πρὸς αὐτοὺς <sup>y</sup> Πραγματεύσασθε <sup>†</sup> ἐν ᾧ ἔρχομαι. <sup>14</sup> οἱ δὲ  
 πολῖται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν <sup>z</sup> πρεσβείαν  
 ὀπίσω αὐτοῦ λέγοντες Οὐ θέλομεν τοῦτον βασιλεύσαι  
 ἡμᾶς. <sup>15</sup> καὶ ἐγένετο <sup>b</sup> ἐν τῷ <sup>c</sup> ἐπανελθεῖν αὐτὸν  
 λαβόντα τὴν βασιλείαν, <sup>d</sup> καὶ <sup>e</sup> εἶπε <sup>f</sup> φωνηθῆναι αὐτῷ  
 τοὺς δούλους τούτους οἷς <sup>\*</sup> ἔδωκε τὸ ἀργύριον, ἵνα <sup>\*</sup> γνῶ  
 \* τίς τί <sup>g</sup> διεπραγματεύσατο. <sup>16</sup> <sup>h</sup> παρεγένετο δὲ ὁ πρῶτος  
 λέγων Κύριε, ἡ μνᾶ σου <sup>i</sup> προσχειράσαστο ἑκά μνᾶς.  
<sup>17</sup> καὶ εἶπεν αὐτῷ <sup>\*</sup> Εὖ ἀγαθὲ δούλε, ὅτι <sup>k</sup> ἐν ἐλαχίστῳ  
 πιστὸς ἐγένου, <sup>l</sup> ἴσθι <sup>m</sup> ἐξουσίαν ἔχων <sup>n</sup> ἐπάνω δέκα πόλεων.  
<sup>18</sup> καὶ ἦλθεν ὁ δεύτερος λέγων Κύριε, ἡ μνᾶ σου <sup>o</sup> ἐποίησε  
 πέντε μνᾶς. <sup>19</sup> εἶπε δὲ καὶ τούτῳ Καὶ σὺ γίνου ἐπάνω  
 πέντε πόλεων. <sup>20</sup> καὶ <sup>\*</sup> ἕτερος ἦλθε λέγων Κύριε, ἰδοὺ  
 ἡ μνᾶ σου ἣν εἶχον <sup>p</sup> ἀποκειμένην ἐν <sup>q</sup> σινδαρίῳ. <sup>21</sup> ἐφο-  
 βούμην γάρ σε, ὅτι ἄνθρωπος <sup>r</sup> αὐστηρὸς εἶ, <sup>s</sup> αἴρεις ὃ  
 οὐκ <sup>t</sup> ἔθηκας καὶ <sup>u</sup> θερίζεις ὃ οὐκ ἔσπειρας. <sup>22</sup> λέγει δὲ  
 αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δαῦλε.  
 ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἴρων ὃ οὐκ ἔθηκα  
 καὶ θερίζων ὃ οὐκ ἔσπειρα <sup>23</sup> καὶ διατί οὐκ <sup>v</sup> ἔδωκας τὸ  
 ἀργύριόν μου ἐπὶ [τὴν] τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν  
<sup>w</sup> τῷ <sup>x</sup> ἄνδρϊ αὐτοῦ <sup>y</sup> ἐπραξα αὐτό; <sup>24</sup> καὶ τοῖς παρεστῶσιν εἶπεν  
 Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς

A B D K L 9 al. Orig. dum *bedn* Lucif. donec *a*. — 14. αὐτοῦ (1st) om. D b  
 Lucif.—for ἀπέστ., ἐνέπεμψαν D. — 15. ἐν τῷ om. D Δ.—αὐτοῦ τοὺς δ., omg.  
 τοῦ. D Orig.—δεδώκει B D L a. txt A bc.—γνοί B D L. txt A Orig.—τί διεπραγ-  
 ματεύσαντο B D L Copt. Or. (Tisch. ed. 2. τις τί B Lachm.) txt A abc.—17. εὖ γε  
 BD *ben* Orig. txt A.—18. ὁ ἕτερος D bc Lucif.—20. ὁ ἔρ. B D L 2. txt A.—22. αἴρων  
 . . . θερίζω D *abcd*.—23. διατί οὖν D.—τὴν om. A D E F G L M S U V Δ 22 all. ins. B.  
 —24. τὴν μνᾶν om. D a.—for δότε, ἀπενέγκατε D.—25. om. D b Lucif. al.—26. γάρ

Archelaus had built with great magnificence.  
 Jos. Antt. xvii. 13, 1. — 13.] δέκα, see on  
 Matt. xxv. 1. The giving the μνᾶ to each,  
 is a totally different thing from giving to  
 one five, to another two, and to a third one  
 talent. The sums given are here all the  
 same, and all very small. The (Attic)  
 mina is  $\frac{1}{60}$  of a talent, and equal to about  
 £3 of our money.—In Matt. the man gives  
 his whole property to his servants; here  
 he makes trial of them with these small  
 sums (ἐλάχιστον, see ver. 17). — πραγμ.]  
 = ἐργάζεσθε, Matt.—ἐν ᾧ ἔρχ., 'while  
 I go and return,' 'till I come.'—14.] The  
 nobleman, Son of a King, εὐγενὴς, is the  
 Lord Jesus; the Kingdom is that over His  
 own citizens, the Jews. They sent a mes-  
 sage after Him; their cry went up to  
 Heaven, in the persecutions of His servants,

&c.: 'we will not have this man to reign  
 over us.' The parable has a double im-  
 port: suited both to the disciples (οἱ δούλοι  
 ἑαυτοῦ), and the multitude (οἱ πολῖται  
 αὐτοῦ). — 15.] τίς τί, see Mark xv. 24. —  
 διεπρ.] 'what business each had carried  
 on;' not, 'what each had gained.' Dion.  
 Hal. iii. 72, has the word signifying 'to  
 arrange a matter,' which however was not  
 then executed. The sons of Aeneas having  
 often arranged (διαπραγματευσαμένων) a  
 plot to kill Tarquinius . . . — 16—23.]  
 see on Matt. It is observable here how-  
 ever how exactly and minutely in keeping  
 is every circumstance. 'Thy pound hath  
 gained ten pounds;' the humility with  
 which this is stated, where no account of ἡ  
 ἰδία δύναμις is taken as in Matt., and  
 then the proportion of the reward,—δέκα

ἔχοντι. <sup>25</sup> καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς. <sup>26</sup> λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. <sup>27</sup> πλὴν τοὺς ἐχθρούς μου \* ἐκείνους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἔπ' αὐτοὺς ἀγάγετε ὧδε καὶ <sup>b</sup> κατασφάζατε ἔμπροσθέν μου. <sup>28</sup> καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν, <sup>ad</sup> ἀναβαίνων εἰς Ἱερουσόλυμα. <sup>29</sup> καὶ ἐγένετο ὡς ἡγγισεν εἰς Βηθφαγὴν καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον Ἑλαιὼν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ <sup>30</sup> εἰπὼν Ὑπάγετε εἰς τὴν <sup>f</sup> κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων <sup>g</sup> ἐκάθισε· \* <sup>h</sup> λύσαντες αὐτὸν ἀγάγετε. <sup>31</sup> καὶ ἐάν τις ὑμᾶς ἐρωτᾷ Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ, ὅτι ὁ κύριος αὐτοῦ <sup>i</sup> χρεῖαν ἔχει. <sup>32</sup> ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς· <sup>33</sup> λυόντων δὲ αὐτῶν τὸν πῶλον εἶπον οἱ <sup>k</sup> κύριοι αὐτοῦ πρὸς αὐτοὺς Τί λύετε τὸν πῶλον; <sup>34</sup> οἱ δὲ εἶπον ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει. <sup>35</sup> καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ <sup>l</sup> ἐπὶ ῥίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον <sup>m</sup> ἐπεβίβασαν τὸν Ἰησοῦν. <sup>36</sup> πορευομένου δὲ αὐτοῦ <sup>n</sup> ὑπεστρώννον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. <sup>37</sup> ἐγγιζόντος δὲ αὐτοῦ ἤδη πρὸς τῇ <sup>o</sup> καταβάσει τοῦ ὄρους τῶν ἑλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεόν

om. B L 6 a Copt. Arm. Theophyl. autem *her* Lucif.—for δοθήσεται. προστίθεται D.—ἀπ' αὐτοῦ om. B L 7 al. Lucif.—27. for ἐκείν. τούτους B K L M al. txt A D *abc* Orig. Lucif.—aft. κατασφ. ins. αὐτοὺς B F L 3.—aft. μου ins. καὶ τὸν ἀχρεῖον δούλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἴσται ὁ κλαυθμὸς καὶ ὁ βρῦγχος τῶν δδόντων D d.—28. ἔμπροσθεν. D *ac*.—ἀναβαίνων δὲ εἰς τ. Ἱ. D. 29. βηθφαγὴ B 8 al. βηθανία D\*.—τῶν ἐλαιῶν καλούμενον D.—30. for ἐν ᾗ, καὶ D.—δεδεμ. om. D.—πώποτε om. D Orig. (once) Ambr. txt A B.—καὶ λύσ. B D L txt A.—31. διατί λύετε om. D c.—32. for νν. 32—35 incl., D d have καὶ ἀπελθόντες ἀπεκρίθησαν ὅτι ὁ κ. αὐ. χ. ἔχ. καὶ ἀγαγόντες τὸ πῶλ. ἐπεὶ τὰ ἱμ. αὐ. ἐπ' αὐτὸν, καὶ ἐπεβ. τ. Ἰησ.—34. rec. om. ὅτι bef. ὁ κ. with c, but ins. A B D K L M 7 al. *av* Syr. Orig.—36. ἐν τῇ ὁδ. om. D.—37. ἐγγιζόντων δὲ αὐτῶν D.—ἤδη om. D M *a*.—τῇ

πόλεις, —so according with the nature of what the Prince went to receive, and the occasion of His return.—25.] is parenthetical, spoken by the standers-by in the parable, in surprise at such a decision: then in ver. 26, the King answers them.—27.] This command brings out both comings of the Lord,—at the destruction of Jerusalem, and at the end of the world: for we must not forget that even now 'He is gone to receive a Kingdom and return: ' we see not yet all things put under His feet.'

28.] Not immediately after saying these things;—see on ver. 5: unless they were said in the morning on His departure.

29—38.] Matt. xxi. 1—9. Mark xi. 1—

10. John xii. 12—26, where see notes.—29.] The name, when thus put, must be accentuated *ἐλαιῶν*, for when it is the genitive of *ἐλαια* the article is prefixed (ver. 37). Luke uses this same expression again Acts i. 12. Josephus has *διὰ τοῦ ἐλαιῶνος ὄρους*, Antt. vii. 9, 2.—33.] *τινὲς τῶν ἐκεῖ ἐστηκότων* said this, as in the probably more precise account of Mark:—οἱ κύριοι αὐτ. is the natural inference as to who they were.—37.] πρὸς τ. κ. not merely local, 'at the declivity of,' but expressing the result of ἐγγιζόντες—'just about to descend the Mount of Olives.'—τὸ πλῆθ. τ. μ.] in the widest sense; = οἱ ὄχλοι, Matt.—The *ἐνναμεις*, which dwelt

y = Matt. vii. 22†.  
 z ch. xiii. 35.  
 Ps. cxvii. 26.  
 a ch. xiii. 35 al.  
 b l. Ps. xcii. 4.  
 c Matt. xvi. 22.  
 Zech. iii. 3.  
 d abs. ch. xii. 33 al.  
 e = ch. i. 29.  
 Lam. i. 13.  
 f = Matt. x. 30.  
 Mark i. 27.  
 g κ. γε, Acts ii. 18.  
 h = ch. i. 80.  
 2 Cor. vi. 2.  
 i ch. xiv. 28.  
 32. Acts xxviii. 10.  
 j Deut. vii. 20.  
 John xii. 36.  
 k = Matt. xxiii. 36. ch. i. 12.  
 l = Matt. xxvi. 45.  
 m = here only.  
 Ezek. iv. 2.  
 n here only.  
 Ezek. iv. 2 al.  
 o here only.  
 4 Kings vi. 14.  
 p = here only.  
 1 Kings xxiii. 8.  
 q here only. Isa. lili. 26. Hos. x. 14. xiv. 1 al.  
 r = Matt. xxiv. 2.  
 t ch. i. 20. Dent. viii. 20.  
 u = John i. 10. Rom. vii. 7. v 1 Pet. ii. 12. Job x. 12. see ch. i. 67.

φωνῇ μεγάλην περὶ \* πασῶν ὧν εἶδον ὧν δυνάμεων, <sup>38</sup> λέ- A B D  
 γοντες <sup>z</sup> Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς <sup>a</sup> ἐν ὀνόματι  
 κυρίου· εἰρήνη ἐν οὐρανῷ καὶ <sup>b</sup> δόξα ἐν ὑψίστοις. <sup>39</sup> καὶ  
 τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτὸν  
 Διδάσκαλε, <sup>c</sup> ἐπιτίμησον τοῖς μαθηταῖς σου. <sup>40</sup> καὶ ἀπο-  
 κριθεὶς εἶπεν αὐτοῖς Λέγω ὑμῖν ὅτι ἐὰν οὗτοι \* σιωπή-  
 σωσιν, οἱ λίθοι κεκραάζονται. <sup>41</sup> καὶ ὡς <sup>d</sup> ἠγγισεν, ἰδὼν  
 τὴν πόλιν ἐκλαυσεν <sup>e</sup> ἐπ' αὐτήν, <sup>42</sup> λέγων ὅτι εἰ ἔγνων  
 \* <sup>f</sup> καὶ σὺ <sup>g</sup> καὶ γε ἐν τῇ <sup>h</sup> ἡμέρᾳ <sup>†</sup> ταύτῃ \* <sup>i</sup> τὰ πρὸς εἰρή-  
 νην [σου]. νῦν δὲ <sup>j</sup> ἐκρύβη ἀπὸ ὀφθαλμῶν σου. <sup>43</sup> ὅτι ABCD  
 ἤζουσιν ἡμέραι <sup>k</sup> ἐπὶ σέ <sup>l</sup> καὶ <sup>m</sup> περιβαλοῦσιν οἱ ἐχθροὶ  
 σου <sup>n</sup> χάρακά σοι καὶ <sup>o</sup> περικυκλώσουσί σε καὶ <sup>p</sup> συνέξουσί  
 σε πάντοθεν, <sup>44</sup> καὶ <sup>q</sup> ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν  
 σοί, καὶ οὐκ <sup>r</sup> ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ, <sup>t</sup> ἀνθ' ὧν  
 οὐκ <sup>u</sup> ἔγνων τὸν καιρὸν τῆς <sup>v</sup> ἐπισκοπῆς σου.

κατάβασιν D.—φωνῇ μεγάλην om. D.—for πασ., πάντων B D. txt A.—for δυνάμ.,  
 γινομένων D.—38. ὁ ἐρχ. ὁ βασιλ. B. ὁ ἐρχ. ἐν ὄν. κυ. εὐλογημένος ὁ βασιλ. D ac. txt A.—  
 40. σιωπήσουσιν A B L 3. σιγήσουσιν D 1. txt acd Orig.—κραζονται D. κρά-  
 ζουσιν B L Orig. (once.)—41. rec. ἐπ' αὐτῇ with Orig. (once.) txt A B D H L Δ 12  
 Orig. (thrice) Iren. Bas. Theophyl.—42. aft. ἔγνων,—ἐν τῇ ἡμ. ταύτῃ καὶ σὺ τὰ πρὸς  
 εἰρ. B L Orig. txt (καὶ γε om. D d) A D d.—rec. aft. ἡμ. ins. σου, with ac, but om.  
 A B D L 4 al. Syr. Copt. Arm. Orig. Eus. Bas.—aft. εἰρήν. om. σου B L Orig. Iren.  
 ins. (σοι D) A D ac Orig.—43. περιβαλοῦσιν C<sup>1</sup> L. βαλοῦσιν D. txt A B C<sup>2</sup>.—  
 σοι om. D ac.—44. ἐν σοὶ (1st) om. D Orig. Eus.—ἐπὶ λίθον ἐν ὧν σοι D 2 c.—

mostly on their minds, was the raising of Lazarus,—John xii. 17, 18;—but as this perhaps was not known to Luke, we must understand him to mean, *all that they had seen during their journey with Him.*—ἐν οὐρανῷ = ἐν ὑψίστοις, and was probably added by them to fill out the parallelism.

39—44.] Peculiar to Luke.—39.] These Pharisees could hardly in any sense be μαθηταὶ of Jesus.—Their spirit was just that of modern Socinianism: the prophetic expressions used, and the lofty epithets applied to Him who was merely in their view a διδάσκαλος, offended them.—40.] A proverbial expression—but probably not without reference to Habakkuk ii. 11.—41.] The Lord stood on the lower part of the Mount of Olives, whence the view of the city even now is very striking. What a history of Divine Love and human ingratitude lay before Him!—When He grieved, it was for the hardness of men's hearts; when He wept, in Bethany and here, it was over the fruits of sin.—42.] εἰ ἔγνων—εἰώσθαι οὐ κλαίοντες ἐπικρίπτεσθαι τοὺς λόγους ὑπὸ τῆς τοῦ πάθους σφοδρότητος. Euthym. Perhaps in the actual words spoken by the Lord there may have been an allusion to the name Jerusalem:—'Uti-

nam quæ diceris Jerusalem re ipsa esses Jerusalem, ac videres ea, quæ pacem tibi præstare possent.' Wetstein.—καὶ σὺ] 'thou also,' as well as these My disciples.—καὶ γε] *et quidem*—'even.'—43.] ὅτι declares, not 'the things hidden from thine eyes,' so that it should be rendered, 'namely, that the days shall come,' &c.: but the awful reason which there was for the fervent wish just expressed—'for,' or 'because.'—χάρακα] a mound with palisades. The account of its being built is in Joseph. B. J. v. 6, 2. When the Jews destroyed this, Titus built a wall round them (Ib. 12, 2),—see Is. xxix. 2, 3, 4,—to which the Lord here tacitly refers.—44. ἐδαφ.] is used in two meanings:—'shall level thy buildings to the foundation, and dash thy children, against the ground:' see refl.—τὰ τέκνα is not 'infants,' but thy children, in general.—οὐκ ἀφήσ. see Matt. xxiv. 2 and note.—ἀνθ' ὧν . . . ] not, 'because of thy sins and rebellions;'—those might be all blotted out, hadst thou known, recognized, the time of thy visiting by Me.—ἐπισκ. is a word of ambiguous meaning—*visitation*, either for good or for evil: see refl. It brings at once here before us the coming seeking fruit, ch. xiii. 7—and the returning of the



<sup>45</sup> Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας [ἐν αὐτῷ] καὶ ἀγοράζοντας, <sup>46</sup> λέγων αὐτοῖς Ἰὲ γραπται \* Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε <sup>w</sup> σπήλαιον ληστῶν.

<sup>47</sup> Καὶ <sup>a</sup> ἦν διδάσκων <sup>b</sup> τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς <sup>c</sup> ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ, <sup>48</sup> καὶ οὐχ εὗρισκον <sup>d</sup> τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας <sup>e</sup> ἐξεκρέματο αὐτοῦ ἀκούων.

XX. <sup>1</sup> Καὶ ἐγένετο ἐν <sup>f</sup> μιᾷ τῶν ἡμερῶν [ἐκείνων], διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ <sup>ff</sup> εὐαγγελιζόμενου, <sup>g</sup> ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, <sup>2</sup> καὶ εἶπον πρὸς αὐτὸν λέγοντες Εἰπέ ἡμῖν, <sup>h</sup> ἐν <sup>i</sup> ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστίν ὁ δού σοι τὴν ἐξουσίαν ταύτην; <sup>3</sup> ἀποκριθεὶς δὲ εἶπε πρὸς αὐτοὺς, Ἐρωτήσω ὑμᾶς κἀγὼ ἓνα <sup>k</sup> λόγον, καὶ εἰπάτέ μοι. <sup>4</sup> τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; <sup>5</sup> οἱ δὲ <sup>m</sup> συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἰπώμεν Ἐξ οὐρανοῦ, ἐρεῖ Διατί [οὖν] οὐκ ἐπιστεύσατε αὐτῷ; <sup>6</sup> ἐὰν δὲ εἰπώμεν Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς <sup>n</sup> καταλιθάσει ἡμᾶς· ὁ πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι. <sup>7</sup> καὶ ἀπεκρίθησαν μὴ εἶδέναι \* πόθεν. <sup>8</sup> καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>9</sup> <sup>p</sup> ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν

w ll. John xi. 38. Heb. xi. 38. Gen. xix. 39 al.

a ch. i. 10, 20. Jer. xxxiii. 20.

b ch. xi. 3. Acts xvii. 11. c = ch. vi. 19. Exod. ii. 15.

d = Mark ix. 23. ch. i. 62 al.

e here only. Gen. xlv. 30. f Deut. xii. 14.

ff = Acts xiv. 7. Rom. xv. 20.

g ch. i. 17 al. Isa. lxi. 1. see Isa. lxi. 1.

h ch. ii. 9, 18. xxiv. 4. Acts xii. 7. iv. 2.

i ch. i. 17 al. Isa. xxxix. 2. i 2 Kings xv. 2.

k see ch. xxiii. 9. Acts xxviii. 23. Jer. xlv. 14.

m here only. see Isa. xliiii. 18.

n here only. o constr. Mark xv. 7 al.

p = Matt. iv. 17. Gen. xviii. 27.

for τὸν καιρ. τῆς, εἰς καιρὸν D.—τὸν om. C.—45. ἐλθὼν δὲ D.—ἐν αὐτῷ καὶ ἀγ. om. B L. Copt. Orig. expressly. ἐν αὐτῷ om. C. txt A D ac?—add καὶ τ. τραπέζ. τῶν κολλυβ. ἐξέχεεν, κ. τ. καθέδρ. τῶν πωλ. τ. περιστ. D I acd Æth.—46. καὶ ἔσται ὁ οἶκ. μ. οἶκ. πρ. (omg. ἐστίν) B L 8 c Copt. Arm. Orig.—ὅτι ὁ οἶκ. κ.τ.λ. A C D K M 7 al. v Syr.—for ἐστίν, κληθήσεται C<sup>2</sup>.—48. τὸ om. D U Δ 9 Orig.—aft. ποιή. ins. αὐτῷ D c Syr. Æth.—ἀκούειν αὐτοῦ D M ac.

CHAP. XX. 1. ἐκείνων om. B D L Q 8 al. ac Syr. Copt. Æth. ins. A C.—ἱερεῖς A E G K U V Δ 30 al.—2. λέγοντες om. C D Syr. Copt. Arm.—καὶ τίς ἐστ. D a.—3. ἐπερωτήσω D.—ἓνα om. B L 6 c Syr. ins. A C D K M Q U.—for καὶ, ὃν D.—5. συνελογίσαντο C D ac.—οὖν om. B E G L U V Δ 22 all. c Syr. Copt. Æth. Euthym. Theophyl. ins. A C D Q a.—6. καὶ ἐὰν D ac.—ὅτι ἐξ ἀνθ. (apparently) C.—λιθάσει D.—οἱ γὰρ εἰσιν D ac.—γεγονέναι D acd al.—7. αὐτοὺς πόθεν C. αὐτ. τὸ πόθεν D. txt A B Q.—9. for ἤρξ. λέγ., ἔλεγεν D (omg. πρὸς τ. λ. λέγ.)—τις om. B C D E K L M Q S V 23 ac

*Lord of the vineyard*, ch. xx. 16.—It is however the first or favourable meaning of *ἐπισκοπή* that is here prominent.

45, 46.] See on Matt. xxi. 12. Mark xi. 15—17.

47, 48.] A general description of His employment during these last days, the particulars of which follow. It is rightly however placed at the end of a chapter—for it forms a close to the long section wherein the last journey to Jerusalem has been described.

CHAP. XX. 1—8.] Matt. xxi. 23—27.

Mark xi. 27—33, where see notes. (The *history of the fig-tree* is not in our text.) —1.] τῶν ἡμ. without ἐκείνων would be—*of the days*, viz. of this His being in Jerusalem.—ἐπέστ.] without a dative (see ch. ii. 38) does not signify any *suddenness* of approach.—2.] ἦ—‘or, to speak more definitely.’

9—19.] Matt. xxi. 33—46. Mark xii. 1—12. See notes on Matt. for the sense; and for comparison of the reports, on Mark. 9.] The parable was spoken πρὸς, *to*, the *people*—but (ver. 19) πρὸς, *at*, ‘with

τὴν παραβολὴν ταύτην. Ἀνθρωπός [τις] ἠέφύτευσεν ABC  
 ἀμπελῶνα καὶ ἔξιδετο αὐτὸν γεωργοῖς, καὶ ἠπέδμησε D Q  
 χρόνους ἰκανούς. <sup>10</sup> καὶ ἐν καιρῷ ἀπέστειλε πρὸς  
 τοὺς γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπε-  
 λῶνος \* δώσιν αὐτῷ. οἱ δὲ γεωργοὶ δείραντες αὐτὸν,  
 ἔξαπέστειλαν κενόν. <sup>11</sup> καὶ προσέθετο πέμψαι ἕτερον  
 δούλον· οἱ δὲ κάκῃον δείραντες καὶ ἀτιμάσαντες ἔξαπ-  
 έστειλαν κενόν. <sup>12</sup> καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ  
 καὶ τοῦτον ἁ τραυματίσαντες ἔξβαλον. <sup>13</sup> εἶπε δὲ ὁ  
 κύριος τοῦ ἀμπελῶνος Τί ποιήσω; πέμψω τὸν υἱόν μου  
 τὸν ἀγαπητόν· ἵσως τοῦτον [ιδόντες] ἔντραπήσονται.  
<sup>14</sup> ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ ἐδιελογίζοντο πρὸς \* ἑαυ-  
 τοὺς λέγοντες Οὗτός ἐστιν ὁ κληρονόμος· <sup>15</sup> [δεῦτε] ἀπο-  
 κτείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία.  
 καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν.  
 τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; <sup>16</sup> ἐλεύ-  
 σεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν  
 ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπον <sup>k</sup> Μὴ γένοιτο.  
<sup>17</sup> ὁ δὲ ἔμβλέψας αὐτοῖς εἶπε <sup>m</sup> Τί οὖν ἐστὶ τὸ γεγραμ- ABCD  
 μένον τοῦτο, Λίθον ὃν ἠἀπεδοκίμασαν οἱ οἰκοδομοῦντες,  
 οὗτος ὁ ἐγενήθη εἰς κεφαλὴν γωνίας; <sup>18</sup> πᾶς ὁ πεσὼν  
 ἐπ' ἐκεῖνον τὸν λίθον <sup>p</sup> συνθλασθήσεται, ἐφ' ὃν δ' ἂν πέσῃ,  
 ἠ λικμήσει αὐτόν. <sup>19</sup> καὶ ἔζήτησαν οἱ \* ἀρχιερεῖς καὶ οἱ  
 γραμματεῖς \* ἐπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας ἐν αὐτῇ τῇ  
 ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι <sup>n</sup> πρὸς  
 αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.  
 Exod. ii. 15. s Matt. xxvi. 50. Gen. xxii. 12. t ch. vii. 21. xii. 12. u = ch. xviii. 19 and reff.

Orig. ins. A.—bef. ἀπεδ., αὐτὸς δὲ D.—10. ἐν om. B D. ins. A C Q v. ἐν τῷ κ.  
 C Q al.—δύσουσιν A B L M Q 4 al. txt C D—δείραντες ἐπ' αὐτ. (omg. οἱ δὲ γ.) D.—  
 11. for καὶ πρὸς. π., κ. ἐπεμψεν D.—12. for κ. πρὸς. π. τρ., τρίτον ἐπεμψεν D.—οἱ  
 δὲ om. D ac.—13. for ἵσως, τέχον D.—ιδόντες om. B C D L Q 4 ac Copt. Arm.  
 Ambr. ins. A v.—14. οἱ γ. om. D.—πρὸς ἀλλήλους B D L 6. txt A C Q.—δεῦτε  
 om. A B K M Q 7 al. ac Arm. Syr. ins. C D Orig.—καὶ ἡμ. ἐσται C c Copt.—  
 15. λαβόντες αὐτὸν ἐξέβαλον C.—αὐτοῖς om. D ac.—τοῦ ἀμπ. om. Q.—16. τούτους

reference to,' the chief priests and scribes. Bengel suggests that He addressed it to the people, to guard against interruption on the part of the chief priests.—11.] **πρὸς ἐθ. π.** a Hebraism: see Gen. iv. 2, Hebrew and Greek, and ch. xix. 11.—14.] **ιδόντ. δὲ . . .** This is taken up from the **τοῦτον ιδόντες** of the verse before—and is emphatic—'On the contrary, when they saw him' . . .—17.] The **οὖν** infers the negation of **μὴ γένοιτο**—How then, supposing your wish to be fulfilled, could this which is written come to pass?—19.] **καὶ** bef. ἐφοβήθ. is not *but*: the clause signifies the state of mind

in which this their attempt was made: 'and they did so in fear of the people.'

20—26.] Matt. xxii. 15—22. Mark xii. 13—17, where see notes as before.—20.] **παρατηρ.** having watched an opportunity.—**ἐγκαθ.** see reff., men suborned, instructed and arranged for that purpose.—**ἐπιλ.**, not the spies, but the chief priests.—**αὐτοῦ** is not the genitive after **λόγῳ**, as in E. V., but after **ἐπιλ.**, as in **ἐπιλαμβάνεται αὐτοῦ τῆς ἵτιος**, Xen. Anab. iv. 7, 12, 'that they might lay hold of Him by some saying'; = **αὐτὸν ἀγρεύσσει λόγῳ**, Mark.—**τῇ ἀρχῇ**, to the Roman power (genus)—**τῇ**

<sup>20</sup> Καὶ <sup>p</sup> παρατηρήσαντες ἀπέστειλαν <sup>q</sup> ἑγκαθέτους <sup>r</sup> ὑπο-  
 κρίνομένους ἑαυτοὺς δικαίους εἶναι, ἵνα <sup>s</sup> ἐπιλάβωνται  
 αὐτοῦ <sup>t</sup> \* λόγον, \* εἰς τὸ <sup>u</sup> παραδοῦναι αὐτὸν τῇ <sup>v</sup> ἁρχῇ  
 καὶ τῇ <sup>w</sup> ἔξουσίᾳ τοῦ ἡγεμόνος. <sup>21</sup> καὶ <sup>x</sup> ἐπρώτησαν αὐτὸν  
 λέγοντες Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδά-  
 σκεις, καὶ οὐ <sup>y</sup> λαμβάνεις πρόσωπον, ἀλλ' <sup>z</sup> ἐπ' ἀληθείας  
 τὴν <sup>a</sup> ὁδὸν τοῦ θεοῦ διδάσκεις. <sup>22</sup> ἔξιστιν \* ἡμῖν Καίσαρι  
<sup>b</sup> φόρον <sup>c</sup> δοῦναι, ἢ οὐ; <sup>23</sup> <sup>d</sup> κατανοήσας δὲ αὐτῶν τὴν  
<sup>e</sup> πανουργίαν εἶπε πρὸς αὐτοὺς Τί με <sup>f</sup> πειράζετε; <sup>24</sup> \* ἐπι-  
 δείξατέ μοι <sup>h</sup> δηνάριον. τίνος ἔχει <sup>i</sup> εἰκόνα καὶ <sup>k</sup> ἐπι-  
 γραφήν; ἀποκριθέντες δὲ εἶπον Καίσαρος. <sup>25</sup> ὁ δὲ εἶπεν  
 αὐτοῖς <sup>l</sup> Ἀπόδοτε <sup>m</sup> τοῖνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ  
 τοῦ θεοῦ τῷ θεῷ. <sup>26</sup> καὶ οὐκ <sup>n</sup> ἴσχυσαν <sup>o</sup> ἐπιλαβεῖσθαι  
 αὐτοῦ ῥήματος <sup>p</sup> ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες <sup>q</sup> ἐπὶ  
 τῇ <sup>r</sup> ἀποκρίσει αὐτοῦ ἐσίγησαν. <sup>27</sup> Προσελθόντες δὲ τινες  
 τῶν Σαδδουκαίων, οἱ <sup>s</sup> \* ἀντιλέγοντες ἀνάστασιν μὴ  
 εἶναι, ἐπρώτησαν αὐτὸν <sup>t</sup> λέγοντες <sup>u</sup> Διδάσκαλε, Μωσῆς  
 ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα,  
 καὶ οὗτος <sup>v</sup> ἄτεκνος ἀποθάνῃ, ἵνα <sup>w</sup> λάβῃ ὁ ἀδελφὸς αὐτοῦ  
 τὴν γυναῖκα καὶ <sup>x</sup> ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.  
<sup>29</sup> ἑπτὰ <sup>y</sup> οὖν ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος λαβὼν γυ-  
 ναῖκα ἀπέθανεν ἄτεκνος, <sup>30</sup> \* καὶ ἔλαβεν ὁ δεῦτερος τὴν  
 γυναῖκα· καὶ οὗτος ἀπέθανεν ἄτεκνος, <sup>31</sup> καὶ ὁ τρίτος  
 ἔλαβεν αὐτήν· <sup>v</sup> ὡσαύτως δὲ καὶ οἱ ἑπτὰ \* τοῦ <sup>w</sup> κατέλιπον  
 τέκνα, καὶ ἀπέθανον. <sup>32</sup> <sup>ww</sup> ὕστερον δὲ πάντων ἀπέθανε

ο m 1 Cor. ix. 26. James ii. 24. Heb. xiii. 13. Isa. iii. 10. v. 13. m = Matt. viii. 28 al. Deut. xiii. 45. n Jer. 22. Job  
 11 = Mark ii. 12. Acts viii. 32. Gen. vi. 8. p ch. iv. 22. Acts iii. 12. Isa. lii. 15. q ch. ii. 47. John 1. 20. Job  
 11 al. r Acts xiii. 45 al. Hos. iv. 4 with μη, here only. see 1 John ii. 22. rr Deut. xxv. 5. s here only.  
 Is. xlix. 21. ss || Mk. Gen. iv. 19. Hos. i. 3. 4. t || Mk. only. aor. intr. Acts xv. 5. Gen. xix. 32. 34. u = John  
 iv. 5. 1 Cor. vii. 26. v Matt. xx. 5. Judg. viii. 8. w Mark xii. 19. Zech. xi. 17. ww Matt. xiii. 32. Jer. xxix. 2.

om. D a. — 19. οἱ γρ. κ. οἱ φαρισαῖοι C. κ. οἱ ἄρχοντες A B L M al. — 20. for παρὰ, ἀποχωρήσαντες D a. — εἶναι om. D. — αὐτοῦ τῶν λόγων D. αὐτὸν λόγον C. αὐτοῦ λόγον B. txt A. — for εἰς τὸ, ὥστε B C D L. txt A. — for τῇ . . . ἡγεμόνος, — τῇ ἡγεμόνι D. — 21. for οὐ, οὐδέτις D Aug. — 22. ἡμῶς A B L G Aug. txt C D P ac. — 23. for κατὰν, ἐπιγνοὺς D. — πονηρίαν D. — τί με πειρ. om. B L. — add ὑποκριταὶ C. — δείξατε A B D L M P 14 al. txt C. — for δην., τὸ νόμισμα D. figuram d. — aft. δην. ins. οἱ δὲ εἶδξαν καὶ εἶπεν C L 19 al. c Copt. Æth. Arm. Syr. om. A B D P ac. — κ. τὴν ἐπιγρ. D. om. P. — 25. τοῖνυν om. D a. τοῖν. ἀποδ. B L. — τὰ τοῦ K. τῷ K. C' D L al. Just. τὰ K. τῷ K. C. — 26. ἐπὶ. τοῦ ῥήματος B L. — αὐτοῦ ῥῆμα ἐπιλαβ. D. — 27. λέγοντες B C D L G al. Syr. Copt. Æth. txt A P a. — 28. for ἀποθ. (2nd), ἢ B L 7 Copt. Arm. — ἀτεκνος ἔχων γυναῖκα D. — ἐξαναστήσει A E H 9 al. — 29. aft. ἦσαν ins. παρ' ἡμῖν D c. — 30. 31. καὶ ὁ δεῦτ., καὶ ὁ τρίτος· ὡσαύτως οἱ ἑπτὰ οὐκ ἀφῇσαν τέκνα καὶ ἀπέθ. D. — καὶ ὁ δ. καὶ ὁ τρ. ἔλαβεν αὐτήν· ὡσαύτως, &c. B L. txt A P. — rec. bef. οὐ κατέλ. ins. καὶ with GHKMU, but om. A B D E L S V Δ 15 all. Copt. Theophyl. — 32. δὲ πάντ.

ἐξ. τ. ἡ., to the authority of the governor (species). The articles render the separation of the two necessary. — 22.] φόρον = κῆνσον, see on Matt. :—differs from τέλος, 'vectigal,' 'customs' duties.'

27—40.] Matt. xxii. 23—33. Mark xii. 18—27, and notes. — 27.] οἱ ἀντιλέγοντες — attr. for τῶν ἀντιλεπόντων. — Wiener,

§ 63, 4, states that he does not know another example. — The use of ἀντιλέγ. μὴ (or τὸ μὴ) is frequent in Xenophon: see Wetstein. — 28.] καὶ οὗτος: see ch. xix. 2. — 29.] οὖν, 'well then'—i. e. 'as an example of this law,' . . . — 31.] The οὐ κατ. τέκ. coming before καὶ ἀπέθ. is by a mixture of constructions—



καὶ ἡ γυνή. <sup>33</sup> ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν γίνεται ABDP  
 γυνή; οἱ γὰρ ἐπὶ <sup>x</sup> ἔσχον αὐτὴν γοναῖκα. <sup>34</sup> καὶ ἀπο-  
 κριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς Οἱ <sup>s</sup> υἱοὶ τοῦ αἰῶνος τούτου ABD  
 γαμοῦσι καὶ <sup>z</sup> ἐκγαμίσκονται, <sup>35</sup> οἱ δὲ <sup>zz</sup> καταξιωθέντες τοῦ PQ  
 αἰῶνος ἐκείνου <sup>aa</sup> τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ  
 νεκρῶν οὔτε γαμοῦσιν οὔτε <sup>\*</sup> ἐκγαμίσκονται. <sup>36</sup> οὔτε γὰρ  
 ἀποθανεῖν ἔτι δύνανται, <sup>b</sup> ἰσάγγελοι γὰρ εἰσι καὶ <sup>y</sup> υἱοὶ  
 εἰσι τοῦ θεοῦ, τῆς ἀναστάσεως <sup>y</sup> υἱοὶ ὄντες. <sup>37</sup> ὅτι δὲ  
 ἐγείρονται οἱ νεκροὶ καὶ Μωσῆς <sup>c</sup> ἐμήνυσεν <sup>d</sup> ἐπὶ τῆς  
 βάτου, ὡς λέγει κύριον [τὸν] θεὸν Ἀβραὰμ καὶ [τὸν]  
 θεὸν Ἰσαὰκ καὶ [τὸν] θεὸν Ἰακώβ. <sup>38</sup> θεὸς δὲ οὐκ ἔστι  
 νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ <sup>e</sup> αὐτῷ ζῶσιν. <sup>39</sup> ἀπο-  
 κριθέντες δὲ τινες τῶν γραμματέων εἶπον Διδάσκαλε,  
 καλῶς εἶπας. <sup>40</sup> οὐκ ἔτι δὲ ἐτόλμων <sup>f</sup> ἐπερωτᾶν αὐτὸν  
 οὐδέν. <sup>41</sup> εἶπε δὲ πρὸς αὐτοῦς, <sup>g</sup> Πῶς λέγουσι τὸν  
 ὁμ. B D L 7 al. Syr. Copt.—33. ἡ γυνή οὖν ἐν τῇ ἀ. B L. txt A D ac.—for γίν., ἔσται  
 D G L 11 al. ac.—34. aft. τοῦτον ins. γεννῶνται καὶ γεννῶσιν D acd Orig. Cyr. Aug.—  
 ἐκγαμίζονται A K M P U Δ 12 al. γαμίσκονται B L 2 al. Orig. γαμοῦνται D. txt  
 EG II? QS? V.—35. ἐκγαμίζ. AEGHKMPQUV all. γαμίζ. DLΔ al. γαμίσκ. B 3.  
 txt qu. ?—36. for δύνανται, μέλλουσιν D.—οἱ υἱοὶ A.—τῷ θεῷ (omg. καὶ υἱοὶ εἰσιν) D.  
 —37. bef. Μωσ. om. καὶ D ac Cyp. = for ἐμήν., ἐδήλωσεν D.—τὸν bef. θ. (thrice) om.  
 B D. ins. APQ.—39. for γραμ., σαδδουκαίων Q.—40. for δὲ, γὰρ B L 4.—41. aft. λέγ.

‘and they had no children by her, and died, leaving none:’—not merely from the emphasis being on the leaving no children (as in Meyer). It is meant to express the absence of offspring *before* their death, *and after*.—34.] οἱ υἱοὶ . . . Peculiar to Luke, and important. For this present state of men, marriage is an ordained and natural thing; but in τῷ αἰῶνι ἐκείνῳ, which is by the context the state of the *first resurrection* (nothing being said of the rest of the dead, though the *bare fact* might be predicated of them also), they who are found worthy to obtain that state of life and the resurrection from the dead, are no longer under the ordinance of marriage: for neither can they any more die; i. e. they will have no need of a succession and renewal, which is the main purpose of marriage.—The ἰσάγγ. γὰρ εἰσι is alleged, not as showing them to be ἀπαθείς κ. ἀφιλήδονοι (Euthym.), but as setting forth their *immortality*.—υἱοὶ τ. θ. is here used, not in its *ethical sense*, as applied to believers in this world,—but its *metaphysical sense*, as denoting the *essential state* of the blessed after the resurrection:—‘they are, by their resurrection, *essentially* partakers of the Divine nature, and so cannot die.’ When Meyer says that the Lord *only* speaks of the *risen*, and has not here in His view

the ‘quick’ at the time of His coming, it must be remembered that the ‘change’ which shall pass on them (1 Cor. xv. 51—54) shall put them into precisely the same ἀφθαρσία as the risen (compare ver. 42 *ibid.*). He refers to some striking remarks of Kaiffier in the Saxon Studien for 1843, p. 202 ff. (to which I have not access) as showing that υἱοὶ θεοῦ is used by Matt. and Luke, *only* of the state after the Lord’s coming.—37.] καὶ M., *that very* Moses, whom you allege as showing by inference the contrary.—38. On πάντ. γ. αὐτ. ζ. see on Matt. vv. 31—33: but we have in this argument even a further generalization than in Matt. and Mark. There, it is a *covenant relation* on which the matter rests: here, a life of *all*, living and dead, *in the sight of God*,—so that none are annihilated,—but in the regard of Him who inhabiteth Eternity, the being of *all* is a *living one*, in all its changes.—39, 40.] Peculiar to Luke;—implied however in Matt. ver. 34, and Mark ver. 28.

41—44.] Matt. xxii. 41—46. Mark xii. 35—37, where see notes. Luke omits the question of the lawyer, which occurred *immediately* on the gathering together of the Pharisees after the last incident. This question of the Lord seems to have followed close on that, which (and not that in ver.

χριστὸν υἱὸν Δαυὶδ εἶναι, <sup>42</sup> καὶ αὐτὸς Δαυὶδ λέγει ἐν  
βίβλῳ ψαλμῶν <sup>43</sup> Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθου ἔκ  
δεξιῶν μου <sup>44</sup> ὥς ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν  
ποδῶν σου; <sup>45</sup> Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς  
υἱὸς αὐτοῦ ἐστίν; <sup>46</sup> ἀκούοντας δὲ παντὸς τοῦ λαοῦ εἶπε  
τοῖς μαθηταῖς αὐτοῦ <sup>47</sup> Προσέχετε ἀπὸ τῶν γραμματέων  
τῶν θελούντων περιπατεῖν ἐν <sup>1</sup> στολαῖς, καὶ <sup>2</sup> φιλοῦντων  
<sup>3</sup> ἄσπασμους ἐν ταῖς ἀγοραῖς καὶ <sup>4</sup> πρωτοκαθεδρίας ἐν  
ταῖς συναγωγαῖς καὶ <sup>5</sup> πρωτοκλισίας ἐν τοῖς δείπνοις.  
<sup>47</sup> οἱ <sup>1</sup> κατεσθίουσι τὰς οἰκίας τῶν χρησίων, καὶ <sup>2</sup> προφάσει  
<sup>3</sup> μακρὰ προσεύχονται. οὗτοι λήψονται <sup>4</sup> περισσώτερον  
<sup>5</sup> κρίμα. XXI. <sup>1</sup> Ὑ<sup>1</sup> Ἀναβλέψας δὲ εἶδε τοὺς <sup>2</sup> βάλλοντας  
τὰ δῶρα αὐτῶν εἰς τὸ <sup>3</sup> γαζοφυλάκιον πλουσίου, <sup>4</sup> εἶδε δὲ  
καὶ τινα <sup>5</sup> χήραν <sup>6</sup> πενιχρὰν βάλλονσαν ἐκεῖ δύο <sup>7</sup> λεπτά,  
<sup>8</sup> καὶ εἶπεν <sup>9</sup> Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἡ πτωχὴ  
αὕτη πλεῖον πάντων ἔβαλεν· <sup>10</sup> ἅπαντες γὰρ οὗτοι ἐκ τοῦ  
<sup>11</sup> περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ θεοῦ, αὕτη  
δὲ ἐκ τοῦ <sup>12</sup> ὑστερήματος αὐτῆς ἅπαντα τὸν <sup>13</sup> βίον ὃν  
εἶχεν ἔβαλε. <sup>14</sup> Καὶ τινες λεγόντων περὶ τοῦ ἱεροῦ, ὅτι

ABDQ

a Mk. John viii. 20. 2 Macc. v. 18 al.

b here only. Exod. xxii. 25 al.

d = ch. xii. 44. John i. 48 al. Jer. xxxv. 6.

e Mk. John vi. 13 al. 1 Kings ii. 36.

2 Cor. viii. 13, 14 al.

ff ch. viii. 43 al. Cant. viii. 7.

c Mk. ch. xii. 59 only f.

f here only in Gospels.

ins. *τινες* A K M Q.—*εἶναι* om. D.—42. *κ. αὐτ. γὰρ* B.—*αὐτὸς γὰρ* B.—*τῶν ψ. D. P.*  
om. A B Q.—43. *τιθῶ* D.—*for ὑποστ., ὑποκάτω* D ac.—44. *οὖν* om. D ac.—45. *for*  
*τοῖς μ. αὐ., πρὸς αὐτοὺς* Q.—47. *οἱ κατέσθοντες* D. —*θιοντες* P X. txt A B Q.—  
*προσεύχόμενοι* D P. txt A B Q.

CHAR. XXI. 2. *καὶ* om. B K L M X 10 al. Orig.—*τινα καὶ* A E G H S U V Δ 16 al.  
txt DP a.—*ἐκεῖ* om. D ac Orig.—*αὐτ. λεπτά* ins. ὅ ἐστιν κοδράντης D.—3. *πλείω* D Q X 5

40 here) was their *last* to Him, Mark xii. 34.—41.] *πρὸς αὐτοὺς*, i. e. the Scribes. The same thing is signified by *πῶς λέγουσιν οἱ γρ.* in Mark. In Matt. the question is addressed to the Pharisees. I mention these things as marks of the independence of the accounts. The underlying fact is, the Lord addressed the Pharisees and Scribes on a view which they (the Scribes, the Pharisees agreeing) entertained about the Messiah. Hence the three accounts diverge.

45—47.] Matt. xxiii. 6, 7, 13. Mark xii. 38—40, with which latter our text almost verbally agrees: see notes there.—45.] This particular, *ἀκούων. δ. π. τ. λ.*,—and that the words were spoken to His disciples,—are only in Luke.

CHAR. XXI. 1—4.] Mark xii. 41—44, where see note.—1.] *ἀναβλέψας*. The Lord as yet has been surrounded with His disciples (see ver. 45 of last ch.), and speaking to them.—He now lifts up His eyes, and sees at a distance, &c.—*πλουσ.* belongs to *τοὺς βάλλ.*, and *ὄντας* is not to be supplied,

nor a comma put after *γαζ.* It was not the rich only, which that would imply—but ὁ ὄχλος (Mark), who were casting gifts in.—4.] *εἰς τὰ δῶρ.*, among (into) the gifts of (to) God; not *quæ donarent* (Beza), ‘as,’ or ‘for, gifts,’ which would require the omission of the article:—nor so that *τὸ δῶρ.* = *τὰ γαζ.*

5—36.] Matt. xxiv. 1—51 (xxv. 1—46). Mark xiii. 1—37. See notes on both, but especially on Matt. Meyer says truly in loc. that there is no trace in Luke of the discourse being delivered *on the Mount of Olives*—but he adds, that it belongs to the discourses *in the temple* which begin ch. xx. 1, and that therefore Luke alone mentions *ἀναθήματα*. He seems to have overlooked the *break after* ver. 7,—corresponding to the change of scene. All three speak of the *opening incident* as happening while He was departing from the temple;—and Matt. and Mark, of the inquiry being made *afterwards*, on the Mount of Olives,—i. e. in the evening, when He had retired

<sup>h</sup> here only. <sup>i</sup> Lev. xxvii. 28, 29 var. r. <sup>j</sup> ch. xi. 23 and 1 Tim. ii. 9. Ezek. xxiii. 41. <sup>k</sup> ch. x. 18. <sup>l</sup> xxiv. 39. <sup>m</sup> Mark iii. 11 al. <sup>n</sup> Jer. xvi. 14. <sup>o</sup> 1. Judg. ii. 23. <sup>p</sup> 1. Matt. xxvi. 61. Ezra v. 12. <sup>q</sup> 1. Matt. xii. 38. Exod. iii. 12. <sup>r</sup> 1. Col. ii. 14. <sup>s</sup> 1. Matt. xxii. 29. xxiv. 24. <sup>t</sup> Isa. xlvii. 8. <sup>u</sup> 1. ch. ix. 49. <sup>v</sup> Acts iv. 17. <sup>w</sup> 18. <sup>x</sup> 1. Mk. John viii. 58. <sup>y</sup> xviii. 5, 6, 8. <sup>z</sup> Deut. xxii. 39. <sup>aa</sup> 1. ver. 20. = ch. xxii. 1. <sup>ab</sup> = Matt. xvi. 24. 3 Kings xix. 20. <sup>ac</sup> 1. Matt. xi. 2. <sup>ad</sup> Acts xxiii. 15 al. <sup>ae</sup> here only in Gospels. <sup>af</sup> 1 Cor. xiv. 33 al. Prov. xxvi. 28. <sup>ag</sup> ch. xxiv. 37 only. Deut. xxxi. 6. <sup>ah</sup> here only. <sup>ai</sup> 1. Isa. xix. 17. <sup>aj</sup> Exod. xxiii. 28. <sup>ak</sup> = Phil. i. 19. <sup>al</sup> Job xiii. 10. <sup>am</sup> 1. Dan. ii. 28. <sup>an</sup> Matt. xxii. 50 al. <sup>ao</sup> Gen. xxii. 12. <sup>ap</sup> = Matt. v. 25 al. <sup>aq</sup> Gen. xl. 3. <sup>ar</sup> = Matt. v. 25 al. <sup>as</sup> Gen. xl. 3. <sup>at</sup> = Matt. v. 25 al. <sup>au</sup> Gen. xl. 3. <sup>av</sup> = Matt. v. 25 al. <sup>aw</sup> Gen. xl. 3. <sup>ax</sup> = Matt. v. 25 al. <sup>ay</sup> Gen. xl. 3. <sup>az</sup> = Matt. v. 25 al. <sup>ba</sup> Gen. xl. 3. <sup>bb</sup> = Matt. v. 25 al. <sup>bc</sup> Gen. xl. 3. <sup>bd</sup> = Matt. v. 25 al. <sup>be</sup> Gen. xl. 3. <sup>bf</sup> = Matt. v. 25 al. <sup>bg</sup> Gen. xl. 3. <sup>bh</sup> = Matt. v. 25 al. <sup>bi</sup> Gen. xl. 3. <sup>bj</sup> = Matt. v. 25 al. <sup>bk</sup> Gen. xl. 3. <sup>bl</sup> = Matt. v. 25 al. <sup>bm</sup> Gen. xl. 3. <sup>bn</sup> = Matt. v. 25 al. <sup>bo</sup> Gen. xl. 3. <sup>bp</sup> = Matt. v. 25 al. <sup>bq</sup> Gen. xl. 3. <sup>br</sup> = Matt. v. 25 al. <sup>bs</sup> Gen. xl. 3. <sup>bt</sup> = Matt. v. 25 al. <sup>bu</sup> Gen. xl. 3. <sup>bv</sup> = Matt. v. 25 al. <sup>bw</sup> Gen. xl. 3. <sup>bx</sup> = Matt. v. 25 al. <sup>by</sup> Gen. xl. 3. <sup>bz</sup> = Matt. v. 25 al. <sup>ca</sup> Gen. xl. 3. <sup>cb</sup> = Matt. v. 25 al. <sup>cc</sup> Gen. xl. 3. <sup>cd</sup> = Matt. v. 25 al. <sup>ce</sup> Gen. xl. 3. <sup>cf</sup> = Matt. v. 25 al. <sup>cg</sup> Gen. xl. 3. <sup>ch</sup> = Matt. v. 25 al. <sup>ci</sup> Gen. xl. 3. <sup>cj</sup> = Matt. v. 25 al. <sup>ck</sup> Gen. xl. 3. <sup>cl</sup> = Matt. v. 25 al. <sup>cm</sup> Gen. xl. 3. <sup>cn</sup> = Matt. v. 25 al. <sup>co</sup> Gen. xl. 3. <sup>cp</sup> = Matt. v. 25 al. <sup>cq</sup> Gen. xl. 3. <sup>cr</sup> = Matt. v. 25 al. <sup>cs</sup> Gen. xl. 3. <sup>ct</sup> = Matt. v. 25 al. <sup>cu</sup> Gen. xl. 3. <sup>cv</sup> = Matt. v. 25 al. <sup>cw</sup> Gen. xl. 3. <sup>cx</sup> = Matt. v. 25 al. <sup>cy</sup> Gen. xl. 3. <sup>cz</sup> = Matt. v. 25 al. <sup>da</sup> Gen. xl. 3. <sup>db</sup> = Matt. v. 25 al. <sup>dc</sup> Gen. xl. 3. 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<sup>pj</sup> = Matt. v. 25 al. <sup>pk</sup> Gen. xl. 3. <sup>pl</sup> = Matt. v. 25 al. <sup>pm</sup> Gen. xl. 3. <sup>pn</sup> = Matt. v. 25 al. <sup>po</sup> Gen. xl. 3. <sup>pp</sup> = Matt. v. 25 al. <sup>pq</sup> Gen. xl. 3. <sup>pr</sup> = Matt. v. 25 al. <sup>ps</sup> Gen. xl. 3. <sup>pt</sup> = Matt. v. 25 al. <sup>pu</sup> Gen. xl. 3. <sup>pv</sup> = Matt. v. 25 al. <sup>pw</sup> Gen. xl. 3. <sup>px</sup> = Matt. v. 25 al. <sup>py</sup> Gen. xl. 3. <sup>pz</sup> = Matt. v. 25 al. <sup>qa</sup> Gen. xl. 3. <sup>qb</sup> = Matt. v. 25 al. <sup>qc</sup> Gen. xl. 3. <sup>qd</sup> = Matt. v. 25 al. <sup>qe</sup> Gen. xl. 3. <sup>qf</sup> = Matt. v. 25 al. <sup>qg</sup> Gen. xl. 3. <sup>qh</sup> = Matt. v. 25 al. <sup>qi</sup> Gen. xl. 3. <sup>qj</sup> = Matt. v. 25 al. <sup>ql</sup> Gen. xl. 3. <sup>qm</sup> = Matt. v. 25 al. <sup>qn</sup> Gen. xl. 3. <sup>qo</sup> = Matt. v. 25 al. <sup>qp</sup> Gen. xl. 3. <sup>qq</sup> = Matt. v. 25 al. <sup>qr</sup> Gen. xl. 3. <sup>qs</sup> = Matt. v. 25 al. <sup>qt</sup> Gen. xl. 3. <sup>qu</sup> = Matt. v. 25 al. <sup>qv</sup> Gen. xl. 3. <sup>qw</sup> = Matt. v. 25 al. <sup>qx</sup> Gen. xl. 3. <sup>qy</sup> = Matt. v. 25 al. <sup>qz</sup> Gen. xl. 3. <sup>ra</sup> Gen. xl. 3. <sup>rb</sup> = Matt. v. 25 al. <sup>rc</sup> Gen. xl. 3. <sup>rd</sup> = Matt. v. 25 al. <sup>re</sup> Gen. xl. 3. <sup>rf</sup> = Matt. v. 25 al. <sup>rg</sup> Gen. xl. 3. <sup>rh</sup> = Matt. v. 25 al. <sup>ri</sup> Gen. xl. 3. <sup>rj</sup> = Matt. v. 25 al. <sup>rk</sup> Gen. xl. 3. <sup>rl</sup> = Matt. v. 25 al. <sup>rm</sup> Gen. xl. 3. <sup>rn</sup> = Matt. v. 25 al. <sup>ro</sup> Gen. xl. 3. <sup>rp</sup> = Matt. v. 25 al. <sup>rq</sup> Gen. xl. 3. <sup>rr</sup> = Matt. v. 25 al. <sup>rs</sup> Gen. xl. 3. <sup>rt</sup> = Matt. v. 25 al. <sup>ru</sup> Gen. xl. 3. <sup>rv</sup> = Matt. v. 25 al. <sup>rw</sup> Gen. xl. 3. <sup>rx</sup> = Matt. v. 25 al. <sup>ry</sup> Gen. xl. 3. <sup>rz</sup> = Matt. v. 25 al. <sup>sa</sup> Gen. xl. 3. <sup>sb</sup> = Matt. v. 25 al. <sup>sc</sup> Gen. xl. 3. <sup>sd</sup> = Matt. v. 25 al. <sup>se</sup> Gen. xl. 3. <sup>sf</sup> = Matt. v. 25 al. <sup>sg</sup> Gen. xl. 3. <sup>sh</sup> = Matt. v. 25 al. <sup>si</sup> Gen. xl. 3. <sup>sj</sup> = Matt. v. 25 al. <sup>sk</sup> Gen. xl. 3. <sup>sl</sup> = Matt. v. 25 al. <sup>sm</sup> Gen. xl. 3. <sup>sn</sup> = Matt. v. 25 al. <sup>so</sup> Gen. xl. 3. <sup>sp</sup> = Matt. v. 25 al. <sup>sq</sup> Gen. xl. 3. <sup>sr</sup> = Matt. v. 25 al. <sup>ss</sup> Gen. xl. 3. <sup>st</sup> = Matt. v. 25 al. <sup>su</sup> Gen. xl. 3. <sup>sv</sup> = Matt. v. 25 al. <sup>sw</sup> Gen. xl. 3. <sup>sx</sup> = Matt. v. 25 al. <sup>sy</sup> Gen. xl. 3. <sup>sz</sup> = Matt. v. 25 al. <sup>ta</sup> Gen. xl. 3. <sup>tb</sup> = Matt. v. 25 al. <sup>tc</sup> Gen. xl. 3. <sup>td</sup> = Matt. v. 25 al. <sup>te</sup> Gen. xl. 3. <sup>tf</sup> = Matt. v. 25 al. <sup>tg</sup> Gen. xl. 3. <sup>th</sup> = Matt. v. 25 al. <sup>ti</sup> Gen. xl. 3. <sup>tj</sup> = Matt. v. 25 al. <sup>tk</sup> Gen. xl. 3. <sup>tl</sup> = Matt. v. 25 al. <sup>tm</sup> Gen. xl. 3. <sup>tn</sup> = Matt. v. 25 al. <sup>to</sup> Gen. xl. 3. <sup>tp</sup> = Matt. v. 25 al. <sup>tq</sup> Gen. xl. 3. <sup>tr</sup> = Matt. v. 25 al. <sup>ts</sup> Gen. xl. 3. <sup>tt</sup> = Matt. v. 25 al. <sup>tu</sup> Gen. xl. 3. <sup>tv</sup> = Matt. v. 25 al. <sup>tw</sup> Gen. xl. 3. <sup>tx</sup> = Matt. v. 25 al. <sup>ty</sup> Gen. xl. 3. <sup>tz</sup> = Matt. v. 25 al. <sup>ua</sup> Gen. xl. 3. <sup>ub</sup> = Matt. v. 25 al. <sup>uc</sup> Gen. xl. 3. <sup>ud</sup> = Matt. v. 25 al. <sup>ue</sup> Gen. xl. 3. <sup>uf</sup> = Matt. v. 25 al. <sup>ug</sup> Gen. xl. 3. <sup>uh</sup> = Matt. v. 25 al. <sup>ui</sup> Gen. xl. 3. <sup>uj</sup> = Matt. v. 25 al. <sup>uk</sup> Gen. xl. 3. <sup>ul</sup> = Matt. v. 25 al. <sup>um</sup> Gen. xl. 3. <sup>un</sup> = Matt. v. 25 al. <sup>uo</sup> Gen. xl. 3. <sup>up</sup> = Matt. v. 25 al. <sup>uq</sup> Gen. xl. 3. <sup>ur</sup> = Matt. v. 25 al. <sup>us</sup> Gen. xl. 3. <sup>ut</sup> = Matt. v. 25 al. <sup>uu</sup> Gen. xl. 3. <sup>uv</sup> = Matt. v. 25 al. <sup>uw</sup> Gen. xl. 3. <sup>ux</sup> = Matt. v. 25 al. <sup>uy</sup> Gen. xl. 3. <sup>uz</sup> = Matt. v. 25 al. <sup>va</sup> Gen. xl. 3. <sup>vb</sup> = Matt. v. 25 al. <sup>vc</sup> Gen. xl. 3. <sup>vd</sup> = Matt. v. 25 al. <sup>ve</sup> Gen. xl. 3. <sup>vf</sup> = Matt. v. 25 al. <sup>vg</sup> Gen. xl. 3. <sup>vh</sup> = Matt. v. 25 al. <sup>vi</sup> Gen. xl. 3. <sup>vj</sup> = Matt. v. 25 al. <sup>vk</sup> Gen. xl. 3. <sup>vl</sup> = Matt. v. 25 al. <sup>vm</sup> Gen. xl. 3. <sup>vn</sup> = Matt. v. 25 al. <sup>vo</sup> Gen. xl. 3. <sup>vp</sup> = Matt. v. 25 al. <sup>vq</sup> Gen. xl. 3. <sup>vr</sup> = Matt. v. 25 al. <sup>vs</sup> Gen. xl. 3. <sup>vt</sup> = Matt. v. 25 al. <sup>vu</sup> Gen. xl. 3. <sup>vv</sup> = Matt. v. 25 al. <sup>vw</sup> Gen. xl. 3. <sup>vx</sup> = Matt. v. 25 al. <sup>vy</sup> Gen. xl. 3. <sup>vz</sup> = Matt. v. 25 al. <sup>wa</sup> Gen. xl. 3. <sup>wb</sup> = Matt. v. 25 al. <sup>wc</sup> Gen. xl. 3. <sup>wd</sup> = Matt. v. 25 al. <sup>we</sup> Gen. xl. 3. <sup>wf</sup> = Matt. v. 25 al. <sup>wg</sup> Gen. xl. 3. <sup>wh</sup> = Matt. v. 25 al. <sup>wi</sup> Gen. xl. 3. <sup>wj</sup> = Matt. v. 25 al. <sup>wk</sup> Gen. xl. 3. <sup>wl</sup> = Matt. v. 25 al. <sup>wm</sup> Gen. xl. 3. <sup>wn</sup> = Matt. v. 25 al. <sup>wo</sup> Gen. xl. 3. <sup>wp</sup> = Matt. v. 25 al. <sup>wq</sup> Gen. xl. 3. <sup>wr</sup> = Matt. v. 25 al. <sup>ws</sup> Gen. xl. 3. <sup>wt</sup> = Matt. v. 25 al. <sup>wu</sup> Gen. xl. 3. <sup>wv</sup> = Matt. v. 25 al. <sup>wx</sup> Gen. xl. 3. <sup>wy</sup> = Matt. v. 25 al. <sup>wz</sup> Gen. xl. 3. <sup>xa</sup> Gen. xl. 3. <sup>xb</sup> = Matt. v. 25 al. <sup>xc</sup> Gen. xl. 3. <sup>xd</sup> = Matt. v. 25 al. <sup>xe</sup> Gen. xl. 3. <sup>xf</sup> = Matt. v. 25 al. <sup>xg</sup> Gen. xl. 3. <sup>xh</sup> = Matt. v. 25 al. <sup>xi</sup> Gen. xl. 3. <sup>xj</sup> = Matt. v. 25 al. <sup>xk</sup> Gen. xl. 3. <sup>xl</sup> = Matt. v. 25 al. <sup>xm</sup> Gen. xl. 3. <sup>xn</sup> = Matt. v. 25 al. <sup>xo</sup> Gen. xl. 3. <sup>xp</sup> = Matt. v. 25 al. <sup>xq</sup> Gen. xl. 3. <sup>xr</sup> = Matt. v. 25 al. <sup>xs</sup> Gen. xl. 3. <sup>xt</sup> = Matt. v. 25 al. <sup>xu</sup> Gen. xl. 3. <sup>xv</sup> = Matt. v. 25 al. <sup>xw</sup> Gen. xl. 3. <sup>xy</sup> = Matt. v. 25 al. <sup>xz</sup> Gen. xl. 3. <sup>ya</sup> Gen. xl. 3. <sup>yb</sup> = Matt. v. 25 al. <sup>yc</sup> Gen. xl. 3. <sup>yd</sup> = Matt. v. 25 al. <sup>ye</sup> Gen. xl. 3. <sup>yf</sup> = Matt. v. 25 al. <sup>yg</sup> Gen. xl. 3. <sup>yh</sup> = Matt. v. 25 al. <sup>yi</sup> Gen. xl. 3. <sup>yj</sup> = Matt. v. 25 al. <sup>yl</sup> Gen. xl. 3. <sup>ym</sup> = Matt. v. 25 al. <sup>yn</sup> Gen. xl. 3. <sup>yo</sup> = Matt. v. 25 al. <sup>yp</sup> Gen. xl. 3. <sup>yq</sup> = Matt. v. 25 al. <sup>yr</sup> Gen. xl. 3. <sup>ys</sup> = Matt. v. 25 al. <sup>yt</sup> Gen. xl. 3. <sup>yu</sup> = Matt. v. 25 al. <sup>yv</sup> Gen. xl. 3. <sup>yw</sup> = Matt. v. 25 al. <sup>yx</sup> Gen. xl. 3. <sup>yz</sup> = Matt. v. 25 al. <sup>za</sup> Gen. xl. 3. <sup>zb</sup> = Matt. v. 25 al. <sup>zc</sup> Gen. xl. 3. <sup>zd</sup> = Matt. v. 25 al. <sup>ze</sup> Gen. xl. 3. <sup>zf</sup> = Matt. v. 25 al. <sup>zg</sup> Gen. xl. 3. <sup>zh</sup> = Matt. v. 25 al. <sup>zi</sup> Gen. xl. 3. <sup>zj</sup> = Matt. v. 25 al. <sup>zk</sup> Gen. xl. 3. <sup>zl</sup> = Matt. v. 25 al. <sup>zm</sup> Gen. xl. 3. <sup>zn</sup> = Matt. v. 25 al. <sup>zo</sup> Gen. xl. 3. <sup>zp</sup> = Matt. v. 25 al. <sup>zq</sup> Gen. xl. 3. <sup>zr</sup> = Matt. v. 25 al. <sup>zs</sup> Gen. xl. 3. <sup>zt</sup> = Matt. v. 25 al. <sup>zu</sup> Gen. xl. 3. <sup>zv</sup> = Matt. v. 25 al. <sup>zw</sup> Gen. xl. 3. <sup>zx</sup> = Matt. v. 25 al. <sup>zy</sup> Gen. xl. 3. <sup>zz</sup> = Matt. v. 25 al.

al. — 4. τοῦ 0. om. B L X 3 al. Copt. — 5. ἀναθήμασι A D X. — 6. aft. λίθῳ ins. ὧδε B L al. Copt. ἐν τοίχῳ ὧδε D ac. — 7. aft. αὐτὸν ins. οἱ μαθηταὶ D. — οὖν om. D ac Copt. Æth. Arm. — for ὅταν μέλ. τ. γίν., — τῆς σῆς ἐλεύσεως D d. — 8. οὖν om. B D L X al. Copt. Arm. ins. A. — 9. for πο., φοβηθῆτε D acd. — 10. τότε. ἔλ. αὐτ. om. D a. — aft. ἐγερθ. ins. γὰρ D ac. — 11. τε om. A L. — καὶ κατὰ τὸ π. B L. — φόβηθρα B D. txt A. — ἀπ' οὐρ. καὶ σημ. D acd. — 12. εἰς τὰς συν. D. — ἀπαγομένους BDL. txt A. — 14. θέτε

fluther (ver. 37).—5.] Meyer has made the same mistake here, and spoken of the *τινεις* as those to whom the *discourse* was delivered. The *ἀναθήματα* were many and precious. Tacitus, Hist. v. 3, calls it *im-mense opulentie templum*; and Jos., B. J. v. 5, 4, gives an account of the gilding, and golden vines (presented by Herod the Great) with bunches of grapes as large as a man, &c. in the temple: see also Antt. xv. 11, 3. —6.] ταῦτα ἂ θ.,—nom. absolute. —7.] That Luke's account *alone* gives us no trace of a different scene or a different auditory, is a proof of its independence of the others; for how could any rational writer have omitted so interesting a matter of accurate detail, if he had been aware of it?—οὖν, on account of what the Lord had said ver. 6. —8.] ὁ κ. ἡγγ., i. e. the *time of the Kingdom*.—They are the words, not of the Lord, but of the πολλοί: see on Matt. vv. 4, 5. —10.] τότε. ἔλ. αὐτ. perhaps implies a break in the discourse which the other reports do not notice.—11.] ἀπ' οὐρ. belongs to both φόβητ. and σημ.: so does μέγала.

φόβητ. cannot stand alone, especially with τε καί.—12.] Why the words *πρὸ δὲ τ. ἀπ.* should have made any difficulty, I am at a loss to imagine. The prophecies of vv. 7, 8 in Matt.,—ver. 8 in Mark,—and vv. 10, 11 here,—are a parenthetical warning of what shall happen *before the τέλος*. And then having stated, ἀρχὴ ὧδινων ταῦτα,—these things shall be the *very beginning of the actual pangs themselves* (see note on Matt.), the prophetic chronology is resumed from οὐπω τὸ τέλος in all three accounts; here, by distinct statement, *πρὸ δὲ τούτων ἀπάντων*: in Mark by implication, *βλέπετε εἰ ὑμ. αὐ. παρ. γὰρ ὑμ.* by which *εἰ* and *γὰρ*, the following words, are thrown back to the *βλέπετε* and *γὰρ* before:—in Matthew by the gathering up of the parenthetical announcements as πάντα ταῦτα, and thus casting them off, as the ἀρχὴ ὧδινων belonging to the τέλος, before the discourse proceeds with the τότε taken up from ver. 6. The whole difficulty has arisen from not rightly apprehending the force of ὧδινων, as the *death-throes of the end*.



οὖν † ἐν ταῖς καρδίαις ὑμῶν μὴ <sup>ii</sup> προμελετᾶν <sup>k</sup> ἀπολογη-  
 θῆναι· <sup>15</sup> ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἥ οὐ  
 δύνησονται <sup>1</sup> ἀντιπεῖν \* οὐδὲ <sup>m</sup> ἀντιστῆναι πάντες οἱ  
<sup>n</sup> ἀντικείμενοι ὑμῖν. <sup>16</sup> παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων  
 καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ <sup>o</sup> θανατώσουσιν  
<sup>p</sup> ἐξ ὑμῶν, <sup>17</sup> καὶ ἔσσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ  
 ὄνομά μου. <sup>18</sup> καὶ <sup>q</sup> θριξὲς ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ  
 ἀπόληται. <sup>19</sup> ἐν τῇ <sup>r</sup> ὑπομονῇ ὑμῶν \* <sup>s</sup> κτήσασθε τὰς  
<sup>t</sup> ψυχὰς ὑμῶν. <sup>20</sup> ὅταν δὲ ἴδῃτε <sup>u</sup> κυκλουμένην ὑπὸ  
<sup>v</sup> στρατοπέδων [τὴν] Ἱερουσαλὴμ, τότε γινώτε ὅτι <sup>w</sup> ἤγ-  
 γικεν ἡ <sup>x</sup> ἐρήμωσις αὐτῆς. <sup>21</sup> τότε οἱ ἐν τῇ Ἰουδαίᾳ φευ-  
 γέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς <sup>y</sup> ἐκχωροίτω-  
 σαν, καὶ οἱ ἐν ταῖς <sup>z</sup> χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν.  
<sup>22</sup> ὅτι <sup>a</sup> ἡμέραι <sup>b</sup> ἐκδικήσεως αὐταῖ εἰσι, <sup>c</sup> τοῦ \* πληρωθῆναι  
 πάντα τὰ γεγραμμένα. <sup>23</sup> οὐαὶ [δὲ] ταῖς <sup>d</sup> ἐν γαστρὶ  
 ἐχούσαις καὶ ταῖς <sup>e</sup> θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις·  
 ἔσται γὰρ <sup>f</sup> ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ † τῷ  
 λαῷ τούτῳ, <sup>24</sup> καὶ <sup>g</sup> πεσοῦνται <sup>h</sup> στόματι μαχαίρας καὶ  
<sup>i</sup> αἰχμαλωτισθῶσιν εἰς πάντα τὰ ἔθνη, καὶ Ἱερουσαλὴμ  
<sup>k</sup> ἔσται <sup>l</sup> πατομένη ὑπὸ ἐθνῶν, \* <sup>m</sup> ἄχρι <sup>n</sup> πληρωθῶσι  
 e = Luke xxiii. 29. Gen. xxi. 7. f = 1 Cor. vii. 26. 2 Cor. vi. 4 al. Ps. xxiv. 17. g = Heb. iii. 17. Num. xiv. 32.  
 Jer. xx. 4. h Heb. xi. 34. Josh. xix. 47 al. i Rom. vii. 23. 2 Cor. x. 5. Ezek. xii. 3 alex. k ch. i. 10, 20.  
 Jer. xxxiii. 20 l = Rev. xi. 2. Is. lxiii. 5. see ch. x. 19. Zech. xii. 3. m constr. Rev. xv. 8. xvii. 17 only.  
 n = Acts vii. 23, 30 al. Gen. xxv. 24.

A D L M X 1. txt B.—rec. εἰς τὰς καρδίας, with Orig. and (Scholz) many MSS., but txt  
 A B D L X al. acv Cyr. Cypr.—προμελετῶντες D.—15. for οὐδὲ, ἡ A K L M 8 all.  
 Orig. txt B.—ἀντ. οὐδ. om. D ac Cypr.—19. κτήσεσθε (or -αι) A B 5 al. acv Syrr.  
 Æth. Orig. Tert. txt D d.—20. τὴν om. B D. ins. A Orig.—21. bef. ἐκχωρ. ins.  
 μὴ D d.—22. πλησθῆναι A B D E G H K L M S V 19 all. Theophyl. txt C X.—  
 23. δὲ om. B D L ac. ins. A C v.—θηλαζομένοις D.—rec. bef. τῷ λαῷ ins. ἐν, with  
 many MSS., but om. A B C D K L M 7 al. acv Copt. Arm. Eus.—24. ἐν στόμ. D ac  
 Eus. al.—for μαχ., ῥομφαίας D.—ἄχρις (or ἄχρι) οὐ B C D L 5 al. Eus. txt A.—καιρ.

(Luke follows a later modification of the tradition, *ex eventu*, Meyer (!) ;—similarly De Wette.)—13.] εἰς μαρτ., viz. of your faithfulness; and (Mark), αὐτοῖς, against them.—15.] Luke only. ἀντιπ. corresponds to στόμα, ἀντιστ. to σοφία.—16.] καὶ—‘non modo ab alienis,’ Bengel.—θαν. ἐξ ὑμ., of the Apostles. One of the four who heard this discourse was put to death, Acts xii. 2.—18.] Not literally, but really true; not corporeally, but in that real and only life which the disciple of Christ possesses.—19.] By your endurance (of all these things), possess ye your souls: this endurance being God’s appointed way, ἐν (in and by) which, your salvation is to be put in your possession.—κτῆσ. as εὐρίσκ., Matt. xvi. 25.—ὥζων, Luke ix. 24.—20.] κυκλ., not *circumdari*, but participial, graphically setting forth the scene now before

them, as it should then appear. On the variation of expression from Matt. and Mark, see note on Matt. ver. 15.—21.] αὐτῆς belongs to the αὐτῆς of ver. 20, and signifies not Judea, but Jerusalem.—ταῖς χώρ., the fields—not ‘the provinces.’—22.] ἐκδικ., a hint perhaps at ch. xviii. 8. The latter part of the verse alludes probably to the prophecy of Daniel, which Luke has omitted, but referred to in ἡ ἐρήμωσις αὐτῆς, ver. 20.—23.] ἐπ. τ. γ., general—τώ λ. τούτῳ, particular. The distress on all the earth is not so distinctly the result of the Divine anger, as that which shall befall this nation.—24.] A most important addition, serving to fix the meaning of the other two Evangelists,—see notes there,—and carrying on the prophetic announcement, past our own times, even close to the days of the end.—πεσοῦνται . . . αἰχμ., viz. this

<sup>i</sup> 2 Thess. ii. 18. <sup>k</sup> καὶ ἔσται <sup>k</sup> σημεῖα ἐν ἡλίῳ καὶ σελήνῃ <sup>ABCD</sup>  
<sup>k</sup> ver. 7. Exod. iii. 12. καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς <sup>l</sup> συνοχὴ ἐθνῶν <sup>m</sup> ἐν ἡπορία,  
<sup>l</sup> 2 Cor. ii. 4. only. Job xxii. 3. \* ἡχούσης θαλάσσης καὶ <sup>p</sup> σάλου, <sup>26 q</sup> ἀποψυχόντων ἀν-  
<sup>m</sup> = ch. xiv. 31. ὁρώπων <sup>r</sup> ἀπὸ φόβου καὶ <sup>s</sup> προσδοκίας τῶν <sup>t</sup> ἐπερχομένων  
<sup>n</sup> here only. Matt. xxii. 37. Jude ver. 14. τῇ <sup>u</sup> οἰκουμένῃ· αἱ γὰρ <sup>v</sup> δυνάμεις τῶν οὐρανῶν <sup>w</sup> σαλευ-  
<sup>o</sup> 1 Cor. xiii. 1 only. Jer. xxvii. 42. θήσονται. <sup>27</sup> καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου  
<sup>p</sup> here only. Lev. xxvi. 16. ἐρχόμενον ἐν νεφέλῃ <sup>x</sup> μετὰ δυνάμεως καὶ δόξης πολλῆς.  
<sup>q</sup> here only. Jer. xxvii. 42. ἀρχομένων δὲ τούτων γίνεσθαι, <sup>z</sup> ἀνακύψατε καὶ <sup>a</sup> ἐπ-  
<sup>r</sup> = Matt. xiv. 26. ch. xxii. 45. Heb. v. 7. ἀράτε τὰς κεφαλὰς ὑμῶν, <sup>aa</sup> διότι <sup>b</sup> ἐγγίξει ἡ <sup>c</sup> ἀπολύτρωσις  
<sup>s</sup> Acts xii. 11 only. Gen. xlix. 10. ὑμῶν. <sup>29</sup> καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν συκὴν  
<sup>t</sup> James v. 1. Judg. ix. 57. καὶ πάντα τὰ δένδρα. <sup>30</sup> ὅταν <sup>d</sup> προβάλῃσιν ἤδη, βλέ-  
<sup>u</sup> ch. ii. 1. Ps. ix. 8. ποντες <sup>e</sup> ἅψ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος  
<sup>v</sup> fl. Is. xxxiv. 4. Dan. viii. 10. ἐστίν. <sup>31</sup> οὕτω καὶ ὑμεῖς ὅταν ἴδῃτε ταῦτα γινόμενα,  
<sup>w</sup> fl. Matt. xi. 7. al. Ps. xlvii. 7. γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ θεοῦ. <sup>32</sup> ἀμὴν  
<sup>x</sup> fl. Acts xxvi. 12. Dan. vii. 13. Is. xxxiii. 17. λέγω ὑμῖν ὅτι οὐ μὴ <sup>f</sup> παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα  
<sup>z</sup> ch. xiii. 11. John viii. 7 only. Job x. 15. γένηται. <sup>33</sup> ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ  
<sup>a</sup> Matt. xvii. 8 al. λόγοι μου οὐ μὴ \* παρέλθωσι. <sup>34 g</sup> προσέχετε δὲ ἑαυτοῖς,  
<sup>aa</sup> ch. i. 13 al. Luke only in Gosp. Acts vi. 31 al. μήποτε \* <sup>h</sup> βαρυνθῶσιν ὑμῶν αἱ καρδίαι <sup>i</sup> ἐν <sup>k</sup> κραιπάλῃ  
<sup>bb</sup> Heb. xi. 11 al. c = Heb. xi. 35. καὶ <sup>l</sup> μέθῃ καὶ μερίμναις <sup>m</sup> βιωτικαῖς, καὶ <sup>n</sup> αἰφνίδιος ἐφ'  
<sup>cc</sup> = Heb. xi. 35. Rom. viii. 23. ὑμᾶς <sup>o</sup> ἐπιστῇ ἡ <sup>p</sup> ἡμέρα ἐκείνη· <sup>35</sup> ὡς <sup>q</sup> παγίς \* γὰρ  
<sup>dd</sup> = Heb. xi. 35. see Ps. lxxviii. 18. Is. lxxiii. 4. \* <sup>r</sup> ἐπελεύσεται ἐπὶ πάντας τοὺς <sup>s</sup> καθημένους ἐπὶ πρόσ-  
<sup>ee</sup> = Heb. xi. 35. Jos. Ant. iv. 8, 19. ὡπον πάσης τῆς γῆς. <sup>36 t</sup> ἀγρυπνεῖτε \* οὖν ἐν παντὶ  
<sup>ff</sup> = Heb. xi. 35. Jos. Ant. iv. 8, 19. \* <sup>u</sup> καὶ δεόμενοι ἵνα <sup>v</sup> καταζωοθῇτε <sup>w</sup> ἐκφυγεῖν ταῦτα πάντα  
<sup>gg</sup> = Heb. xi. 35. Jos. Ant. iv. 8, 19. τὰ μέλλοντα γίνεσθαι, καὶ <sup>x</sup> σταθῆναι <sup>y</sup> ἔμπροσθεν τοῦ  
<sup>hh</sup> = Heb. xi. 35. Jos. Ant. iv. 8, 19. υἱοῦ τοῦ ἀνθρώπου.

<sup>e</sup> John vii. 18. xi. 51. ch. xii. 57. <sup>f</sup> = Matt. v. 18. 2 Cor. v. 17. Ps. lxxix. 5. Jer. viii. 20. <sup>g</sup> ch. xvii. 3 al. Gen. xxiv. 6. <sup>h</sup> here only. Is. xxxiii. 15. <sup>i</sup> = 2 Pet. ii. 18. <sup>k</sup> here only. t. see Isa. xxxix. 4. <sup>l</sup> here only in Gosp. Rom. xiii. 13. Gal. v. 21. <sup>m</sup> 1 Cor. vi. 3, 4 only. <sup>n</sup> 1 Thess. v. 3 only. <sup>o</sup> = here only. <sup>p</sup> = Matt. vii. 22 al. fr. <sup>q</sup> 1 Tim. iii. 7. <sup>r</sup> vi. 9. 2 Tim. ii. 26. Rom. xi. 9 cit. fr. <sup>s</sup> Ps. lxxviii. 22. <sup>t</sup> r ver. 26. <sup>u</sup> = Matt. iv. 16. ch. i. 79. Acts xiv. 8? <sup>v</sup> Eph. vi. 18. Heb. xiii. 17. Job xxi. 32. <sup>w</sup> = Eph. vi. 18. Ps. cv. 3. <sup>x</sup> = Rev. vi. 17. Wisd. v. 1. <sup>y</sup> = Matt. v. 16 al.

<sup>z</sup> = Eph. vi. 18. Ps. cv. 3. <sup>aa</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ab</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ac</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ad</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ae</sup> = Eph. vi. 18. Ps. cv. 3. <sup>af</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ag</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ah</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ai</sup> = Eph. vi. 18. Ps. cv. 3. <sup>aj</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ak</sup> = Eph. vi. 18. Ps. cv. 3. <sup>al</sup> = Eph. vi. 18. Ps. cv. 3. <sup>am</sup> = Eph. vi. 18. Ps. cv. 3. <sup>an</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ao</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ap</sup> = Eph. vi. 18. Ps. cv. 3. <sup>aq</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ar</sup> = Eph. vi. 18. Ps. cv. 3. <sup>as</sup> = Eph. vi. 18. Ps. cv. 3. <sup>at</sup> = Eph. vi. 18. Ps. cv. 3. <sup>au</sup> = Eph. vi. 18. Ps. cv. 3. <sup>av</sup> = Eph. vi. 18. Ps. cv. 3. <sup>aw</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ax</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ay</sup> = Eph. vi. 18. Ps. cv. 3. <sup>az</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ba</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bb</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bc</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bd</sup> = Eph. vi. 18. Ps. cv. 3. <sup>be</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bf</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bg</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bh</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bi</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bj</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bk</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bl</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bm</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bn</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bo</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bp</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bq</sup> = Eph. vi. 18. Ps. cv. 3. <sup>br</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bs</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bt</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bu</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bv</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bw</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bx</sup> = Eph. vi. 18. Ps. cv. 3. <sup>by</sup> = Eph. vi. 18. Ps. cv. 3. <sup>bz</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ca</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cb</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cc</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cd</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ce</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cf</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cg</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ch</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ci</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cj</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ck</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cl</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cm</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cn</sup> = Eph. vi. 18. Ps. cv. 3. <sup>co</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cp</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cq</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cr</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cs</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ct</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cu</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cv</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cw</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cx</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cy</sup> = Eph. vi. 18. Ps. cv. 3. <sup>cz</sup> = Eph. vi. 18. Ps. cv. 3. <sup>da</sup> = Eph. vi. 18. Ps. cv. 3. <sup>db</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dc</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dd</sup> = Eph. vi. 18. Ps. cv. 3. <sup>de</sup> = Eph. vi. 18. Ps. cv. 3. <sup>df</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dg</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dh</sup> = Eph. vi. 18. Ps. cv. 3. <sup>di</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dj</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dk</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dl</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dm</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dn</sup> = Eph. vi. 18. Ps. cv. 3. <sup>do</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dp</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dq</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dr</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ds</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dt</sup> = Eph. vi. 18. Ps. cv. 3. <sup>du</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dv</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dw</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dx</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dy</sup> = Eph. vi. 18. Ps. cv. 3. <sup>dz</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ea</sup> = Eph. vi. 18. Ps. cv. 3. <sup>eb</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ec</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ed</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ee</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ef</sup> = Eph. vi. 18. Ps. cv. 3. <sup>eg</sup> = Eph. vi. 18. Ps. cv. 3. <sup>eh</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ei</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ej</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ek</sup> = Eph. vi. 18. Ps. cv. 3. <sup>el</sup> = Eph. vi. 18. Ps. cv. 3. <sup>em</sup> = Eph. vi. 18. Ps. cv. 3. <sup>en</sup> = Eph. vi. 18. Ps. cv. 3. <sup>eo</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ep</sup> = Eph. vi. 18. Ps. cv. 3. <sup>eq</sup> = Eph. vi. 18. Ps. cv. 3. <sup>er</sup> = Eph. vi. 18. Ps. cv. 3. <sup>es</sup> = Eph. vi. 18. Ps. cv. 3. <sup>et</sup> = Eph. vi. 18. Ps. cv. 3. <sup>eu</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ev</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ew</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ex</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ey</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ez</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fa</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fb</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fc</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fd</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fe</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ff</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fg</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fh</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fi</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fj</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fk</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fl</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fm</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fn</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fo</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fp</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fq</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fr</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fs</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ft</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fu</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fv</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fw</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fx</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fy</sup> = Eph. vi. 18. Ps. cv. 3. <sup>fz</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ga</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gb</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gc</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gd</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ge</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gf</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gh</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gi</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gj</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gk</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gl</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gm</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gn</sup> = Eph. vi. 18. Ps. cv. 3. <sup>go</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gp</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gq</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gr</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gs</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gt</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gu</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gv</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gw</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gx</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gy</sup> = Eph. vi. 18. Ps. cv. 3. <sup>gz</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ha</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hb</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hc</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hd</sup> = Eph. vi. 18. Ps. cv. 3. <sup>he</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hf</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hg</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hh</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hi</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hj</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hk</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hl</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hm</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hn</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ho</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hp</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hq</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hr</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hs</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ht</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hu</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hv</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hw</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hx</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hy</sup> = Eph. vi. 18. Ps. cv. 3. <sup>hz</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ia</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ib</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ic</sup> = Eph. vi. 18. Ps. cv. 3. <sup>id</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ie</sup> = Eph. vi. 18. Ps. cv. 3. <sup>if</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ig</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ih</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ii</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ij</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ik</sup> = Eph. vi. 18. Ps. cv. 3. <sup>il</sup> = Eph. vi. 18. Ps. cv. 3. <sup>im</sup> = Eph. vi. 18. Ps. cv. 3. <sup>in</sup> = Eph. vi. 18. Ps. cv. 3. <sup>io</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ip</sup> = Eph. vi. 18. Ps. cv. 3. <sup>iq</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ir</sup> = Eph. vi. 18. Ps. cv. 3. <sup>is</sup> = Eph. vi. 18. Ps. cv. 3. <sup>it</sup> = Eph. vi. 18. Ps. cv. 3. <sup>iu</sup> = Eph. vi. 18. Ps. cv. 3. <sup>iv</sup> = Eph. vi. 18. Ps. cv. 3. <sup>iw</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ix</sup> = Eph. vi. 18. Ps. cv. 3. <sup>iy</sup> = Eph. vi. 18. Ps. cv. 3. <sup>iz</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ja</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jb</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jc</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jd</sup> = Eph. vi. 18. Ps. cv. 3. <sup>je</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jf</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jg</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jh</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ji</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jj</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jk</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jl</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jm</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jn</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jo</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jp</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jq</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jr</sup> = Eph. vi. 18. Ps. cv. 3. <sup>js</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jt</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ju</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jv</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jw</sup> = Eph. vi. 18. Ps. cv. 3. <sup>jx</sup> = Eph. vi. 18. Ps. cv. 3. <sup>iy</sup> = Eph. vi. 18. Ps. cv. 3. <sup>iz</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ka</sup> = Eph. vi. 18. Ps. cv. 3. <sup>kb</sup> = Eph. vi. 18. Ps. cv. 3. <sup>kc</sup> = Eph. vi. 18. Ps. cv. 3. <sup>kd</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ke</sup> = Eph. vi. 18. Ps. cv. 3. <sup>kf</sup> = Eph. vi. 18. Ps. cv. 3. <sup>kg</sup> = Eph. vi. 18. Ps. cv. 3. <sup>kh</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ki</sup> = Eph. vi. 18. Ps. cv. 3. <sup>kj</sup> = Eph. vi. 18. Ps. cv. 3. <sup>kl</sup> = Eph. vi. 18. Ps. cv. 3. <sup>km</sup> = Eph. vi. 18. Ps. cv. 3. <sup>kn</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ko</sup> = Eph. vi. 18. Ps. cv. 3. <sup>kp</sup> = Eph. vi. 18. Ps. cv. 3. <sup>kq</sup> = Eph. vi. 18. Ps. cv. 3. <sup>kr</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ks</sup> = Eph. vi. 18. Ps. cv. 3. <sup>kt</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ku</sup> = Eph. vi. 18. Ps. cv. 3. <sup>kv</sup> = Eph. vi. 18. Ps. cv. 3. <sup>kw</sup> = Eph. vi. 18. Ps. cv. 3. <sup>kx</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ky</sup> = Eph. vi. 18. Ps. cv. 3. <sup>kz</sup> = Eph. vi. 18. Ps. cv. 3. <sup>la</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lb</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lc</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ld</sup> = Eph. vi. 18. Ps. cv. 3. <sup>le</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lf</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lg</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lh</sup> = Eph. vi. 18. Ps. cv. 3. <sup>li</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lj</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lk</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ll</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lm</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ln</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lo</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lp</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lq</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lr</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ls</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lt</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lu</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lv</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lw</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lx</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ly</sup> = Eph. vi. 18. Ps. cv. 3. <sup>lz</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ma</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mb</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mc</sup> = Eph. vi. 18. Ps. cv. 3. <sup>md</sup> = Eph. vi. 18. Ps. cv. 3. <sup>me</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mf</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mg</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mh</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mi</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mj</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mk</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ml</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mn</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mo</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mp</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mq</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mr</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ms</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mt</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mu</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mv</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mw</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mx</sup> = Eph. vi. 18. Ps. cv. 3. <sup>my</sup> = Eph. vi. 18. Ps. cv. 3. <sup>mz</sup> = Eph. vi. 18. Ps. cv. 3. <sup>na</sup> = Eph. vi. 18. Ps. cv. 3. <sup>nb</sup> = Eph. vi. 18. Ps. cv. 3. <sup>nc</sup> = Eph. vi. 18. Ps. cv. 3. <sup>nd</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ne</sup> = Eph. vi. 18. Ps. cv. 3. <sup>nf</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ng</sup> = Eph. vi. 18. Ps. cv. 3. <sup>nh</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ni</sup> = Eph. vi. 18. Ps. cv. 3. <sup>nj</sup> = Eph. vi. 18. Ps. cv. 3. <sup>nk</sup> = Eph. vi. 18. Ps. cv. 3. <sup>nl</sup> = Eph. vi. 18. Ps. cv. 3. <sup>nm</sup> = Eph. vi. 18. Ps. cv. 3. <sup>no</sup> = Eph. vi. 18. Ps. cv. 3. <sup>np</sup> = Eph. vi. 18. Ps. cv. 3. <sup>nq</sup> = Eph. vi. 18. Ps. cv. 3. <sup>nr</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ns</sup> = Eph. vi. 18. Ps. cv. 3. <sup>nt</sup> = Eph. vi. 18. Ps. cv. 3. <sup>nu</sup> = Eph. vi. 18. Ps. cv. 3. <sup>nv</sup> = Eph. vi. 18. Ps. cv. 3. <sup>nw</sup> = Eph. vi. 18. Ps. cv. 3. <sup>nx</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ny</sup> = Eph. vi. 18. Ps. cv. 3. <sup>nz</sup> = Eph. vi. 18. Ps. cv. 3. <sup>oa</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ob</sup> = Eph. vi. 18. Ps. cv. 3. <sup>oc</sup> = Eph. vi. 18. Ps. cv. 3. <sup>od</sup> = Eph. vi. 18. Ps. cv. 3. <sup>oe</sup> = Eph. vi. 18. Ps. cv. 3. <sup>of</sup> = Eph. vi. 18. Ps. cv. 3. <sup>og</sup> = Eph. vi. 18. Ps. cv. 3. <sup>oh</sup> = Eph. vi. 18. Ps. cv. 3. <sup>oi</sup> = Eph. vi. 18. Ps. cv. 3. <sup>oj</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ok</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ol</sup> = Eph. vi. 18. Ps. cv. 3. <sup>om</sup> = Eph. vi. 18. Ps. cv. 3. <sup>on</sup> = Eph. vi. 18. Ps. cv. 3. <sup>oo</sup> = Eph. vi. 18. Ps. cv. 3. <sup>op</sup> = Eph. vi. 18. Ps. cv. 3. <sup>oq</sup> = Eph. vi. 18. Ps. cv. 3. <sup>or</sup> = Eph. vi. 18. Ps. cv. 3. <sup>os</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ot</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ou</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ov</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ow</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ox</sup> = Eph. vi. 18. Ps. cv. 3. <sup>oy</sup> = Eph. vi. 18. Ps. cv. 3. <sup>oz</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pa</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pb</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pc</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pd</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pe</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pf</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pg</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ph</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pi</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pj</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pk</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pl</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pm</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pn</sup> = Eph. vi. 18. Ps. cv. 3. <sup>po</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pp</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pq</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pr</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ps</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pt</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pu</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pv</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pw</sup> = Eph. vi. 18. Ps. cv. 3. <sup>px</sup> = Eph. vi. 18. Ps. cv. 3. <sup>py</sup> = Eph. vi. 18. Ps. cv. 3. <sup>pz</sup> = Eph. vi. 18. Ps. cv. 3. <sup>qa</sup> = Eph. vi. 18. Ps. cv. 3. <sup>qb</sup> = Eph. vi. 18. Ps. cv. 3. <sup>qc</sup> = Eph. vi. 18. Ps. cv. 3. <sup>qd</sup> = Eph. vi. 18. Ps. cv. 3. <sup>qe</sup> = Eph. vi. 18. Ps. cv. 3. <sup>qf</sup> = Eph. vi. 18. Ps. cv. 3. <sup>qg</sup> = Eph. vi. 18. Ps. cv. 3. <sup>qh</sup> = Eph. vi. 18. Ps. cv. 3. <sup>qi</sup> = Eph. vi. 18. Ps. cv. 3. <sup>qj</sup> = Eph. vi. 18. Ps. cv. 3. <sup>qk</sup> = Eph. vi. 18. Ps. cv. 3. <sup>ql</sup> = Eph. vi. 18. Ps. cv. 3. <sup>qm</sup> = Eph. vi. 18. Ps. cv. 3. <sup>qn</sup> = Eph. vi. 18.

<sup>37</sup> Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ  
 νύκτας ἐξερχόμενος ἠὲ ἕλκετο εἰς τὸ ὄρος τὸ καλού-  
 μενον Ἐλαιών. <sup>38</sup> καὶ πᾶς ὁ λαὸς ὠρῳοιζε πρὸς αὐτὸν  
 ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

XXII. <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> 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<sup>998</sup> <sup>999</sup> <sup>1000</sup>

u ch. i. 10, 20  
 al. Jer.  
 xxxiii. 20.  
 v ch. ii. 37.  
 w Matt. xxi. 17  
 only. Judg.  
 xiv. 15, 20.  
 x ch. xi. 7.  
 Mark i. 39.  
 y here only.  
 Gen. xix. 27.  
 yy = ch. x. 11 al.  
 z Mk. Acts  
 xii. 3. Lev. ii.  
 1 al.  
 zz ch. i. 62.  
 13. 30. vv.  
 23, 24.  
 a Matt ii. 10 al.  
 Exod. xxi.  
 29.  
 aa = Acts x. 18  
 al.  
 b ch. ix. 30.  
 iv. 36. Acts  
 xxv.  
 Exod. xxxiv.  
 35.  
 bb ver. 2.  
 c Matt. xvii. 22.  
 Ezek. xxiii.  
 28.  
 cc John ix. 22.  
 Acts xxiii. 20.  
 Dan. ii. 9.

d = here only. see Matt. xi. 25. 1 Chron. xvi. 4. e [only. Ps. ix. 9. 1 Macc. xi. 42.  
 f 1 Cor. ix. 6. Rom. xv. 23. g ver. 35 only f. 2 Macc. xii. 16. h = Acts xxiv. 18.

καταξίωθ., κατισχύσητε B L 6 Copt. Æth.—for σταθῆναι, στήσεσθε D abc.—37. τὰς  
 δὲ ν. ἔξ. om. D.

CHAR. XXII. 2. for ἀνέλ., ἀπολίσσωσιν D.—for γὰρ, δὲ D 2 *ben* Syr. al.—3. bef.  
 sat. om. ὁ A C D K L M P S V 21 all. Orig. ins. B? U.—καλούμενον B D L X 3 al.—  
 4. aft. ἀρχ. ins. καὶ τοῖς γραμματέυσιν (τοῖς om. P) C P 3 *abc.* om. A B D v Orig.  
 κ. τ. στρ. om. D X? *abc* Æth.—τοῖς om. A E G H K L M P V X? Δ 9 all. Orig. ins.  
 B? CPSU.—aft. στρ. ins. τοῦ ἱεροῦ C P 5 al. Syrr. Eus.—τὸ om. D.—παραδοῖ D.—αὐτοῖς  
 om. D a.—5. ἀργύρια A C K U X 9 al. Syr. Eus. Theophyl.—6. ἔξωμ. καὶ om. C *abc.*  
 κ. ὥμολ. D. κ. ὁμολ. P. txt A B v.—ἵνα παραδῶ P *bc.*—αὐτοῖς om. D a.—7. bef. ἡμ.

to be insisted on. It is plural, because the  
 ἔθνη are plural.—25, 26.] The greater part  
 of these signs are peculiar to Luke.—καὶ  
 bef. σάλου—‘vocem angustiore annectit  
 latiori.’ Kypke (in Meyer).—The same may  
 be said of the καὶ bef. προσδοκ. in ver. 26  
 —28.] ἀπολ., i. e. ‘the completion of it  
 by My appearing.’—34—36.] Peculiar to  
 Luke.—ἐαυτοῖς and ὑμῶν are emphatic,  
 recalling the thoughts to *themselves*, after  
 the recounting of these outward signs.—  
 35.] There is meaning in καθῆμ.,—‘sitting  
 securely.’—36.] σταθ., to be set,—i. e. by  
 the angels—see Matt. ver. 31—before the  
 glorified Son of Man.

37, 38.] Peculiar to Luke. These verses  
 close the scene of the Lord’s discourses in  
 Jerusalem which begun ch. xxi. 1. It does  
 not appear, as Meyer will have it, that Luke  
 believed the Lord to have taught *after this*  
 in the temple. Nothing is said to imply  
 it—a general closing formula like this ap-  
 plies to what *has been* related.—38.] ὠρῳ.  
 is literal,—not figurative, ‘came eagerly,’ as  
 De Wette, &c. think, from several places  
 in the LXX. There is no occasion for a  
 figure here.—Luke appears to know nothing  
 of any visits to Bethany. He has the name  
 incidentally only in ch. xix. 29 and ch.  
 xxiv. 50, where see note.—Here some MSS.

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insert the much controverted passage of  
 John, ch. viii.,—the history of the woman  
 taken in adultery.—On the whole question  
 regarding it, see notes there.

CHAR. XXII. 1, 2.] Matt. xxvi. 1—5.—  
 Mark xiv. 1, 2. The account of Matt. is  
 the fullest;—see notes there. The words  
 here give us a mere compendium of what  
 took place.

3—6.] Matt. xxvi. 14—16. Mark xiv.  
 10, 11. Our account is strikingly pecu-  
 liar and independent of the others. The  
 expression εἰσῆλθ. δ. ὁ sat. is found in  
 John xiii. 27,—and certainly in *its proper*  
*place*. Satan had not yet entered into  
 Judas,—only (John xiii. 2) put it into his  
 heart to betray the Lord.—καὶ τοῖς στρα-  
 τηγοῖς is peculiar to Luke: the others  
 have merely *the chief priests*.—On στρατ.,  
 see Acts iv. 1. The Levitical guard of the  
 temple would be consulted, because it had  
 been of late especially *in the temple* that  
 the Lord had become obnoxious to them  
 (see ver. 53). The words συνέθ. and ἔξ-  
 ὡμολ. here seem clearly to imply that the  
 money was *not now paid, but afterwards*,  
 when the treachery was accomplished;—see  
 note on Matt. xxvi. 15.—ἄτερ ὄχλ.=κατα-  
 μόνας, Theophyl., or perhaps χωρίς θο-  
 ρῶν, Euthym.

G G



<sup>k</sup> Matt. ii. 8 al. <sup>Josh. 8.31.</sup> <sup>16.</sup> <sup>1 ch. ix. 37 al.</sup> <sup>Num. xxiii. 16.</sup> <sup>m 1 Mk. only.</sup> <sup>Jer. xlii. 5.</sup> <sup>n 1 Matt. iii. 11.</sup> <sup>11.</sup> <sup>1 Mk.</sup> <sup>John xix. 17 al.</sup> <sup>o Matt. xv. 25 al.</sup> <sup>p 1 John xi. 28.</sup> <sup>q 1 Mk. ch. 7.</sup> <sup>1 Kings ix. 22.</sup> <sup>r 1 Mk. only.</sup> <sup>s 1 Mk. Acts x. 31.</sup> <sup>17.</sup> <sup>1 Gen. xliii. 16.</sup> <sup>u 1 Matt. xvi. 45.</sup> <sup>John xvi. 4.</sup> <sup>v = ch. xi. 37.</sup> <sup>1 Tobit ii. 1.</sup> <sup>w id. (Hebr.)</sup> <sup>Acts iv. 17.</sup> <sup>v 28.</sup> <sup>xxiii. 14.</sup> <sup>John iii. 29.</sup> <sup>Gen. xxxi. 30.</sup> <sup>a constr. Matt. vi. 8.</sup> <sup>ch. ii. 21.</sup> <sup>Acts xxiii. 15 al.</sup> <sup>Gen. xiii. 10.</sup> <sup>b 1 Mk. Rev. xviii. 14.</sup>

[έν] ἥ ἔδει θύεσθαι τὸ πάσχα· <sup>8</sup> καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην εἰπὼν <sup>k</sup> Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. <sup>9</sup> οἱ δὲ εἶπον αὐτῷ Ποῦ θέλεις ἐτοιμάσωμεν \*; <sup>10</sup> ὁ δὲ εἶπεν αὐτοῖς Ἰδοὺ ἐκελθόντων ὑμῶν εἰς τὴν πόλιν, <sup>1</sup> συναντήσῃ ὑμῖν ἄνθρωπος <sup>m</sup> κεράμιον ὕδατος <sup>n</sup> βασταύων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν \* οὗ εἰσπορεύεται. <sup>11</sup> καὶ ἐρεῖτε τῷ <sup>o</sup> οἰκοδεσπότη τῆς οἰκίας Λέγει σοι ὁ <sup>p</sup> διδάσκαλος Ποῦ ἐστὶ τὸ <sup>q</sup> κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; <sup>12</sup> κακεῖνος ἡμῖν δείξει <sup>r</sup> ἀνάγειον μέγα <sup>s</sup> ἐστρωμένον· ἐκεῖ <sup>t</sup> ἐτοιμάσατε. <sup>13</sup> ἀπελθόντες δὲ εὑρον καθὼς \* εἶρηκεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα. <sup>14</sup> Καὶ ὅτε ἐγένετο ἡ <sup>u</sup> ὥρα, <sup>v</sup> ἀνέπεσε, καὶ οἱ [δῶδεκα] ἀπόστολοι σὺν αὐτῷ. <sup>15</sup> καὶ εἶπε πρὸς αὐτοὺς <sup>w</sup> Ἐπιθυμία ἐπέθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν <sup>a</sup> πρὸ τοῦ με παθεῖν. <sup>16</sup> λέγω γὰρ ὑμῖν ὅτι [οὐκέτι] <sup>b</sup> οὐ μὴ <sup>c</sup> φάγω \* ἕξ αὐτοῦ ἕως ὅτου

ο ἐκ; John vi. 26, 50, 51. Heb. xiii. 10. Gen. ix. 21.

om. ἡ A C Δ. ins. B ? D P.—for τῶν ἀζ., τοῦ πάσχα D ab Ambr.—ἐν om. B C D L. txt A P (not B as Lachm.) *bed.*—9. aft. ἐτοι. ins. σοι D P 3 c Sahid. σοι φαγεῖν τὸ πάσχα B. txt A C abv.—10. εἰσερχομένων D abc.—ἀπαντήσῃ D 4. ὑπαντήσῃ CX.—for οὗ, εἰς ἣν B C L *bcv.* οὗ ἂν A K M P 2. txt D all.—11. σοι om. D U X.—aft. κατάλ. ins. μου C 1 Sahid.—12. rec. ἀνώγειον with X, but txt (ἀνάγει(αι)ον C) A B C D E G H K L M P S<sup>2</sup> V Δ 10 al.—for μέγα, οἶκον D.—13. εἰρήκει B C D L 1 a. txt A P *bc.*—αὐτὸς D<sup>1</sup>.—14. δῶδεκα om. B D *abc* Sahid. ins. A C P al. v.—16. ὅτι om. D X, and as appears C. ins. A B P.—οὐκέτι om. A B C<sup>1</sup> L 4 a Copt. Sahid. ins.

7—14.] Matt. xxvi. 17—19. Mark xiv. 12—16. Our account is the fullest of the three, related however nearly to Mark's.—ἦλθε is not 'appropinquabat,' but 'venit.'—On this whole subject, see note at Matt. xxvi. 17.—ἐν ἣ ἔδει, the *legal time* of the Passover being sacrificed. So the narrators in the three Gospels evidently intend.—8.] It was a solemn message, and for it were chosen the two chief Apostles.—In the report of Matthew the suggestion is represented as coming from the disciples themselves. The question, *ποῦ θέλ. was* asked, but only in reply to the command of the Lord.—10.] There can, I think, be no question that this direction was given in superhuman foresight, just as that in ch. xix. 30:—see also 1 Sam. x. 2—8, and Matt. xvii. 27. This person carrying water would probably be a *slave*, and the time, *evening*, the usual hour of fetching in water.—11.] The *οἰκοδεσπ.* was a man of some wealth, and could not be identical with the *water-carrier* (see notes on Matt.).—κατάλ. is not here, as in ch. ii. 7, an *inn*, but a room set apart at this season of the feast, by residents in Jerusalem, in which parties coming from the country might eat

the Passover. The question therefore would be well understood;—and the room being *ἐστρωμένον*, and as Mark adds, *ἐτοιμον*, would be no matter of surprise.—14.] The ὥρα was *evening*, Matt. xxvi. 20.—15—18.] Peculiar to Luke. The desire of the Lord to eat this his last Passover may be explained from ch. xii. 50: not *merely* from his depth of love for His disciples, though this formed an element in it,—see John xiii. 1 sq. The γὰρ in ver. 16 gives in the leading reason—παθεῖν—this is *the only instance in the Gospels, of the absolute use of πάσχω*, as in the Creed, 'He suffered.' We have several times πολλά παθεῖν, ch. ix. 22. xvii. 25. Matt. xvi. 21. al. ταῦτα παθεῖν, ch. xxiv. 26, and οὕτως παθεῖν ditto ver. 46.—16.] The full meaning of this declaration is to be sought in the words τοῦτο τὸ πάσχα. It was *that particular* Passover, not *merely* the Passover generally,—though of course that also,—that was to receive its fulfilment in the kingdom of God. And to this fulfilment the Lord alludes again in ver. 30, ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου. It is to this marriage supper of the Lamb that the

ABCD<sup>d</sup> πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. <sup>17</sup> καὶ <sup>e</sup> δεξάμενος <sup>d = 2 Cor. x. 6.</sup>  
 ποτήριον <sup>f</sup> εὐχαριστήσας εἶπε Λάβετε τοῦτο καὶ <sup>g</sup> διαμερί-  
 σατε ἑαυτοῖς. <sup>18</sup> λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πῖω\* ἀπὸ τοῦ  
<sup>h</sup> γεννηήματος τῆς ἀμπέλου <sup>hh</sup> ἕως ὅτου ἡ βασιλεία τοῦ  
 θεοῦ ἔλθῃ. <sup>19</sup> Καὶ λαβὼν ἄρτον εὐχαριστήσας <sup>i</sup> ἔκλασε  
 καὶ ἔδωκεν αὐτοῖς λέγων Τοῦτό <sup>k</sup> ἐστὶ τὸ σῶμά μου τὸ  
 ABD ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε <sup>l</sup> εἰς τὴν <sup>m</sup> ἐμὴν  
<sup>n</sup> ἀνάμνησιν. <sup>20</sup> ὡσαύτως καὶ τὸ ποτήριον μετὰ <sup>p</sup> τὸ  
 δειπνῆσαι, λέγων Τοῦτο τὸ ποτήριον ἡ <sup>q</sup> καινὴ διαθήκη  
<sup>r</sup> ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν <sup>s</sup> ἐκχυνόμενον. <sup>21</sup> <sup>t</sup> πλὴν  
 ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς  
 τραπέζης. <sup>22</sup> καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου <sup>u</sup> πορεύεται  
 κατὰ τὸ <sup>v</sup> ὠρισμένον, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ εἰ  
 οὗ παραδίδοται. <sup>23</sup> καὶ αὐτοὶ ἤρξαντο <sup>w</sup> συζητεῖν πρὸς  
 ἑαυτοὺς <sup>x</sup> τὸ τίς ἄρα εἷξ αὐτῶν ὁ τοῦτο μέλλων  
 o ch. xx. 31. Judg. viii. 8. p Matt. xxvi. 32 al. Gen. v. 4, 7, &c. q 1. 2 Cor. iii. 6. Heb. viii. 8. Exod. xxiv. 8.  
 Jer. xxxviii. 31. r Zech. ix. 11. s 1. Matt. xxiii. 35. Acts i. 18. Gen. ix. 6. t = Matt. xi. 22. Judg. iv. 9.  
 u = Gen. xv. 2 Symm. John xiv. 2, 28. v Acts ii. 23. x. 42 al. Num. xxxiv. 6. w Mark i. 27. ix. 10. Acts  
 ix. 29†. x ch. i. 62. ix. 46 al. vv. 2, 4.

C<sup>2</sup> D P.—for οὐ μὴ φ., μὴ φάγομαι D.—αὐτὸ B C<sup>1</sup>? L 4 Copt. Sahid. ἀπ' αὐτοῦ D 4.  
 txt A C<sup>2</sup> P?—for πληρ., καὶ οὐκ ἐσθίει D.—17. τὸ ποτ. A D K M U 2. txt B C.—εἰς  
 ἑαυτοὺς C L (αὐ.) M 3 al.—18. ὅτι om. B C D G L al. Æth. ins. A abc.—aft. Πω.—ins.  
 ἀπὸ τοῦ νῦν B K L M 4 al. and bef. οὐ μ. π. D G. txt A C abev.—ἕως οὐ B L 4 al.  
 and C<sup>2</sup>.—19. aft. λέγ. ins. λάβετε A.—τοῦτό ἐστι τὸ σῶμά μου. Πλὴν, &c. (omg. all as  
 far as ἐκχυνόμενον) D ab, but ins. ABC ev.—21. μετ' ἐμοῦ om. D 1 Syr.—22. for καὶ, ὅτι  
 B D L 1 Copt. Sahid.—τῷ ἀνθ. om. D.—23. τὸ om. DL 1 Copt. Sahid. Orig.—ἐξ αὐτῶν

parable Matt. xxii. 1—14 in its ultimate application refers: nor can we help thinking on the faithless apostle at this very supper, in vv. 11—13:—see notes there.—17.] Some (e.g. De Wette) suppose that it is here implied that the Lord *did not drink of the cup Himself*. But surely this cannot be so. The two members of the speech are strictly parallel: and if he desired to eat the Passover with them, He would also drink of the cup, which formed a usual part of the ceremonial. This seems to me to be implied in δεξάμενος: λαβὼν is the word used by all afterwards, when He did not partake of the bread and wine. This most important addition in our narrative, amounts I believe to a solemn declaration of the fulfilment of the Passover rite, in both its usual divisions,—the eating the flesh of the lamb, and drinking the cup of thanksgiving. Henceforward, He who fulfilled the Law for man will no more eat and drink of it. I remark this, in order further to observe that *this division of the cup* is not only not identical with, but has no reference to, the subsequent one in ver. 20. That was the institution of a new rite:—this the abrogation of an old one, now fulfilled, or about to be so, in

the person of the true Lamb of God.—This is generally supposed to have been the first cup in the Passover-meal, with which the whole was introduced.—On the possible connexion of this speech of the Lord with the celebration of the Passover at this particular time, see note on Matt. xxvi. 17.—After these verses, in order of time, follows the washing of the disciples' feet in John xiii. 1—20, referred to in our ver. 27.

19, 20.] See notes on Matthew.—τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. These words cannot be said of ποτήριον, 'nam poculum plenum non effunditur, sed bibitur' (Bengel), but are said πρὸς τὸ σημασιόμενον, which is the wine poured out from the grapes (τὸ γέννημα τῆς ἀμπέλου) and = the Blood poured out from the Lord's Body.—Here follows a second declaration, respecting *not drinking any more of this fruit of the vine*, Matt. ver. 29, Mark ver. 25.

21—23.] See notes on Matt. xxvi. 21—25. I would not venture absolutely to maintain that this announcement is identical with that one; but I own the arguments of Stier and others to prove them distinct, fail to convince me. The

d here only †. 2 Macc. iv. 4. e Rom. xiv. 9. 2 Cor. i. 24. al. Gen. iii. 16. f 1 Cor. vii. 4. Eccl. ix. 17. g here only †. 2 Macc. iv. 2. h see ch. xiii. 21, 38. i comp. Sir. 1. 4. k Matt. xx. 28 and i. l Matt. xxv. 41. Acts xix. 22, 24†. m Matt. ix. 10. n ch. ii. 46. ver. 55. Matt. xviii. 20. o ch. i. 22. Gal. ii. 5. Ps. lxxii. 17. p ch. viii. 13. James i. 2. Deut. iv. 34. q Acts iii. 35. Heb. viii. 10. Gen. xv. 18. r 2 Kings ix. 11. t = 1 Cor. vi. 2, 3. Gen. xlix. 16 al.

πράσσειν. <sup>24</sup> ἐγένετο δὲ καὶ <sup>d</sup> φιλονεικία ἐν αὐτοῖς <sup>x</sup> τὸ τίς ABD αὐτῶν δοκεῖ εἶναι μείζων. <sup>25</sup> ὁ δὲ εἶπεν αὐτοῖς Οἱ βασιλεῖς τῶν ἐθνῶν <sup>c</sup> κυριεύουσιν αὐτῶν, καὶ οἱ <sup>f</sup> ἐξουσιάζοντες αὐτῶν <sup>g</sup> εὐεργέται καλοῦνται. <sup>16</sup> ὑμεῖς δὲ οὐχ <sup>h</sup> οὕτως, ἀλλ' <sup>i</sup> ὁ <sup>i</sup> μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος, καὶ ὁ <sup>k</sup> ἡγούμενος ὡς ὁ <sup>l</sup> διακονῶν. <sup>17</sup> τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δέ εἰμι <sup>n</sup> ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. <sup>28</sup> ὑμεῖς δὲ ἐστέ οἱ <sup>o</sup> διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς <sup>p</sup> πειρασμοῖς μου. καγὼ <sup>q</sup> διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, <sup>30</sup> ἵνα <sup>r</sup> ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ \*καθίσησθε ἐπὶ θρόνων κρίνοντες ABDQ

om. D ab.—24. for αὐτῶν δοκ. εἶν., ἂν εἴη D ad Syr. Aeth. Sahid.—26. for νεώ., μικρότερος D acd.—D d read the following thus: καὶ ὁ ἡγ. ὡς ὁ διάκονος μᾶλλον ἢ ὁ ἀνακείμενος· ἐγὼ γὰρ ἐν μέσῳ ὑμῶν ἦλθον οὐχ ὡς ὁ ἀνακείμενος ἀλλ' ὡς ὁ διακονῶν. καὶ ὑμεῖς ἠξήθητε ἐν τῇ διακονίᾳ μου ὡς ὁ διακονῶν, οἱ διαμεμενηκότες μετ' ἐμ. . . . &c.—29. διατίθημι A, and add διαθήκην A Syr. Orig.—μου om. D.—30. ἐσθίητε B D<sup>1</sup>. txt A D<sup>2</sup> Q.—καθίσησθε (or -αι) A K Q. καθίζησθε D. καθίσασθε B E L S V 30 all. txt qu. ?—bef. θρ. ins. ἰβ' D X 13 al. xii. abc Arm. Syr. Sahid.—θρόνους D.—31. εἶπ.

expression *πλὴν ἰδοὺ* bears marks of verbal accuracy, and inclines us to believe that this announcement was made *after the institution of the cup*, as here related. 'Notwithstanding this My declaration of love, in giving My Body and Blood for you, there is one here present who shall betray Me.'—ἐπὶ τ. τρ.] viz. in dipping into the dish with the Lord.

24—30.] Without attempting to decide the question whether this incident is strictly narrated in order of time, or identical with one of those strifes on this point related Matt. xviii. 1. xx. 20, I will offer one or two remarks on it as it here stands. (1) Its having happened at this time is not altogether unaccountable. They had been just inquiring *among themselves* (ver. 23), *who among them should do this thing*. May it not reasonably be supposed, that some of them (Judas at least) would be anxiously employed in *self-justification*, and that this would lead, in some part of the table, to a dispute of the kind here introduced? The natural effect of the Lord's rebuke would be to give rise to a different spirit among them, and the question, "Lord, is it I?" may have been the offspring of this better mind;—but see note on Matt. v. 20—25. (2) That it is surprising to find the very declaration of the Lord on the former strife related in this Gospel (ch. ix. 46—48), repeated as having been made at *this Paschal meal*,—by John xiii. 20. May not this lead us to suppose

that there has been a transposition of some of the circumstances regarding these various contentions among the apostles, and that these words occurring in John may possibly point to a strife of this kind? (3) The ἐγὼ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν is too clear an allusion to the *washing of their feet by the Lord*, to have escaped even those Commentators who are slow to discern such hints (e.g. De Wette). The appeal, if it had taken place, is natural and intelligible; but not otherwise. (4) The diction is repeatedly allusive to their *then* employment; ἀνακείμενος—διατίθεμαι—ἐσθίειν καὶ πίνειν—ἐν τῇ βασιλείᾳ μου—all these have reference to things present, or words spoken, during that meal.—I therefore infer that the strife *did happen at this time, in the order related here*.—25.] see on Matt. xx. 25. The expression here οἱ ἐξ. αὐτ. εὐ. καλ. also seems to be connected with what had just taken place. 'Among them the εὐεργέται are those who ἐξουσιάζουσιν αὐτῶν—but among you, I, your εὐεργέτης (see vv. 19, 20, ὑπὲρ ὑμῶν, his), do not so, but am in the midst of you as your servant.—Ptolemy εὐεργέτης at once occurs to us;—numerous other examples are given by Wetstein.—26.] οὕτως, i.e. ἐσσεσθε.—27.] compare John xiii. 13—17.—28.] These words could hardly have been spoken except on this occasion, when τὰ περὶ ἐμοῦ τέλος ἔχει, ver. 37.—29, 30.] see above, and note on Matt. xix. 28, see also Rev. ii. 27. The word βασιλείαν



τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. <sup>31</sup> εἶπε δὲ ὁ κύριος  
 Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς <sup>u</sup> ἔζητήσατο ὑμᾶς, τοῦ  
<sup>v</sup> σιναΐσαι ὡς τὸν σῖτον. <sup>32</sup> ἐγὼ δὲ ἐδεήθην <sup>w</sup> περὶ σοῦ,  
 ἵνα μὴ <sup>x</sup> ἐκλείπῃ ἡ πίστις σου· καὶ σὺ <sup>y</sup> ποτὲ <sup>z</sup> ἐπιστρέψας  
<sup>a</sup> στήριζον τοὺς ἀδελφούς σου. <sup>33</sup> ὁ δὲ εἶπεν αὐτῷ  
 Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς  
 θάνατον πορεύεσθαι. <sup>34</sup> ὁ δὲ εἶπε Λέγω σοι, Πέτρε, οὐ  
 [μὴ] <sup>b</sup> φωνήσῃ σήμερον ἀλέκτωρ <sup>c</sup> \* πρὶν ἢ τρίς <sup>d</sup> ἀπαρονήσῃ

b || only. Jer. xvii. 11.

c Matt. i. 18 al.

d || ch. xii. 9. Isa. xxxi. 7. see Gal. v. 7. 1 John ii. 22.

u here only t.  
 Jos. Ant. v. 2, 9.  
 v here only t.  
 w = ch. iv. 38.  
 John xvi. 20.  
 xvii. 9. Gen.  
 xxxv. 21.  
 x Heb. i. 12.  
 Jer. vii. 28.  
 Rom. i. 10.  
 Phil. iv. 10 al.  
 z = Matt. xiii.  
 15 and 17.  
 Ps. lxxiv. 6.  
 a = Rom. i. 11.  
 xvi. 25. Ps.  
 l. 12. see  
 1 Pet. v. 10.  
 2 Pet. i. 12.  
 iii. 17.

δ. ὁ κ. om. B L Copt. Sahid. ins. A D Q abc Cyr. —32. ἐκλείπῃ D K L M U X. 10 al. txt A B Q. —for κ. σὺ ποτὲ, σὺ δὲ D. —ἐπιστρ. καὶ D Sahid. —στήρισον A B K L M Q 2 al. ἐπιστήρισον X. txt D. —34. μὴ om. B L Q X. ins. A D. —for πρὶν ἢ, ἕως B L al.

belongs to both verbs—not, ‘I appoint to you (as my Father hath appointed to me a kingdom) *that ye &c.*’ but, ‘I appoint to you, as my Father hath appointed to me, *a kingdom*, *that ye &c.*’—ἐπὶ τῆς τρ., see above ver. 21, and note on ver. 16.

31—34.] I cannot help believing that here again Luke’s narrative *proceeds continuously*. There are marks in these words of the Lord, of close connexion with what has gone before. *His way* which the Father διέθετο to Him, is *to His kingdom*—but it is *through πειρασμοί*. To these, who have been with Him in these trials, He διατίθεται βασιλείαν,—but *His way* to it must be *their way*,—and here is the *πειρασμός*,—the sifting as wheat.—The sudden address to Simon may perhaps have been occasioned by some remark of his,—or, which I think more probable, may have been made after a slight pause, in consequence of some part taken by him in the preceding strife for precedence. Such sudden and earnest addresses spring forth from deep love and concern awakened for another. ἐξηγή.] not only ‘hath desired to have you,’ E. V., but ‘*hath obtained you*,’—his desire is granted.—ὕμᾶς—all. This must include Judas, though it does not follow that he was present;—The sifting separated the chaff from the wheat, which chaff he was, see Amos ix. 9.—32.] ἐγὼ δὲ ἐδ. π. σοῦ. As Peter was the *foremost*, (the rest are here addressed through him,) so he was in the greatest danger. It must not be supposed that the Lord’s prayer was not heard, because Peter’s faith did fail in his denial; ἐκλείπῃ implies a *total extinction* (see reff.) which Peter’s faith *did not suffer*.—Though the ὕμᾶς included Judas, he is not included in the *prayer*;—see John xvii. 6—12. We may notice here, that the Lord speaks of the total failure of *even an Apostle’s faith*, as possible.—ἐπιστρέψας] There can, I think, be

little doubt that this word is here used in the general N. T. sense, of *returning as a penitent* after sin,—turning to God,—and not in the almost expletive meaning which it has in such passages as Ps. lxxiv. 6, ὁ θεός, σὺ ἐπιστρέψας ζωώσεις ἡμᾶς (although even here it may have a somewhat similar sense to the above—see Acts vii. 42).—στήριζον] The use of this word *thrice by Peter in his two epistles* (see reff.), and in the first passage in a connexion with the mention of *Satan’s temptations*, is remarkable.—33, 34.] Whether these words are in close connexion with the preceding, may I think he doubted. They may represent the same reply of the Lord as we have recorded in John xiii. 38.—One thing seems clear, *without any attempt at minutely harmonizing*: that *two announcements* were made by the Lord to Peter of his future denial,—occasioned by *two very different professions of his*. This,—*during the last meal*, i.e. before going out, and occasioned by Peter’s professed readiness to go to prison and to death (= to lay down his life) for and with the Lord:—the other,—*on the way to the Mount of Olives*, after the declaration that all should be offended, and occasioned by Peter’s profession that though all should be offended, yet would not he. Nothing is more natural or common than the repetition, by the warm-hearted and ardent, of professions like these, in spite of warning:—and when De Wette calls such an interpretation ‘eine Nothhülfe,’ all that we can say is, to disclaim any wish to clear up difficulties, except by *going into their depths* and examining them *honestly and diligently*. If the above view be correct, I conceive that the account in John of this profession and the Lord’s answer, being in strict coherence, and arising out of the subject of conversation, must be taken as the *exact* one: and Luke must be sup-

e ver. 6 only †. 2 Macc. xii. 15.  
 f ch. x. 4. xii. 33 only. Job xiv. 17.  
 g Matt. x. 9. x. 10. Rom. ii. 23. Ps. xxii. 1.  
 i = ch. xix. 21. Mark xv. 24. k ell. 1 Cor. xi. 1. 22.  
 l Matt. xiii. 44. 2 Chron. xxxiv. 11. m = Acts xii. 32. Dan. ii. 28.  
 n = ch. xviii. 31. Rev. x. 7. o = ch. xxiii. 31. John xiv. 30. 1 Cor. ix. 15. p ver. 23. q Mark xv. 28. Isa. liii. 12. r Matt. xxiv. 73. Mark x. 45 al. s Acts xxiv. 10. Phil. ii. 23. t Mark iii. 26 only. Jos. Ant. ii. 5, 3.  
 ταῦτα . . . τέλος ἔλαβε.

ἦτος ὅπου D. πρὶν Q. txt A.—bef. *ιδ.* om. *μη* B L M Q X 5 al. ins. A D.—36. for *εἰπ.* οὖν αὐτ., ὁ δὲ εἶπεν' D. for οὖν, δὲ B L 4 al. Sahid. txt A Q.—for ἀράτω, ἀρεῖ D.—πωλῆσαι . . . ἀγοράσαι D.—37. rec. bef. τοῦτο ins. *εἰ*, with *αεν*, but om. A B D H L X 4 al. b Syr. Copt. Sahid. Æth.—for τὸ (2nd), ὅτι A *acd.*—γάρ om. B D. ins. A *cv.*—for

posed to have inserted them here *without being aware of the intermediate remarks which led to them.*

35—38.] Peculiar to Luke. The meaning of the Lord in this much controverted passage appears to be, *to forewarn the Apostles of the outward dangers which will await them henceforward in their mission*:—unlike the time when He sent them forth without earthly appliances, upheld by His special Providence, they must now make use of common resources for sustenance, yea and even of the sword itself for defence. This they misunderstand, and point to the two swords which they have,—for which they are rebuked (see below).—35.] see ch. x. 4. ix. 3, also Matt. x. 9.—36.] αἰρεῖν was the very word used in the prohibition before.—There is a question what should be supplied after *μη ἔχων*. Very many authorities make *μάχαιραν* understood (as in E. V.);—but the simpler construction and better sense is to place *μη ἔχων* in contrast with *ἔχων*, 'He who has a purse, &c., and he who has none, let him &c.' see *reff.* Thus the sense will be complete—for he who has a purse, can buy a sword without selling his garment.—*μάχαιρα* must be here used in the sense of a *sword*,—compare ver. 49:—and not a *knife to eat with*, which some have understood. The 'sword of the Spirit' (Olshausen and others) is *wholly out of the question*. The saying is both a description to them of their altered situation with reference to the world without, and a declaration that self-defence and self-provision would henceforward be necessary. It forms a *decisive testimony, from the mouth of the Lord Himself, against the views of the Quakers and some other sects on these points*. But it does not warrant *aggression*

by Christians, nor *spreading the Gospel by the sword*.—37.] The connexion is this: 'your situation among men will be one of neglect and even of danger;—for I Myself (see Matt. x. 24, 25) am about to be reckoned among transgressors.'—By the very form of the expression it is evident that the sword alluded to could have no reference to *that night's danger*, or the *defending Him from it*.—τὰ περὶ ἐμ. τέλος ἔχει] The prophecy cited closes the section of Isaiah which eminently predicts the Lord's sufferings (ch. lii. 13—liii. 12).—τέλος ἔχει does not merely mean '*must be fulfilled*,' which would be an assertion without any special reference here,—but (as E. V.) '*have an end*;'—are coming to the completion of their accomplishment.—So τετέλεσται, John xix. 30.—τὰ περὶ ἐμοῦ—supply γεγραμμένα, or perhaps more generally, 'determined in the counsel of God.'—38.] Two of them were armed,—either from excess of zeal to defend Him, excited by His announcement of His sufferings during this feast,—or perhaps because they had brought their weapons from Galilee as protection by the way. The road from Jericho to Jerusalem (see ch. x. 30) was much infested with robbers;—and it was the custom for the Priests, and even the quiet and ascetic Essenes, to *carry weapons* when travelling. Chrysostom (Hom. in Matt. lxxxiv. p. 797 B) gives a curious explanation of the two swords: *εἰκὸς οὖν καὶ μαχαίρας εἶναι ἐκτὶ διὰ τὸ ἀρνῖον*. This certainly agrees with the number of the disciples sent to get ready the Passover: but it has nothing else to recommend it. They exhibit their swords, misunderstanding His words and supposing them to apply to that night. The Lord breaks off the matter with *ἰκανόν ἐστι*,—

εἶπεν αὐτοῖς <sup>u</sup> Ἰκανόν ἐστι. <sup>39</sup> Καὶ ἐξελθὼν ἐπορεύθη <sup>n</sup> κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν, ἠκολούθησαν δὲ <sup>u</sup> αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. <sup>40</sup> γενόμενος δὲ <sup>v</sup> ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς <sup>w</sup> Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. <sup>41</sup> καὶ αὐτὸς <sup>x</sup> ἀπεσπάσθη ἀπ' αὐτῶν <sup>y</sup> ὥς εἰ λίθου <sup>yy</sup> βολήν, καὶ <sup>z</sup> θείς τὰ γόνατα προσήνυχετο <sup>42</sup> λέγων Πάτερ, εἰ βούλει <sup>zz</sup> παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ. <sup>a</sup> <sup>aa</sup> πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν <sup>b</sup> γενέσθω. <sup>43</sup> [ <sup>bb</sup> ὥφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ <sup>c</sup> ἐνισχύων αὐτόν. <sup>44</sup> καὶ γενόμενος ἐν <sup>d</sup> ἀγωνίᾳ <sup>e</sup> ἐκτενέστερον προσήνυχετο. ἐγένετο δὲ ὁ ἰδρὼς αὐτοῦ <sup>f</sup> ὥς εἰ <sup>h</sup> θρόμβοι <sup>g</sup> ] <sup>bb</sup> Matt. xvii. 3 al. Exod. iii. 2. <sup>c</sup> = here only. <sup>2</sup> Kings xxii. 40 al. intr. Acts ix. 19. Gen. xlviii. 2. <sup>d</sup> here only †. <sup>2</sup> Macc. iii. 14. <sup>e</sup> Acts xii. 5. 1 Pet. iv. 8 only †. see Judith iv. 9. Jon. iii. 8. <sup>f</sup> there only. Gen. iii. 19. <sup>g</sup> = Acts ii. 3. Matt. iii. 16. <sup>h</sup> here only †.

τὰ, τὸ BDL Sahid. txt Acv.—38. for ἰκ. ἐστ., ἀρκεῖ D.—39. ἐπορεύετο D al.—40. εἰς-ἐλθῃτε D.—41. ἀπεσπάσθη D.—42. εἰ βούλ. . . . ἀπ' ἐμ. om. here D c, and ins. aff. γενέσθω, omg. πλὴν.—vv. 43, 44, are omitted in A B al. 'nec sane ignorandum a nobis est et in græcis et in latinis codicibus complurimis vel de adveniente angelo vel de sudore sanguinis nil scriptum reperiri.' Hil. txt D F G H K L M Q U X *acv* Just. Chrys. Iren. Eus. Jer.—ἀπὸ τοῦ οὐρ. D Q U.—44. for ὥς εἰ, ὥς D. txt Q.—ἐπὶ τῆς γῆς Q U.

'It is enough;'—not, 'they are sufficient;—but, 'It is well,—we are sufficiently provided—it was not to this that My words referred.' The rebuke is parallel with, though milder than, the one in Mark viii. 17,—as the misunderstanding was somewhat similar.

39—46.] Matt. xxvi. 36—46. Mark xiv. 32—42. John xviii. 1. For all comment on the general narrative, see notes on Matthew. Our account is compendious, combines the three prayers of the Lord into one, and makes no mention of the Three Apostles being taken apart from the rest. On the other hand it inserts the very important additional details of vv. 43, 44, besides the particularity of ὥς εἰ λίθου βολήν, ver. 41.—42.] εἰ is not 'utinam,' but 'si,' and the sentence is broken off at ἐμοῦ. Some suppose παρενεγκεῖν to be an inf. for an imperative, but incorrectly.—43.] The omission of this and the following verse in A B, &c. may have arisen from doctrinal motives, as De Wette, &c. suppose: but this is an assumption with which we have no means of dealing, and the authority of ancient MSS. must weigh independently of it. See prolegg. to various readings. If there be a question raised as to the source whence the account of the angelic appearance and the bloody sweat could be derived, I will only remark (1) that the same difficulty rests on several portions of our narrative; and (2) that the close agreement between Luke and Paul in the words of the institution of the Lord's Supper (compare vv. 19, 20 with 1 Cor. xi.

23—25) may perhaps indicate a source beyond human testimony; though I am far from supposing that Luke used this source considerably or continuously.—The strengthening by means of the angel is *physical*—and the appearance likewise.—It is strange how Olshausen can have so far deceived himself as to imagine that ὥφθη αὐτῷ can imply a merely inward and spiritual accession of strength from above. It is strange likewise that the analogy of the ministration of angels in the Lord's former temptation should not have occurred to those modern commentators who have objected to this circumstance as improbable.—This strengthening probably took place *between the first and the second prayer*;—and the effect of it is the ἐκτενέστερον προσήνυχετο of ver. 44, and the entire resignation expressed in the second and third prayer of Matthew's narrative.—44.] The intention of the Evangelist seems clearly to be, to convey the idea that the sweat was (not fell like, but was) like drops of blood;—i.e. coloured with blood,—for so I understand the ὥς εἰ, as just distinguishing the drops highly coloured with blood, from pure blood. Aristotle, speaking of certain morbid states of the blood, says, ἐκφυρανομένου δὲ λίαν ροσούσιν γίνεται γὰρ ἰχωρεῖς, καὶ ἐσφραδύται, οὕτως ὥστε ἡδη τινὲς ἰδισαν αἱματώδη ἰδρῶτα. Hist. Anim. iii. 19. To suppose that it only fell like drops of blood (why not drops of any thing else? and drops of blood from what, and where?) is to nullify the force of the sentence, and make the insertion of



αἷματος <sup>i</sup> καταβαίνοντες ἐπὶ τὴν γῆν.] <sup>45</sup> καὶ ἀναστὰς AB D Q  
 ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς † εὔρεν  
 αὐτοὺς κοιμωμένους <sup>k</sup> ἀπὸ τῆς λύπης, <sup>46</sup> καὶ εἶπεν αὐτοῖς A B D  
 Τί καθεύδετε; <sup>l</sup> ἀναστάντες προσεύχεσθε ἵνα μὴ <sup>m</sup> εἰς-  
 ἔλθητε εἰς <sup>n</sup> πειρασμόν.

<sup>47</sup> ἔτι [δὲ] αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λε-  
 γόμενος Ἰούδας, εἰς τῶν δώδεκα, <sup>p</sup> προήρχετο αὐτῶν,  
 καὶ <sup>q</sup> ἤγγισε τῷ Ἰησοῦ <sup>r</sup> φιλήσαι αὐτόν. <sup>48</sup> ὁ δὲ Ἰησοῦς  
 εἶπεν αὐτῷ Ἰούδα, <sup>s</sup> φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου  
 παραδίδως; <sup>49</sup> ἰδόντες δὲ οἱ περὶ αὐτὸν <sup>t</sup> τὸ ἐσόμενον,  
 εἶπον αὐτῷ Κύριε, <sup>u</sup> εἰ <sup>v</sup> πατάζομεν ἐν μαχαίρα; <sup>50</sup> καὶ  
 ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ ἀρχιερέως,  
 καὶ <sup>w</sup> ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. <sup>51</sup> ἀποκριθεὶς δὲ ὁ  
 Ἰησοῦς εἶπεν <sup>x</sup> Ἐὰτε <sup>y</sup> ἕως τούτου. καὶ ἀψάμενος τοῦ  
<sup>yy</sup> ὠτίου αὐτοῦ ἰάσατο αὐτόν. <sup>52</sup> εἶπε δὲ ὁ Ἰησοῦς πρὸς  
 τοὺς <sup>z</sup> παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ <sup>zz</sup> στρατη-  
 γοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους Ὡς ἐπὶ <sup>a</sup> ληστὴν  
 \* ἐξεληλύθατε <sup>b</sup> μετὰ μαχαίρων καὶ <sup>c</sup> ξύλων; <sup>53</sup> <sup>d</sup> καθ'  
 ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ <sup>e</sup> ἐξετερίνατε  
 τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη ὑμῶν ἐστίν ἡ <sup>f</sup> ὥρα καὶ  
 ἡ <sup>g</sup> ἐξουσία τοῦ <sup>h</sup> σκότους.

Ezek. xxii. 9. b || Acts xxiv. 18. c = || only. d Mark xiv. 49. ch. xvi. 19. Num. iv. 16. e = here only.  
 see Matt. viii. 3 al. Jer. xxviii. 25. f = John ii. 4. g = ch. xx. 20. Rev. xii. 10. h = Eph. v. 8, 11.  
 vi. 12. Col. i. 13.

txt D.—45. for πρὸς, ἐπὶ D.—rec. aft. μαθ. ins. αὐτοῦ, but om. A B D E K L Q S V  
 20 Arm.—46. τί om. D.—47. δὲ om. A B G K L M U X 7 al. v Sahid. ins. D be.—ὄχλ.  
 πολλὸς D.—Ἰουδ. Ἰσκαριὼθ D.—προῆγεν D.—rec. αὐτῶν. txt ABDEGHKLM SV 20  
 al.—καὶ ἐγγίσας ἐφίλησεν τὸν Ἰησ. D abcd Arm.—add τοῦτο γὰρ σημεῖον δεικνύει  
 αὐτοῖς ὅτι ἂν φιλήσω, αὐτὸς ἐστίν (add κρατήσατε αὐτὸν X) D E H X 17 al. bed Syrr.  
 Arm. Aeth.—49. τὸ γενόμενον D.—for αὐτ. Κύρ., τῷ κυρίῳ D.—50. ἀφείλατο D.—  
 for οὖς, ὠτίον D K 3 bd.—51. for ἀψ. . . . αὐτόν, ἐκτερίνας τὴν χεῖρα ἤφατο αὐτόν,  
 καὶ ἀπεκατεστάθη τὸ οὖς αὐτοῦ D ad.—52. for ἱεροῦ, λαοῦ D.—ἐξήλθατε B D L 7 al.  
 ἐξήλθετε K M X 9 Orig. Eus. txt A.—53. τὸ καθ' ἡμ. D.—ἡ bef. ἐξ. om. D.—τὸ

αἷματος not only superfluous but absurd.—  
 We must not forget, in asking on what  
 testimony this rests, that the marks of  
 such drops would be visible after the termi-  
 nation of the agony. An interesting ex-  
 ample of a sweat of blood under circum-  
 stances of strong terror, accompanied by  
 loss of speech, is given in an article by Dr.  
 Schneider in Casper's Wochenschrift for  
 1848; and cited in the Medical Gazette for  
 December of that year.—45.] ἀπὸ τῆς  
 λύπης—the effect of anxiety and watch-  
 ing. The words *may possibly* express an  
 inference of the evangelist (Meyer): but I  
 would rather understand them as exactly  
 describing the cause of their sleeping.

47—53.] Matt. xxvi. 47—56. Mark xiv.  
 43—52. John xviii. 2—11. Our narrative  
 is here distinguished even more than before  
 by minute and striking details (see on the

whole the notes to Matt.).—The first of  
 these is the address to Judas ver. 48, call-  
 ing the traitor by name, and setting before  
 him the whole magnitude of his crime in  
 the very words in which the treason had  
 lately (Matt. ver. 45. Mark ver. 41) and so  
 often (Matt. xxvi. 1. xx. 18. xvii. 22) been  
 announced.—Another is in ver. 49, where  
 the disciples seeing τὸ ἐσόμενον, ask  
 κύριε, εἰ πατάξ. ἐν μαχαίρα; which ques-  
 tion refers to, and is the filling up of their  
 misunderstanding of the Lord in ver. 38.—  
 Again ver. 51 is peculiar to Luke.—ἐὰτε  
 ἕως τούτου I understand as addressed, not  
 to the disciples, but to the multitude, or  
 rather *to those who were holding Him*;—  
 His hands were held,—and He says,  
 'Suffer, permit Me, thus far:' i. e. to touch  
 the ear of the wounded person. If this  
 interpretation be correct, it furnishes an

<sup>54</sup> ἱ Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον † εἰς <sup>1</sup> Matt. xxvi. 48. Josh. viii. 25. <sup>2</sup> Mark viii. 3. Ps. xxxiii. 11. τὸν οἶκον τοῦ ἀρχιερέως. ὁ δὲ Πέτρος ἠκολούθει <sup>k</sup> μα- <sup>3</sup> ch. vii. 16. xi. 30. xv. 8. Judith xiii. 1. κροθῆν. <sup>55</sup> \* <sup>1</sup> ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ <sup>m</sup> <sup>4</sup> συγκαθισάντων [αὐτῶν] ἐκάθητο ὁ Πέτρος \* ἐν μέσῳ <sup>n</sup> <sup>5</sup> αὐτῶν. <sup>56</sup> ἰδοῦσα δὲ αὐτὸν <sup>n</sup> παιδίσκη τις καθήμενον <sup>o</sup> πρὸς τὸ φῶς καὶ <sup>1</sup> ἀτενίσασα αὐτῷ εἶπε Καὶ οὗτος σὺν <sup>p</sup> αὐτῷ ἦν. <sup>57</sup> ὁ δὲ <sup>q</sup> ἡρνήσατο [αὐτὸν], λέγων Γύναι, οὐκ <sup>r</sup> οἶδα αὐτόν. <sup>58</sup> καὶ <sup>r</sup> μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν εἶπε <sup>s</sup> Καὶ σὺ <sup>s</sup> ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος εἶπεν Ἀνθρωπε, οὐκ <sup>t</sup> εἰμί. <sup>59</sup> καὶ <sup>t</sup> διαστάσης <sup>u</sup> ὡσεὶ ὥρας μιᾶς ἄλλος τις <sup>u</sup> <sup>v</sup> διῡσχυρίζετο λέγων <sup>w</sup> Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ <sup>v</sup> ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν. <sup>60</sup> εἶπε δὲ ὁ Πέτρος, <sup>w</sup> Ἀνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι λα- <sup>x</sup> λούντος αὐτοῦ <sup>x</sup> ἐφώνησεν [ὁ] ἀλέκτωρ. <sup>61</sup> καὶ <sup>y</sup> στραφεὶς <sup>y</sup> ὁ κύριος <sup>z</sup> ἐνέβλεψε τῷ Πέτρῳ. καὶ <sup>z</sup> ὑπεμνήσθη ὁ Πέτρος <sup>z</sup> τοῦ λόγου τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα <sup>z</sup> φωνῆσαι, ἀπαρνήσῃ με τρίς. <sup>62</sup> Καὶ ἐξελθὼν ἔξω [ὁ Πέ- <sup>z</sup> τρος] ἐκλαυσε <sup>b</sup> πικρῶς.

x || only. Jer. xvii. 11.

y Matt. vii. 6 al.

z Matt. xix. 26 al. Isa. li. 1, 2.

a 2 Pet. i. 12. Jude ver. 5. John xiv. 26 †.

b || Matt. only. Isa. xxxiii. 7.

σκότος D.—54. καὶ εἰσῆγ. om. D 12 al. *abv* Syr. *Æth.* Eus. ins. A B.—rec. aft. εἰσῆγ. ins. αὐτὸν with qu. ? but om. A B D K L M 11 al. c *Æth.* Orig. Eus. Theophyl.—τὴν οἰκίαν B K L M. txt A D.—aft. ἠκολ. ins. αὐτῷ D 6 al. *δ* Syr. Sahid. *Æth.* Arm. om. A B.—55. περιψάντων B L Eus. txt A D.—καὶ περικαθισάντων D G 5 al. txt A B (not καθισ. B as Scholz, nor περικ. as Lachm.) EHKLM SUV X Δ.—αὐτῶν om. B D K L al. *abc* Sahid. ins. A.—μέσος B L. μετ' D. txt A *abc*.—aft. αὐτ. ins. *θερμαινόμενος* D.—57. aft. ἡρῶν. om. αὐτὸν B D<sup>2</sup> K L M S X 9 al. *abc* Syr. Sahid. Arm. *Æth.* ins. A D *dv*.—οὐκ ἰδὲ αὐτ. γύν. B L X Arm.—γύν. om. D.—58. for ἐφῃ . . . ἐξ αὐτ. εἰ, εἰπεν τὸ αὐτὸ D.—59. for λέγων Ἐπ' ἀλ., ἐπ' ἀλ. λέγω D.—60. τί λέγεις D *abcd*.—ὁ bef. ἀλ. om. A D G K L M S V 25 al. ins. B ? E H ? U.—61. for λόγου, ῥήματος B L X.—πρὶν ἢ B.—aft. φων. add *σίμῃ* *ερων* B K L M X 6 al. Copt. Sahid. *Æth.* txt A D *abc*.—τρίς με ἀπ. μὴ εἶδέναι με D al.—62. ὁ Π. om. B D K L M X 11 al. Copt. Sahid. Arm.

additional token of the truthfulness of our narrative—for the previous laying hold of Jesus has not been mentioned here, but in Matthew (ver. 50) and Mark (ver. 46).—53.] There is an important addition here to the other reports of the Lord's speech;—ἀλλ' . . . σκότους. It stands here instead of the declaration that this was done that the Scriptures might be fulfilled (Matt. ver. 56. Mark ver. 49). The inner sense of those words is indeed implied here—but we cannot venture to say that our report is of the same saying.—The Lord here distinguishes between the power exercised over Him by *men*, and that by *the Evil One*;—but so as to make the *ἐξουσία* which rules over *them* to be that of darkness—while His own assertion of this shows that all was by the determinate counsel and foreknowledge of God. In the word *σκότος* there is also an allusion to the time—midnight.

54.] Matt. xxvi. 57. Mark xiv. 53. John xviii. 13. Our narrative leaves it undecided *who this high-priest was*,—inasmuch as, ch. iii. 2, *Annas* and *Caiaphas* are mentioned as high-priests. From John we find that it was *Annas*;—who having questioned Jesus, sent Him bound to Caiaphas, before whom His trial took place. Luke omits this trial altogether—or perhaps gives the substance of it in the account (vv. 66—71) of the morning assembly of the Sanhedrim. See notes on Matt.

55—62.] Matt. xxvi. 69—75. Mark xiv. 66—72. John xviii. 17, 18. 25—27. See throughout, table and notes in Matthew.—58.] ἕτερος. In Matt. it is ἄλλῃ,—in Mark ἡ παιδίσκη . . . πάλιν.—61.] See extract from Robinson's notes on Matt. ver. 69. If, as there supposed, the trial was going on *in an open chamber looking on the court* (αὐλή), the look might well have been given from a considerable distance.

c = here only.  
 2 Kings xx.  
 3.  
 d Matt. xxvii.  
 29. Gen.  
 xxxix. 17.  
 e Matt. xxi. 35  
 al.  
 f 1 Mk. II. 6.  
 ix. 4. 3 Kings  
 vii. 12.  
 g Matt. xii. 10  
 al.  
 h = only.  
 i Acts xxvi. 11.  
 4 Kings xix.  
 4. 6. 22.  
 k Mark iii. 29.  
 2 Mac. vii.  
 31.  
 l Matt. xxvi.  
 34. Ps. ii. 2.  
 m Acts xxii. 5.  
 1 Tim. iv. 13.  
 n ch. ii. 22 al.  
 o Matt. xxvi. 3  
 al.  
 p = ch. xiii. 12.  
 q ch. i. 48. v. 10.  
 xii. 52. Ps. cxii. 2.  
 r ch. i. 10, 20. Jer. xxiii. 20.  
 s = Ps. cix. 1. Matt. xx. 21, 23.  
 t = | only.

<sup>63</sup> Καὶ οἱ ἄνδρες οἱ <sup>c</sup> συνέχοντες \* τὸν Ἰησοῦν <sup>d</sup> ἐν- ABD  
 ἔπαιζον αὐτῷ <sup>e</sup> δέροντες. <sup>64</sup> \* καὶ <sup>f</sup> περικαλύψαντες αὐτὸν  
 ἔτυπτον αὐτοῦ τὸ πρόσωπον, καὶ <sup>g</sup> ἐπηρώτων αὐτὸν  
 λέγοντες \* <sup>h</sup> Προφήτευσον, τίς ἐστὶν ὁ παίσας σε; <sup>65</sup> καὶ  
 ἔτερα πολλὰ <sup>i</sup> βλασφημοῦντες ἔλεγον <sup>k</sup> εἰς αὐτόν. <sup>66</sup> Καὶ  
 ὡς ἐγένετο ἡμέρα, <sup>l</sup> συνήχθη τὸ <sup>m</sup> πρεσβυτέριον τοῦ λαοῦ,  
 ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ \* <sup>n</sup> ἀνήγαγον αὐτὸν εἰς τὸ  
<sup>o</sup> συνέδριον ἑαυτῶν <sup>67</sup> λέγοντες Εἰ σὺ εἶ ὁ χριστός, \* εἰπέ  
 ἡμῖν. εἶπε δὲ αὐτοῖς Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε.  
<sup>68</sup> εἰ δὲ [καὶ] ἐρωτήσω, οὐ μὴ ἀποκριθῇτέ μοι ἢ <sup>p</sup> ἀπο-  
 λύσητε. <sup>69</sup> <sup>q</sup> ἀπὸ τοῦ νῦν <sup>r</sup> δὲ <sup>s</sup> ἔσται ὁ υἱὸς τοῦ ἀν-  
 θρώπου καθήμενος <sup>t</sup> ἐκ δεξιῶν τῆς <sup>l</sup> δυνάμεως τοῦ θεοῦ.

ins. A cv. — 63. for τ. Ἰησ., αὐτὸν B D L M al. abc. txt A.—δέρων. om. D abc Syr.—  
 64. κ. περ. αὐτὸν ἐπηρώτων B. κ. π. αὐτοῦ τὸ πρ. ἔτυπν. αὐτ. κ. ἔλεγον D. txt A.—  
 65. for ἔτ., ἄλλα D.—εἰς ἑαυτοὺς D.—66. ἀνήγαγον B D K Orig. txt A.—αὐτῶν  
 D E G H K L M S U V X 24 al. Orig. Sahid. txt A B.—67. εἰ om. D L V.—εἰπέ ἡμ.  
 om. D. εἰπὸν B L. txt A.—68. καὶ om. B D L 2 al. Syr. Cyr. ins. A v.—εἰδὼν D.—

We need not inquire, *how*—the Lord could hear what was going on round the fire in the court, as some commentators have done. But even were such an inquiry necessary, I see no difficulty in answering it. The anathemas of Peter, spoken to οἱ παρ-εστῶτες with vehemence, and the crowing of the cock,—were not these audible? But the Lord needed not these to attract His attention.

63—65.] Luke does not, as some commentators say, place this mocking *before the trial* in Caiaphas's house, but in the same place as Matt. vv. 67, 68, and Mark ver. 65, viz. *after* what happened there. The trial he *omits altogether*,—having found no report of it. How those who take this view of Luke's arrangement can yet suppose him to have had Matt. and Mark before him while writing, I am wholly at a loss to conceive.

66—71.] (probably) Matt. xxvi. 59—66. Mark xiv. 55—64. I must own that Stier, with all his discovery of meaning and pertinence in each word here related, has failed entirely to convince me that Luke here gives us a *second and formal judgment held in the morning*. I still incline to the belief that this hearing is identical with that related in Matt. xxvi. and Mark xiv., as taking place before Caiaphas. The similarity of the things said is surely too striking for us to imagine them said twice over: and we must also bear in mind how generally unprecise as to *arrangement* the narrative of Luke in this part of the Gospel history has been, and not attribute to it a precision

here which demonstrably it had not before. I believe the grand mistake here, as so often, has arisen from supposing Luke to have had the other Gospels before him, in which case it became necessary to assign this narrative its particular place, according to the supplementary theory.—66.] ὡς ἐγ. ἡμ. Some trace of a meeting of the Sanhedrim after daylight I believe our Evangelist to have found, see Matt. xxvii. 1—and to have therefore related as then happening, the following account of what really took place at the former meeting.—λέγοντες—but first took place the μαρτυρία referred to in ver. 71; and the person who said this was the high-priest, and with an adjuration, Matt. ver. 63.—67.] The ordinary rendering is the most natural and correct: 'If thou art (not if thou *be*) the Christ, tell us.' The others, 'Tell us whether thou be the Christ;' and, 'Art thou the Christ? tell us' (see the question in ver. 49), are forced and unusual.—68.] I believe these words to have been said as a formal protest on the part of the Lord against the spirit and tendency of the question asked Him, before He gives an answer to it: and as such, I regard them as an original and most valuable report.—It is with no view to examine and believe that you ask this question: nor, were I to attempt to educe from your own mouths my innocence, would you answer Me, nor let Me go. I am well aware of the intention of this question; but (πλὴν, Matt. ver. 64) the time is come for the confession to be made:—ἀπὸ τοῦ νῦν κ.τ.λ.—καθ. ἐκ



70 εἶπον δὲ πάντες Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη Ὑμεῖς λέγετε ὅτι <sup>k</sup> ἐγὼ εἰμι. 71 οἱ δὲ εἶπον <sup>k</sup> τί ἐστὶ <sup>l</sup> <sup>1</sup> χρεῖαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. XXIII. <sup>1</sup> Καὶ <sup>m</sup> ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν † ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον. <sup>n</sup> ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες Τοῦτον εὗρομεν <sup>o</sup> διαστρέφοντα τὸ ἔθνος \* καὶ <sup>p</sup> κωλύοντα Καίσαρι \* <sup>q</sup> φόρους διδόναι, λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι. <sup>r</sup> ὁ δὲ <sup>s</sup> Πιλάτος <sup>t</sup> ἐπηρώτησεν αὐτὸν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη <sup>u</sup> Σὺ λέγεις. <sup>v</sup> ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους Οὐδὲν εὗρίσκω <sup>w</sup> αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. <sup>x</sup> οἱ δὲ <sup>y</sup> ἐπίσχυον λέγοντες ὅτι <sup>z</sup> ἀνασείει τὸν λαόν, διδάσκων

<sup>k</sup> ch. xxi. 8.  
John viii. 58.  
<sup>l</sup> Matt. vi. 8.  
Prov. xviii.  
<sup>m</sup> Mark x. 1.  
Gen. xxii. 3.  
19.  
<sup>n</sup> ch. ix. 41.  
Deut. xxxii.  
20. 3 Kings  
xviii. 17.  
<sup>o</sup> — Matt. xix.  
14. 1 Tim. iv.  
3.  
<sup>p</sup> ch. xx. 22.  
Rom. xiii. 6.  
7. Judg. i. 28.  
<sup>q</sup> Matt. xii. 10  
al.  
<sup>r</sup> only.  
<sup>s</sup> 17. 14. 22.  
Acts xix. 40  
only.  
<sup>t</sup> here only †.  
<sup>u</sup> 1 Macc. vi. 6.  
<sup>v</sup> Mark xv. 11  
only †. Job  
ii. 34q.

μοι ἢ ἀπολ. om. B L Copt.—69. rec. aft. νῦν om. δέ, but ins. A B D L X ab Copt. Arm. Syr. Cyr. Ambr.—70. εἶπον οὖν A K M al. txt B D.—οὖν om. D K al. — 71. μαρτύρων D.—ἡκού. γὰρ D abc (omg. αὐτοί).

CHAP. XXIII. 1. ἀναστάντες D 5 al.—ἅπαν τ. πλ. αὐ. om. D.—rec. ἤγαγεν. txt A B D E G H K L M S V 22 all. abv Copt. Sahid. Arm. Euth. — 2. aft. ἔθνος ins. ἡμῶν B D K L M 13 bc Syr. Copt. Sahid. Æth. Arm. Euth. Aug. om. A.—φόρον A K M 4 Copt. Sahid. txt B D bc.—καὶ λέγ. B L b Syr. Arm. Aug. λέγ. δὲ D. txt

8. τ. δυν. is common to all three: only Luke adds τοῦ θεοῦ.—On ἀπὸ τ. v. see notes on Matt.—70.] We find ὁ υἱὸς τ. θ. used as synonymous with ὁ υἱ. τ. ἀνθ. καθ. ἐκ δ. τῆς δυν. τοῦ θ., i. e. with the glorified Messiah.—On ἡμ. λέγ. . . . see note on Matt. ver. 64.—71.] How would it have been possible that these words should have been said, if no μαρτυρία had been brought forward at this examination, and if the *very same question* had been asked at the termination of the former one?

CHAP. XXIII. 1—5.] Matt. xxvi. 1. 11—14. Mark xv. 1—5. John xviii. 28—33. Our account, not entering at length into the words said, gives a particular and original narrative of the things transacted at this interview.—2.] This charge was intended to represent the result of their previous judgment, εὗρομεν.—whereas in fact *no such matter had been before them*: but they falsely allege it before Pilate, knowing that it was the point on which his judgment was likely to be most severe. The words themselves which they use are not so false, as the spirit, and impression which they convey. The κωλύοντα K. φ. διδ. was, however, *false entirely*, and is just one of those instances where those who are determined to effect their purpose by falsehood do so, in spite of the fact having been precisely the contrary to that which they assert.—3.] This question is related in all four Gospels. But in John the

answer is widely different from the distinct affirmation in the other three, amounting perhaps to it in substance—at all events affirming that He was ‘a King’—which was the form of their charge. I believe therefore that the three give merely the general import of the Lord’s answer, which John relates in full. It is hardly possible, if Jesus had affirmed the fact so strongly and barely as the three relate it, that Pilate should have made the avowal in ver. 4—which John completely explains.—4.] The preceding question had been asked *within* the prætorium—a fact of which our narrator is not aware,—representing the whole as a *continuous* conversation in presence of the Jews; see John ver. 33. We may remark (and on this see Matt. ver. 18. Mark ver. 10) that Pilate must have known well that a man who had really done that, whereof Jesus was accused, would be *no such object of hatred to the Sanhedrim*. This knowledge was doubtless accompanied (as the above cited verses imply) with a previous acquaintance with some of the sayings and doings of Jesus, from which Pilate had probably formed his own opinion that He was no such King as His foes would represent Him. This is now confirmed by His own words (as related by John); and Pilate wishes to dismiss Him, finding no fault in Him.—5.] Possibly they thought of the matter mentioned ch. xiii. 1, in introducing Galilee into their

<sup>a</sup> ch. iv. 14. <sup>a</sup> καθ' ὅλης τῆς Ἰουδαίας, <sup>b</sup> ἀρζάμενος ἀπὸ τῆς Γαλι- ABD  
<sup>c</sup> Acts ix. 31. <sup>bb</sup> ἕως ὧδε. <sup>6</sup> Πιλάτος δὲ ἀκούσας Γαλιλαίαν  
<sup>d</sup> x. 37. Luke only. <sup>7</sup> ἐπὶ  
<sup>e</sup> Matt. xx. 8. <sup>8</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>f</sup> Acts i. 21. <sup>9</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>g</sup> viii. 35 al. <sup>10</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>h</sup> ad. John ii. <sup>11</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>i</sup> 7. Matt. <sup>12</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>j</sup> xxvii. 51. <sup>13</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>k</sup> Mark xiv. 54. <sup>14</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>l</sup> xv. 38. <sup>15</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>m</sup> 2 Chron. <sup>16</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>n</sup> xxvi. 8. <sup>17</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>o</sup> ver. 3. <sup>18</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>p</sup> constr. John <sup>19</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>q</sup> ii. 9 al. <sup>20</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>r</sup> Acts xxii. 29. <sup>21</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>s</sup> xxviii. 1. <sup>22</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>t</sup> Jer. v. 6. <sup>23</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>u</sup> Eph. ii. 2. <sup>24</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>v</sup> 1 Kings xx. <sup>25</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>w</sup> 13. <sup>26</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>x</sup> vv. 11, 15. <sup>27</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>y</sup> Philem. ver. <sup>28</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>z</sup> 11 only f. <sup>29</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>aa</sup> h ch. i. 10, 20. <sup>30</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>ab</sup> Jer. xxxiii. <sup>31</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>ac</sup> 20. <sup>32</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>ad</sup> i see Acts xx. <sup>33</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>ae</sup> 11. <sup>34</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>af</sup> ii Matt. xiii. 5. <sup>35</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>ag</sup> xxiv. 12. <sup>36</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>ah</sup> k ch. xxi. 25 al. <sup>37</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>ai</sup> Exod. iii. 12. <sup>38</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>aj</sup> l ch. x. 13. <sup>39</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>ak</sup> Acts viii. 13. <sup>40</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>al</sup> Gen. ii. 4. <sup>41</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>am</sup> ll ch. xx. 3. <sup>42</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>an</sup> and ll. Acts <sup>43</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>ao</sup> xxviii. 25. <sup>44</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>ap</sup> p = Acts xxiii. 10, 27. <sup>45</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>aq</sup> s Acts x. 30. Rev. xv. 6. <sup>46</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>ar</sup> q Matt. xx. 19. <sup>47</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>as</sup> Exod. x. 2. Ps. ciii. 26. <sup>48</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>at</sup> t = Matt. xx. 2. 1 Cor. vi. 6. <sup>49</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>au</sup> u Acts viii. 9 only. <sup>50</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν  
<sup>av</sup> Job xlii. 17. <sup>51</sup> ἐπὶ ἡρώδης ἰδὼν τὸν Ἰησοῦν

Λ ας.—3. ἡρώτ. B.—5. ἐνίσχυον D H 1.—for Ἰουδ., ἡγς D d.—και ἀρζ. B L Copt.—aft. ὧς c adds et filios nostros et uxores avertit a nobis: non enim baptizatur sicut nos. Marcion also read the former part of this addition after διδόναι in ver. 2.—6. Γαλιλαίαν om. B L Copt.—εἰ ἀπὸ τῆς Γ. ὁ ἀνθ. ἔστ. D ab.—7. τῷ Ἡρ. D. πρὸς τὸν Ἡρ. B.—ὄντι αὐτῷ D.—ικεῖναις D.—8. ἐξ ἱκανῶν χρόνων B D L c Sahid. txt A.—πολλά om. B D K L M.—9. οὐκ D.—10. οἱ bef. γρ. om. A.—11. αὐτὸν (2nd) om. B L al.—12. ὅντες δὲ ἐν ἀητίᾳ ὁ Πιλάτος καὶ ὁ Ἡρώδης ἐγένοντο φίλοι ἐν αὐτῇ τῇ ἡμέρᾳ D cd.

charge.—ἐπίσχ. 'they strengthened, redoubled, the charge'—or perhaps intransitive, 'they became urgent.'

6—16.] Peculiar to Luke, see remarks on ver. 12. Pilate, conscious that he must either do the duty of an upright judge and offend the Jews, or sacrifice his duty to his popularity, first attempts to get rid of the matter altogether by sending his prisoner to Herod, on occasion of this word *Galilee*. This was Herod Antipas, tetrarch of Galilee and Peræa (see ch. iii. 1 and note), who had come up to keep the feast.—7. ἀνέπεμψεν. "Propriam Romani juris vocem usurpavit. Nam remittitur reus qui alicubi comprehensus mittitur ad judicem aut originis aut habitationis. Itaque Pilatus Herodi, ut Tetrarchæ ejus loci unde esse Jesus dicebatur, potestatem permisit Jesum abducendi in Galilæam, ibique, si vellet, cognoscendi de ejus causa: ut fieri inter Romanos provinciarum rectores solebat." Grotius. So Vespasian, in judging the inhabitants of Tarichææ (Jos. B. J. iii. 10, 10), allowed Agrippa to dispose of those ἐκ τῆς ἐαυτοῦ βασιλείας.—8, 9.] The reason of the Lord's silence is sufficiently shown in the account of Herod's feelings

at seeing Him. "Noluit Christus miraculis et sermonibus, ut non ad auditorum curiositatem aut propriam jactantiam, ita nec ad suam ipsius a morte liberationem uti." Drusius.—10.] The accusations, of worldly kingship and of blasphemy, would probably be here united, as Herod was a Jew, and able to appreciate the latter.—11.] στρατ. are the body-guard in attendance upon Herod.—ἐσθῆτα λαμπρ. Various interpreted:—either *purple*, as befitting a king,—and why should this not be the very *χλαμὺς κοκκίνη* afterwards used by Pilate's soldiers (Matt. xxvii. 28; *μάτιον πορφυροῦν*, John xix. 2)?—or *white*, as *λαμπρ.* is used Acts x. 30.—12.] The cause of the quarrel is uncertain: apparently something concerning Herod's power of jurisdiction, which was conceded by Pilate in this sending Jesus to him, and again waived by Herod in sending him back again. From chap. xiii. 1, Pilate appears to have encroached on that jurisdiction.—The remarks of some commentators about their *uniting in enmity against Christ*, are quite beside the purpose. The present feeling of Pilate was anything but hostile to the person of Christ; and Herod,

ὄντες πρὸς ἑαυτούς. <sup>13</sup> Πιλάτος δὲ συγκαλεσάμενος <sup>v=</sup> Mark x. 25 al. <sup>x=</sup> ch. xii. 11 only. <sup>y=</sup> here only. Josh. xxii. 16 al. <sup>yy=</sup> ch. v. 25. <sup>z=</sup> Acts iv. 9. xii. 19. xxiv. 8. xxviii. 18. Kings xx. 13. <sup>zz</sup> ver. 4, 22. Acts xxiii. 9. xxiv. 20 al. <sup>a</sup> αἴτιον ὦν <sup>b</sup> κατηγορεῖτε κατ' αὐτοῦ. <sup>15</sup> ἀλλ' οὐδὲ Ἡρώδης. \* <sup>c</sup> ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν\*, καὶ ἰδοὺ οὐδὲν <sup>d</sup> ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ. <sup>16</sup> <sup>e</sup> παίδευσας οὖν αὐτὸν <sup>f</sup> ἀπολύσω. [<sup>17</sup> ἀνάγκην δὲ <sup>g</sup> εἶχεν ἀπολύειν αὐτοῖς <sup>h</sup> κατὰ ἐρωτὴν ἑνα.] <sup>18</sup> <sup>i</sup> ἀνέκραζαν δὲ <sup>k</sup> παμπληθεὶ λέγοντες <sup>1</sup> Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν, <sup>19</sup> ὅστις ἦν διὰ <sup>m</sup> στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν. <sup>20</sup> πάλιν \* οὖν ὁ Πιλάτος <sup>n</sup> προσεφώνησε \* θέλων ἀπολῦσαι τὸν Ἰησοῦν. <sup>21</sup> οἱ δὲ <sup>o</sup> ἐπεφώνουν λέγοντες \* Σταύρωσον, \* σταύρωσον αὐτόν. <sup>22</sup> ὁ δὲ <sup>p</sup> τρίτον εἶπε πρὸς αὐτούς Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εἶχον ἐν αὐτῷ. παιδεύσας οὖν αὐτὸν ἀπολύσω. <sup>23</sup> οἱ δὲ <sup>q</sup> ἐπέκειντο φωναῖς <sup>r</sup> μεγάλαις <sup>s</sup> αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ <sup>t</sup> κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν

n ch. xiii. 12. Acts xxi. 40. o Acts xii. 22. xxii. 24†. 2 Macc. i. 23. p ch. xx. 12. q = here only, see Acts xxvii. 20. r Matt. xxiv. 31 al. s constr. Acts iii. 14. t Matt. xvi. 18 only. Exod. xvii. 11. 2 Chron. xiv. 11.

txt A B.—προῦπ. . . . εαυτ. om. D d, but not c.—13. συγκαλέσας D.—καὶ πάντα τ. λ. D c.—14. κατηνέγκατε D.—for καὶ ἰδ. ἐγ.,—κάγω δὲ D d.—οὐδὲν εἶρον αἴτιον ἐν αὐτῷ D.—ὦν . . . αὐτοῦ om. D.—κατ' om. A L 5 al.—15. ἀνέπεμψεν γὰρ αὐτὸν πρ. ὑμᾶς B. ditto with ἡμᾶς H K L M 5 al. Copt. Sahid. txt A D abc.—ἰδοὺ om. D.—ἐν αὐτῷ D X 15 al. c Theophyl.—17. om. A B K L a Copt. Sahid. ins. (aft. ver. 19) D. also (as in txt) den and Euseb. canon. unum vinctum c.—18. ἀνέκραγον BL 2. txt AD.—αἶρε τ. is repeated in D.—τὸν om. A EFGH K M V Δ 14 Theophyl.—19. βληθεὶς ἐν τῇ φυλακῇ BLX al.—20. for οὖν, ἐξ AD L 2 abc Syr. Copt. Sahid.—aft. προσεφ. ins. αὐτοῖς B L abc αὐτοῦς D d. txt A P.—21. ἐκράζαν D Sahid.—σταυροῦ (twice) B D Orig. c, and once ab. txt A P.—22. οὐδεμίαν αἰτίαν D b. οὐδὲν ἄξιον L. txt A B P.—

by his treatment of Him, shows that he thought Him beneath his judicial notice.—This remission of Jesus to Herod seems not to have been known to either of the other three Evangelists. It is worthy of notice that they all relate the mocking by the soldiers of Pilate, which Luke omits,—whereas he gives it as taking place before Herod. This is one of the very few cases where the nature of the history shows that *both* happened.—Let the student ask himself, How could John, if he composed his Gospel with that of Luke before him, have here given us a narrative in which so important a fact as this is not only not related, but absolutely cannot find any place of insertion? Its real place is after John ver. 38;—but obviously nothing was further from the mind of that Evangelist,

for he represents Pilate as speaking continuously.—13 ff.] The second declaration of the Lord's innocence by Pilate,—in John's account united with the first, ver. 38. In the three first Gospels, as asserted in our ver. 14, the questioning takes place in the presence of the Jews; not so, however, in John (see xviii. 28).—15.] ἐστὶ πεπ. αὐτῷ—is done *by* him—not to him—see ch. xxiv. 35, ἐγνώσθη αὐτοῖς.—16.] 'Hic coepit nimum concedere Pilatus.' Bengel. If there were no fault in Him, why should He be corrected at all?—The Jews perceive their advantage, and from this moment follow it up.

17—25.] Matt. xxvii. 15—26. Mark xv. 6—15. John xviii. 39, 40. Our account, while entirely distinct in *form* from the others, is in *substance* nearly allied to





\*<sup>m</sup> ἐθήλασαν. <sup>30</sup> τότε <sup>s</sup> ἄρζονται λέγειν τοῖς ὄρεσι Πέστετε <sup>m</sup> ἐφ' ἡμᾶς, καὶ τοῖς <sup>h</sup> βουνοῖς Καλύψατε ἡμᾶς. <sup>31</sup> ὅτι εἰ <sup>i</sup> ἐν <sup>m</sup> [τῷ] ὕψω ζύλω ταῦτα ποιοῦσιν, ἐν τῷ ζήρῳ τί γένηται; <sup>h</sup> γγοντο δὲ καὶ ἔτεροι δύο <sup>k</sup> κακούργοι σὺν αὐτῷ <sup>1</sup> ἀνα- <sup>h</sup> αἰρεθῆναι. <sup>33</sup> καὶ ὅτε <sup>m</sup> [ἀπ'] ἦλθον ἐπὶ τὸν τόπον τὸν <sup>h</sup> καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς <sup>h</sup> κακούργους, <sup>h</sup> ὃν μὲν <sup>o</sup> ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν. <sup>34</sup> [ὁ δὲ Ἰησοῦς ἔλεγε Πάτερ, <sup>p</sup> ἄφες αὐτοῖς· οὐ γὰρ <sup>m</sup> οἶδαςι τί ποιοῦσι.] <sup>q</sup> διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ <sup>h</sup>

o ch. xxii. 69. p = Matt. vi. 12. Is. xxii. 14. q | ch. xxii. 17. Acts ii. 45. Ps. xxi. 18.

C<sup>2</sup> D 2 d. txt A P.—30. ἄρζονται A Δ 1.—πέσατε L Q X Δ 2.—31. bef. ὕψ. om. τῷ B C. ins. A D P Q.—γενήσεται D K 7 al. abd Hil. facient c.—32. κακ. δύο B.—33. ἦλθον (or -αν) B C D L Q 5 al. abcv. txt A.—λεγόμενον C G X.—aft. κακ. ins. ὁμοῦ D d.—for ἀριστ., ἐυνώνμων C L Q 7 al.—34. το ποιοῦσι om. B ab and D<sup>1</sup> d Sahid. ins. A C Q al. c and D<sup>2</sup> Euseb. canon. Iren. Hil. Ambr. Hier. al.—for Ἰησ., κήρυς Q.—πάτερ om. A. ins. C D<sup>2</sup> Q c Iren. Hil.—κλήρους A X 6 al. av Aug.—

which might save both themselves and their children;—see Acts ii. 37, 38,—but of which few availed themselves. These few are remarkably hinted at in the change to the third person, which excludes them—ἐροῦσι, i. e. not ‘men in general,’ nor ‘My enemies’—but ‘the impenitent among you,—those who weep merely tears of idle sympathy for Me, and none of repentance for themselves;—those who are in Jerusalem and its misery, which My disciples will not be.’—On the saying itself, compare the whole of Hosea ix., especially vv. 12—16.—30.] This is cited from the next chapter of Hosea (x. 8).—This was partially and primarily accomplished when multitudes of the Jews towards the end of the siege sought to escape death by hiding themselves in the subterranean passages and sewers under the city . . . οὓς δ' ἐν τοῖς ὑπονόμοις ἀνηρεύνων, καὶ τὸ ἔδαφος ἀναβρῆγγυντες ὅσοις μὲν ἐνετύγχανον ἀνείλον· εὐρέθησαν δὲ καὶ ἐκεῖ νεκροὶ πλείους διεχιλίων. Jos. B. J. vi. 9, 4. But the words are too solemn, and too often used in a more awful connexion, for a further meaning to escape our notice; see Is. ii. 10, 19, 21, and Rev. vi. 16, where is the striking expression ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου—of Him who now was the victim about to be offered! And the whole warning—as every other respecting the destruction of Jerusalem—looks through the type to the antitype, the great day of His wrath. Now, ἔρχονται ἡμέραι . . . then ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ. Rev. vi. 17.—It is interesting to see how often David, who had passed so long in hiding among the rocks of the wilderness from Saul, calls the Lord *his Rock*;—(see Ps. xviii. 2, 46. xlii. 9, &c.)

They who have this defence will not need to call on the rocks to hide them.—31.] This verse—the solemn close of the Lord's teaching on earth—compares His own sufferings with that awful judgment which shall in the end overtake sinners—the unrepentant human kind—the *dry tree*. These things—ταῦτα—were a judgment on sin;—He bore our sins;—He,—the vine,—the green tree,—the fruit-bearing tree,—of whom His people are the branches,—if He, if they in Him and in themselves, are so treated, so tried with sufferings,—what shall become of them who are cast forth as a branch and are withered? Read 1 Peter iv. 12—18;—ver. 18 is a paraphrase of our text. Theophylact's comment is excellent: εἰ ταῦτα ποιοῦσιν ἐν ἐμοὶ ἐγκάρπῳ καὶ ἀειθαλεῖ καὶ ἀειζῶφ διὰ τὴν θιότητα, τί γένηται ἐν ὑμῖν ἀκάροποις καὶ πάσης δικαιοσύνης ζωοποιοῦ ἐστερημένοις;—The explanations which make the green-tree = the young, and the dry = the old (Bengel),—or the green-tree = the women, comparatively innocent, the dry = the guilty (Baumgarten-Crusius), at the destruction of Jerusalem,—are quite unworthy of the place which the words hold,—and, which is worse, at variance with the whole of Scripture symbolism.—32.] ἐτ. 8. κακ. do not go together, see ch. x. 1 and note;—the comma usually placed after ‘two’ in the E. V. is right, although not required in the Greek because implied in ἔτεροι. The best translation is ‘two others, malefactors.’

33—38.] Matt. xxvii. 35—38. Mark xv. 24—28. John xix. 18—24; with however some particulars inserted which appear later in the other gospels.—34.] Spoken apparently during the act of the cruci-

<sup>r</sup> only. Joel <sup>r</sup> ἔβαλον κλῆρον. <sup>35</sup> καὶ εἰστήκει ὁ λαὸς θεωρῶν. <sup>s</sup> ἔξ- ABC  
<sup>iii. 3. Obad.</sup>  
<sup>ver. 11. Jonah</sup>  
<sup>i. 7.</sup> ἐμυκτῆριζον δὲ καὶ οἱ ἄρχοντες <sup>[σὺν αὐτοῖς]</sup> λέγοντες DQ  
<sup>s</sup> ch. xvi. 14  
<sup>only. Ps. ii. 4,</sup>  
<sup>al.</sup> Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν εἰ \* οὗτός ἐστιν ὁ χριστὸς  
<sup>t</sup> Matt. xxiv. ὁ τοῦ Θεοῦ ἑκλεκτός \*. <sup>36</sup> ἔνέπαιζον δὲ αὐτῷ [καὶ] οἱ  
<sup>31 and l. Ps.</sup>  
<sup>cr. 23.</sup> στρατιῶται προσερχόμενοι, καὶ ὅςτος προσφέροντες αὐτῷ  
<sup>u</sup> ver. 11. <sup>37</sup> καὶ λέγοντες \* Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων,  
<sup>v</sup> only. <sup>Num. vi. 3.</sup> <sup>37</sup> καὶ λέγοντες \* Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων,  
<sup>w</sup> [ Mk. ch. <sup>xx. 24.</sup> <sup>38</sup> ἦν δὲ καὶ ἑπίγραφὴ \* γεγραμμένη

<sup>35.</sup> for θεω., ὁρῶν D.—ἐμυκτῆρ. D.—for καὶ οἱ ἀρχ. σὺν αὐ.,—αὐτὸν D.—σὺν αὐτοῖς  
 om. B C D L Q X 5 Syr. Copt. Æth. intra se a. ins. Δν.—ἔσωσας. . . σεαυ. σῶσον Dc.  
 —εἰ υἱὸς εἰ τ. θ., εἰ χρ. εἰ ὁ ἐκλεκτός Dc. εἰ υἱὸς ἐστ. ὁ χρ. τ. θ. ὁ ἐκ. B L. txt (ὁ ἐκ.  
 τ. θ. C) A C Q.—<sup>36.</sup> ἐνέπαιζαν B L.—καὶ (1st) om. A B D L a Copt. ins. C Q bc.—  
<sup>37.</sup> σὺ εἶ A L a.—χαῖρε ὁ βασ. Dc. txt B C Q.—σῶσ. σε om. D and ins. περιθύντες  
 αὐτῷ καὶ ἀκάνθινον στέφανον Dc.—<sup>38.</sup> ἡ ἐπιγ. CDGSU al.—ἐπιγ. ADQ. om. B L

fixation, or immediately that the crosses were set up. Now first, in the fullest sense, from the wounds in His Hands and Feet, is His Blood shed, εἰς ἄφεσιν ἀμαρτιῶν (Matt. xxvi. 28), and He inaugurates His intercessional office by a prayer for His murderers,—ἄφες αὐτοῖς. This also is a fulfilment of Scripture, Isa. liii. 12;—where the contents of our verses 33, 34 are remarkably pointed out.—His teaching ended at ver. 31. His *High Priesthood* is now begun. His first three sayings on the Cross are for others: see ver. 43, John xix. 26, 27.—πάτερ. He is the *Son of God*, and He speaks in the fulness of this covenant relation.—ἐγὼ ἤδην ὑπὲρ πάντων μου ἀκούεις:—it is not merely a prayer—but the prayer of the Great Intercessor, which is always heard. Notice that though on the Cross, there is no alienation, no wrath of condemnation, between the Father and the Son.—ἄφες αὐτοῖς—who are here intended? Doubtless, first and directly, the four soldiers, whose work it had been to crucify Him. The ποιῶσι points directly at this: and it is surely a mistake to suppose that they wanted no forgiveness, because they were only doing their duty. Stier remarks, “This is only a misleading fallacy, for they were sinners even as others, and their obedient and formal performance of their duty was not without a sinful pleasure in doing it, or at all events formed part of their entire standing as sinners, included in that *sin of the world*, to which the Lord here ascribes His Crucifixion” (vi. 501). But not only to them, but to them as the representatives of that sin of the world, does this prayer apply. The nominative to ποιῶσι is οἱ ἄνθρωποι—*mankind*,—the Jewish nation, as the next moving agent in His death,—but all of us, inasmuch as for our sins He

was bruised.—οὐ γὰρ οἶδασι τί ποιῶσι. Primarily, as before, spoken of the soldiers,—then of the council who delivered Him up, see John xi. 49, ὑμῖς οὐκ οἶδατε οὐδὲν,—then of all whose sin is from lack of knowledge of the truth, of *what sin is*, and what it *has done*—even the crucifixion of the Lord. But certainly from this intercession is excluded *that one sin*—strikingly brought out by the passage just cited as committed by him who said it, viz. Caiaphas,—and hinted at again by the Lord, John xix. 11—and perhaps also by the awful answer Matt. xxvi. 64, σὺ εἶπας—*thou hast said it*—viz. in prophecy, John xi. 49, see also Matt. xxvi. 25, and on the sin alluded to, Matt. xii. 31. 1 John v. 16.—Observe that between the two members of this prayer lies the work of the Spirit leading to repentance—the prayer that they may have their eyes opened, and *know* what they have done: which is the necessary subjective condition of forgiveness of sins, see 2 Tim. ii. 25, 26.—<sup>35.</sup>] The insults of the people are by no means excluded, even if σὺν αὐτοῖς be omitted. To find a discrepancy with Matt. and Mark here, is surely unfair. (Meyer—De Wette.) The people’s *standing looking on*, does not describe their mind towards Jesus: Luke reports no more than he knew: and the inference may be drawn that those whom he has related to have cried out an hour ago, ‘Crucify Him,’—would not have stood by in silence.—On ver. 48, see note there.—οἱ ἄρχοντες are the chief priests and members of the Sanhedrim. Matt. ver. 41.—ὁ τ. θ. ἐκλ. = ὁ ἅγιος τ. θ. ch. iv. 34, see also ch. ix. 35.—<sup>36.</sup>] A different incident from that related Matt. ver. 48. Mark ver. 36. John vv. 28, 29. It was about the time of the mid-day meal of the soldiers,—and they in



ἐπ' αὐτῷ [γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς], \* Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων \*.

<sup>39</sup> Εἷς δὲ τῶν κρεμασθέντων κακούργων ἔβλασφήμει αὐτὸν λέγων \* Εἰ σὺ εἶ ὁ χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς. <sup>40</sup> ἀποκριθεὶς δὲ ὁ ἕτερος ἔπετίμα αὐτῷ λέγων Οὐδὲ φοβῆναι σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; <sup>41</sup> καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὧν ἐπράξαμεν ἄπο- λαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπραξε. <sup>42</sup> καὶ ἔλεγε [τῷ] Ἰησοῦ Μνήσθητί μου [κύριε] [ὅταν ἔλθῃς] ἐν τῇ βασιλείᾳ σου. <sup>43</sup> καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

Copt. Sahid. txt (ἐπ' ἁ. γ. C X 5 al.) C X ac.—γράμ. . . Ἑβρ. om. B C L a Copt. Sahid. ins. (καὶ (twice) om. D) A D Q al. b.—ὁ βασ. τ. Ἰουδ. οὗτος (omg. ἔστιν) B L ac, ditto (adding ἔστιν) D. ὁ β. τ. Ἰουδ. C c (omg. the rest). txt A Q b Orig.—39. κρη. om. D.—αὐτὸν λέγων om. B.—εἰ . . . ἡμᾶς om. D. οὐχὶ σὺ εἶ ὁ χρ. B C L ab Copt. Sahid. Arm. Æth. txt A Q c.—40. ἐπιτιμῶν αὐτῷ ἔφη B C L X Copt. txt A D Q abc.—for οὐδὲ, ὅτι οὐ D.—for εἶ, ἔσμεν C<sup>1</sup> Syr. Copt. Sahid. Chrys. εἰ, καὶ ἡμεῖς ἔσμεν D.—41. καὶ om. C.—for ἄτοπ., ποτηρὸν D.—42. aft. καὶ ins. στραφεὶς πρὸς τὸν κύριον D.—ἐλεγεν Ἰησοῦ B C L Sahid.—κύριε om. B D L M 3 a Orig. (once) Copt. Sahid. (and as appears C.) ins. A Q C<sup>2</sup> Hil.—ὅταν ἔλθ. om. D Q. ins. A B C abc.—εἰς τὴν βασ. B C L Copt. Hil. Ambr. ἐν τῇ ἡμέρᾳ τῆς ἐλευσεως D.—43. ἀποκ. δὲ ὁ Ἰη. εἶπ. αὐτῷ τῷ ἐπιλήσονται (ἐπιπλήσονται D<sup>2</sup>. qui objurgabat eum d) θάρσει (animequior esto d) σήμ. &c. D d.—

mockery offered Him their posca or sour wine, to drink with them.—38.] see on Matt. ver. 37.—ἐπ' αὐτῷ, over Him, on the projecting upright beam of the cross.

39—43.] Peculiar to Luke.—Matthew and Mark have merely a general and less accurate report of the same incident.—All were now mocking—the soldiers, the rulers, the mob:—and the evil-minded thief, perhaps out of bravado before the crowd, puts in his scoff also.—40.] Bengel supports the notion that this penitent thief was a Gentile. But surely this is an unwarranted assumption. What should a Gentile know of Paradise, or of the kingdom of the Messiah as about to come?—The silence of the penitent is broken by the ἡμᾶς of the other compromising him in the scoff.—οὐδὲ alludes to the multitude—Dost thou too not fear God? ὅτι—(as thou oughtest to do), seeing that . . .—41.] ἡμεῖς. He classes himself with the other in condemnation, but not in his prayer afterwards.—ἄτοπον, 'unseemly.' This is a remarkable testimony to the innocence of Jesus from one who was probably executed for his share in those very tumults which He was accused of having excited.—42.] The thief had heard of the announcements which Jesus had made,—or at all events of the popular rumour concerning His Kingdom. His faith lays hold on the truth that this *is* the King of the

Jews, in a higher and immortal sense. There is nothing so astounding in this man's faith *dogmatically* considered, as De Wette thinks; he merely joins the common belief of the Jews of a Messianic Kingdom, in which the ancient Fathers were to rise, &c.,—with the conviction that *Jesus is the Messiah*. What is *really* astounding, is the power and strength of that faith, which amidst shame and pain and mockery could thus lift itself to the apprehension of *the Crucified* as this King. This thief would fill a conspicuous place in a list of the triumphs of faith supplementary to Heb. xi.—ἐν τ. βασ. The Vulgate, which is followed by Luther,—and the E. V.,—renders this as if it were εἰς τὴν βασ., which is a sad mistake, as it destroys the force of the expression. It is 'in thy Kingdom'—'with thy Kingdom,'—so ἔλθῃ ἐν τῷ δόξῃ αὐτοῦ, Matt. xxv. 31, which we (E. V.) have translated rightly. The above mistake entirely loses ἔλθῃς—making it merely 'come into' just as we say to 'come into' an estate: whereas it is the chief word in the clause, and ἐν τῇ β. σου its qualification, 'at Thy coming in Thy Kingdom.'—It will be seen that there is no necessity for supposing the man to have been a disciple, as some have done.—It is remarkable how, in three following sayings, the Lord appears as Prophet, Priest, and King: as Prophet, to the daughters of Jerusalem—

<sup>117</sup> Ἦν δὲ ὥς ὥρα ἔκτε, καὶ σκοτός ἐγένετο ἐφ' ὅλην τὴν γῆν ὥς ὥρας ἐννάτης. <sup>45</sup> \* καὶ ἔσκοτίσθη ὁ ἥλιος \*, καὶ ἔσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. <sup>16</sup> καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε Πάτερ, εἰς χεῖράς σου τὸ παρατίθεμαι τὸ πνεῦμά μου. \* καὶ ταῦτα εἰπὼν

i. c. ch. i. 50.  
Judg. iii. 29.  
k. Matt. xxv.  
2 and 1.  
Eccl. xii. 2.  
l. ch. v. 36.  
m. Mt. Mk.  
Heb. vi. 19 ad.  
1. cor. i. 13.  
35 ad.  
n Acts xvi. 28. Rev. xiv. 18. o PSA. xxx. 5. = Acts xiv. 23. xx. 32. p = Acts vii. 59. Eccl. xii. 7.

44. aft. ἦν (or καὶ ἦν) ins. ἥδη B C L Copt. Syr. txt (κ. ἦν D ab) A D Q abv.—45. for κ. ἔσκ. ὁ ἥ., τοῦ ἡλίου ἐκλείποντος B L Syr. Copt. Sahid. Orig., and as appears C (τ. ....) txt A Q abc.—ἐσχ. δὲ B C<sup>1</sup> L al. txt (D places it aft. ἐξέπν. ver. 46) A D Q.—μέσον om. D.—46. rec. παραθήσομαι with EGHLSV Δ al. txt ABC KMPQUX

Priest, interceding for forgiveness—King, acknowledged by the penitent thief, and answering his prayer.—43.] ἀμήν λ. σοι . . . The Lord surpasses his prayer in the answer; the ἀμήν λέγω σοι, σήμερον, is the reply to the uncertain ὅταν of the thief.—σήμερον, 'This day:' before the close of this natural day. The attempt to join it with λέγω σοι, considering that it not only violates common sense, but destroys the force of the Lord's promise, is surely something worse than silly; see below.—μετ' ἐμοῦ ἔσθι—can bear no other meaning than 'thou shalt be with Me,' in the ordinary sense of the words. 'I shall be in Paradise, and thou with Me.'—ἐν τῷ παρ. On these words rests the whole exegesis of the saying. What is this Paradise? The word is used of the garden of Eden by the LXX, Gen. ii. 8, &c., and subsequently became, in the Jewish theology, the name for that part of Hades, the abode of the dead,—where the souls of the righteous await the resurrection. But it was also the name for a supernal or heavenly abode, see 2 Cor. xii. 4. Rev. ii. 7.—The former of these is, I believe, here primarily to be understood;—but only as introductory, and that immediately, to the latter. By the death of Christ only was Paradise first opened, in the true sense of the word. He Himself when speaking of Lazarus (ch. xvi. 22) does not place him in Paradise, but in Abraham's bosom—in that place which the Jews called Paradise, but by an anticipation which the Lord did not sanction. I believe the matter to have been thus. The Lord spoke (as Grotius has remarked) to the thief so as He knew the thief would understand Him; but then He spoke with a fuller and more blessed meaning than he could understand then. For that day, on that very evening, was 'Paradise' truly 'regained'—opened by the death of Christ. We know (Eph. ii. 17. 1 Pet. iii. 18, 19. iv. 6) that the Lord went down into the depths of death,—announced His triumph (for His death was His triumph) to the imprisoned spirits,—and in

that moment—for change of state, to the disembodied, is all that change of place implies—they were in the Paradise of God,—in the blessed heavenly place, implied by the word, 2 Cor. xii. That this is not fulness of glory as yet, is evident;—for the glorified body is not yet joined to their spirits,—they are not yet perfect (Heb. xi. ult.);—but it is a degree of bliss compared to which their former degree was but as imprisonment.—This work of the Lord I believe to have been accomplished on the instant of His death, and the penitent to have followed Him at his death—some little time after—into the Paradise of God. That the Lord returned to take His glorified Body, was in accordance with His design, and He became thereby the first-fruits of the holy dead, who shall like Him put on the body of the resurrection, and be translated from disembodied and imperfect bliss in the Paradise of God, to the perfection of glorified humanity in His glory, and with Him, not in Paradise, but at God's right hand.

44—46.] Matt. xvii. 45—50. Mark xv. 33—37. John vv. 28—30. Our account is very short and epitomizing—containing however, peculiar to itself, the last word of our Lord on the cross.—The impression conveyed by this account, if we had no other, would be that the veil was rent before the death of Jesus;—but the more detailed account of Matthew corrects this.—45.] It does not quite appear whether ἔσκοτ. ὁ ἥλ. is intended to describe a new sign, or what took place during the darkness.—46.] The use of φωνῇ μεγάλῃ shows that this was the cry to which Matt. and Mark allude. The words are from the LXX, according to the common reading παραθήσομαι. The Hebrew (תָּתַן) is present.—These words have in them an important and deep meaning. They accompany that which in the Lord's case was strictly speaking the act of death. It was His own act—no 'feeling the approach of death,' as some, not apprehending the matter, have commented—but a determi-

<sup>r</sup> ἔξῃπνευσεν. <sup>17</sup> ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γενόμενον  
<sup>s</sup> ἰδόξασε τὸν θεὸν, λέγων <sup>t'</sup> Οὕτως ὁ ἄνθρωπος οὗτος  
<sup>t</sup> δίκαιος ἦν. <sup>48</sup> καὶ πάντες οἱ <sup>a</sup> συμπαραγεγόμενοι ὄχλοι  
<sup>v</sup> ἐπὶ τὴν θεωρίαν ταύτην, <sup>\*</sup> θεωροῦντες τὰ γενόμενα,  
ABC τύπτοντες [ἐαυτῶν] τὰ στήθη <sup>x</sup> ὑπέστρεφον. <sup>49</sup> ἐστήκεισαν  
DP δὲ πάντες οἱ <sup>y</sup> γινωστοὶ <sup>\*</sup> αὐτοῦ <sup>\*</sup> μακρόθεν, καὶ γυναῖκες  
αἱ <sup>a</sup> συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι  
ταῦτα.

<sup>50</sup> Καὶ ἰδοὺ ἀνὴρ <sup>b</sup> ὀνόματι Ἰωσήφ, <sup>c</sup> βουλευτῆς <sup>d</sup> ὑπ-  
άρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος. <sup>51</sup> οὗτος οὐκ ἦν  
<sup>e</sup> συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν ἀπὸ  
Ἀρριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς [καὶ] <sup>f</sup> προσεδέχετο  
[καὶ αὐτὸς] τὴν βασιλείαν τοῦ θεοῦ, <sup>52</sup> οὗτος προσελθὼν  
τῷ Πιλάτῳ <sup>g</sup> ᾤτήσατο τὸ σῶμα τοῦ Ἰησοῦ. <sup>53</sup> καὶ  
<sup>h</sup> καθελὼν [αὐτὸ] <sup>i</sup> ἐνετύλιξεν αὐτὸ <sup>k</sup> σινδόνι, καὶ ἔθηκεν

h || Acts xiii. 29. Josh. vii. 29.

i || Mt. and John xx. 7 only f.

k || Mark xiv. 51. Judg. xiv. 12.

7 al. *abcd* Just. Orig. Theodot. Eus. Cyr. Hil. παρατίθημι D<sup>1</sup>.—τοῦτο δὲ BC<sup>1</sup> D al. c. txt Δ (τοῦτο KMP) Q v.—47. ἑκατοντάρχης B 2.—τὸ γεγονός C—καὶ ὁ ἐκ. φωνήσας D.—48. οἱ συμπ. ἐπὶ θεωρίᾳ ὄχλοι D ed.—θεωρήσαντες BCDLX c. txt PQ a. om. A.—τὰ γ. om. A.—τὰ στ. ABC L (omg. ἐαν.). τὰ στ. καὶ τὰ μέτωπα D. txt (τὰ ἐ. στ. P) PQ C<sup>2</sup>.—49. οἱ γιν. αὐτῷ A B L P al. txt C D *abedv*.—ἀπὸ μακ. B D L al. txt ACEGHKMPSUVXΔ.—αἱ γ. B.—συνακολουθῶσαι BCLX. txt ADP.—50. καὶ ὁ ἀν. C. ἀνὴρ om. D *ab*.—ἀγαθός, δίκαιος B.—51. συγκατατεθειμένος CDLXΔ b al. txt Δ B P.—aft. ὃς om. καὶ B C D L *ab*. ins. A E G H K M P S U V X Δ al.—καὶ αὐτὸς om. BCDKMPUX al. txt (bef. προσ. MP<sup>2</sup> X) AEGHMP<sup>2</sup>SVΔ al.—52. for *οὗτ.*, καὶ D<sup>2</sup> d.—53. αὐτὸ (1st) om. BCDL. ins. AP.—for αὐτὸ (2nd), τὸ σῶμ. τ. Ἰη. D.—ἐν σινδ. D.

nate delivering up of His spirit to the Father.—παρέδωκε τὸ πνεῦμα, John; see John x. 18—οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμῆς. None of the Evangelists say 'he died:' although that expression is ever after used of His death stated as one great fact:—but it is, ἀφῆκε τὸ πν. Matt. ἔξῃπνευσεν, Mk. Luke. παρέδωκε τὸ πνεῦμα, John.—The πνεῦμα here is the *Personality*—the human soul informed by the Spirit, in *union*: not separated, so that His soul went to Hades, and His Spirit to the Father (Olshausen). Both are delivered into the hand of the Father—by whose Eternal Spirit quickened (ζωοποιηθεὶς τῷ πνεύματι, quickened in the spirit—by the Spirit is understood in ζωοποιηθεὶς) He worked His great victory over death and Hell.—See again 1 Pet. iii. 18, 19, and Rom. viii. 10, 11.—The latter part of the verse in Ps. xxxi. 'for Thou hast redeemed me, O Lord thou God of truth,' is not applicable here. The whole Psalm is not strictly prophetic, but is applied by the Lord to Himself.

47—49.] Matt. xxvii. 54—56. Mark xv.

38—41. Our account, as well as that of

Mark, ascribes the impression made on the centurion to that which took place at the death of Jesus,—i. e. ὅτι οὕτω κράζας ἐξέπνευσεν. Something in the manner and words convinced him that this man was the Son of God;—which expression he uses doubtless with reference to what he had before heard, but especially to the words just uttered—"Father, into Thy hands I commend my spirit." Luke has not so exactly expressed the words,—but the E. V. has wrongly and ungrammatically rendered them, and made 'a righteous man' = 'the Son of God';—whereas they only give the *general sense* of the persuasion of the centurion, 'Truly this man was innocent':—and if innocent (nay, more, δίκαιος, just, truthful), He was the Son of God, for He had asserted it.—48.] Peculiar to Luke.—τὰ γενόμενα are the darkness and other prodigies, after which we have *no more* *raillery*—men's tempers are changed, and we here see the result.—τύπτοντες . . . a sign of self-accusation, at least for the time,—which is renewed on the preaching of Peter, Acts ii. 37.—49.] see on Matt. and Mark.

50—56.] Matt. xxvii. 57—61. Mark xv.



e Mark v. 5. Acts ii. 29.  
 f here only.  
 g Acts vii. 39a. h constr. ch. i. 10, 20. Jer. xxxiii. 20. i only 7. k no art. John v. 9. l Matt. xxviii. 1 only 7. m Acts xvi. 17 only. n Acts xxi. 16. Exod. xxxii. 20. o ver. 48. p 12. 1 Kings xx. 13. q Matt. xxvi. 7. 1 John i. 10. r = here only. s Matt. xix. 17. 1 Tim. vi. 14. t = Acts xx. 7. 1 Cor. xvi. 2. Gen. i. 5. Ezra iii. 6. u John viii. 2. Acts v. 21. v = here only. Plato, Crito, § 1. x ll. Gen. xxix. 10. y Matt. viii. 28. Is. xxvi. 19. z Matt. xiii. 4. Ezek. ix. 8. a Acts v. 24. b ch. viii. 1 al. Gen. xxiv. 30. c ch. ii. 9. xx. 1. cc here only 7. d ch. xvii. 24. 2 Kings xxii. 15.

\* αὐτὸ ἐν ἐμνήματι<sup>1</sup> λαξευτῶ, οὗ<sup>2</sup> οὐκ<sup>3</sup> ἦν \* οὐδέπω<sup>4</sup> ABC DP  
 οὐδεὶς κείμενος.<sup>54</sup> καὶ ἡμέρα ἦν \*<sup>55</sup> παρασκευή<sup>6</sup> [καὶ]<sup>7</sup> σάβ-  
 βατον<sup>8</sup> ἐπέφωσκε.<sup>9</sup> κατακολουθήσασαι δὲ<sup>10</sup> γυναῖκες,  
 αἵτινες ἦσαν<sup>11</sup> συνελθυλθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας,  
 ἐθέασαντο τὸ μνημεῖον καὶ ὥς ἐτέθη τὸ σῶμα αὐτοῦ,  
 ὥσπερ<sup>56</sup> ὑποστρέψασαι δὲ ἡτοίμασαν<sup>12</sup> ἄρώματα καὶ<sup>13</sup> μύρα. καὶ  
 τὸ μὲν σάββατον<sup>14</sup> ἡσυχασαν<sup>15</sup> κατὰ<sup>16</sup> τὴν ἐντολήν,  
 XXIV. <sup>17</sup> τῇ δὲ<sup>18</sup> μᾶ τῶν σαββάτων<sup>19</sup> ὄρθρου<sup>20</sup> \*<sup>21</sup> βαθέως  
 ἦλθον ἐπὶ τὸ μνήμα φέρουσαι ἅ<sup>22</sup> ἡτοίμασαν ἄρώματα [καὶ ABCD  
 τινες σὺν αὐταῖς].<sup>23</sup> εὗρον δὲ τὸν λίθον ἀποκεκλι-  
 σμένον ἀπὸ τοῦ<sup>24</sup> μνημείου,<sup>25</sup> \* καὶ ἐξεληθῶσαι οὐχ<sup>26</sup> εὗρον  
 τὸ σῶμα τοῦ κυρίου Ἰησοῦ.<sup>27</sup> καὶ ἐγένετο<sup>28</sup> ἐν τῷ<sup>29</sup> [δι]α-  
 πορεῖσθαι αὐτάς περὶ τούτου,<sup>30</sup> καὶ ἰδοὺ δύο ἄνδρες  
 ἐπέστησαν αὐταῖς<sup>31</sup> ἐν \* ἐσθήσεσιν<sup>32</sup> ἀστραπτούσαις.

—ἐθ. αὐτὸν B C D *abr.* txt A P c.—for λαξ., λελατομημένη D.—οὐπω A B D. txt (οὐ. οὐδεὶς) CKMPU al.—add καὶ θέντος αὐτοῦ ἐπέθηκεν τῷ μνημείῳ λίθον, ὃν μόγις εἰκοσι ἐκόλιον D *cd* Sahid.—54. ἦν δὲ ἡμέρα προσαββάτου (add *coena parae c*) D c, omg. the rest.—παρασκευῆς BCL (καὶ om. AC<sup>2</sup> GHKMPSUVXΔ 23 all.) txt AP.—55. rec. καὶ γυν. but txt ACDEFGH?KLMS?UVXΔ 20 all. *abede* Syrr. Sahid. Eus. Theoph. δὲ αἱ γυν. B P L 12 al. δὲ δύο γυν. D *abd.*—αὐτῶ om. C<sup>2</sup>? D c.—ἀπὸ D c.—μνήμα D.—καὶ . . . σῶμα om. D.—56. κατὰ τ. ἐντ. om. D.

CHAP. XXIV. 1. μᾶ δὲ D.—βαθέως A B? C D G L M X Δ 16 al. Eus. txt B? EKPUVH?S?—ἔρχοντο D.—μνημεῖον C<sup>1</sup> FXΔ.—ἀρώματα om. D *abc.*—καὶ τ. σ. αὐτ. om. B C<sup>1</sup> L *abc* Copt. Æth. Eus. Aug. ins. A D.—add ἐλογίζοντο δὲ ἐν αὐταῖς, τίς ἄρα ἀποκυλίσει τὸν λίθον D c Sahid.—2. ἐλθοῦσαι δὲ εὗρον D c Sahid.—3. εἰσελθ. δὲ B C<sup>1</sup> D L 3 *ab* Copt. Sahid. Eus. txt A v.—τοῦ κ. Ἰησ. om. D *ab.*—4. ἀπορεῖσθαι B C D L. txt A.—αὐτοῦ D.—παρεστήκεισαν αὐταῖς C<sup>1</sup>.—ἐσθητι ἀστραπτούσῃ B D

42—47. John xix. 38—42: see notes on Matt.—51.] οὗτος . . . . Peculiar to Luke. The meaning is, he had absented himself, and taken no part in their (the council's) determination against Jesus.—54.] παρασκευή—the day before the sabbath, which now ἐπέφωσκε, 'drew on;'—a *natural* word, used of the *artificial* day beginning at sunset. There is no reference to the lighting of candles in the evening or on the sabbath. Lightfoot (in loc.) has shown that such a use of the word was common among the Jews, who called the evening (the beginning) of a day *ῥις*, 'light.'—55.] Only Mary Magdalene and Mary the mother of Joses ('the other Mary,' Matt.),—Mark.—56.] They bought their spices, &c. *in the short time before sunset*. The μὲν bef. σάβ. answers to δὲ, ch. xxiv. 1, which ought therefore to continue the sense as I have punctuated it in the text.

CHAP. XXIV. 1—12.] Matt. xxviii. 1—10. Mark xvi. 1—8. John xx. 1—10: see notes on Matt.—1.] ὄρθρ. βαθ., 'deep dawn,' i.e. just beginning to dawn (in

Plato, Crito, § 1, we have οὐ πρὶ ἔτι ἐστίν; πᾶν μὲν οὖν. πηρὶκα μάλιστα; ὄρθρος βαθύς) = σκοτίας ἐτι οὐσης, John, and τῇ ἐπέφωσκε. εἰς μίαν σάβ. Matt., and λίαν πρῶτ, Mark; but not ἀνατελλαντος τοῦ ἡλ. Mark also: see notes there.—ἦλθον—the same women as those afterwards mentioned (ver. 10), who told the Apostles the intelligence. The reference is to γυναῖκες αἵτινες, &c. ch. xiii. 55.—ἀρώματα, which (ch. xxiii. 56) they had made ready before the sabbath: in Mark xvi. 1, had bought the evening before, διαγεν. τοῦ σαβ.—καὶ τιν. σὺν αὐτ. If genuine, these words imply perhaps that some women from Jerusalem accompanied them. There would have been no occasion to interpolate this clause to harmonize with Mark, who mentions Salome; for she is included in the ἑτεροι πολλοί of ch. viii. 2, and the αἱ λοιπαὶ of ver. 10.—2.] This agrees with the more detailed account in Mark:—and, as regards the greater number of the women, may also with that in Matt.:—but not as regards the two Maries.—4.] ἐπέστ. does not determine the *position* of the angels.

A B D

<sup>5</sup> ἡμφόβων δὲ γενομένων αὐτῶν καὶ <sup>w</sup> κλινουσῶν \* τὸ <sup>v</sup> Acts x. 4 al.  
 \* πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτὰς Τί ζητεῖτε <sup>r</sup> Rev. xi. 13.  
 τὸν ζῶντα \* μετὰ τῶν νεκρῶν; <sup>6</sup> οὐκ ἔστιν ὧδε, ἀλλ' <sup>1</sup> Matt. xiii. 2.  
 ἡγήσθη. μνήσθητε ὡς ἐλάλησεν ἡμῖν ἔτι ὢν ἐν τῇ Γαλι- <sup>w</sup> John xix. 30.  
 λαίᾳ, <sup>7</sup> λέγων ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παρα- <sup>x</sup> = ch. xxii.  
 δοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρω- <sup>37.</sup> John vi.  
 θῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. <sup>8</sup> καὶ ἐμνήσθησαν <sup>y</sup> ch. xxiii. 56.  
 τῶν ῥημάτων αὐτοῦ, <sup>9</sup> καὶ <sup>z</sup> ὑποστρέψασαι ἀπὸ τοῦ μνη- <sup>z</sup> = Matt. viii.  
 μείου <sup>a</sup> ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκά καὶ πᾶσι τοῖς <sup>a</sup> = here only?  
 λοιποῖς. <sup>10</sup> [ἦσαν δὲ] ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα <sup>see Matt. iv.</sup>  
 καὶ Μαρία <sup>b</sup> ἡ Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς <sup>b</sup> 21<sup>st</sup> ed.  
 ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. <sup>11</sup> καὶ ἐφάνησαν <sup>c</sup> = ch. xxiv. 16.  
 ἐνώπιον αὐτῶν <sup>d</sup> ὥς εἰ <sup>d</sup> λῆρος τὰ ῥήματα αὐτῶν, καὶ <sup>d</sup> here only?  
 ἡπίστουν αὐταῖς. <sup>12</sup> [ὁ δὲ Πέτρος <sup>e</sup> ἀναστὰς ἔδραμεν <sup>e</sup> Mark x. 1.  
 ἐπὶ τὸ μνημεῖον, καὶ <sup>f</sup> παρακύψας βλέπει τὰ <sup>f</sup> Gen. xxii. 3,  
 ὀθόνα <sup>g</sup> κείμενα \* <sup>g</sup> μόνα, καὶ ἀπῆλθε <sup>g</sup> πρὸς αὐτὸν θαυμάζων τὸ <sup>g</sup> 19.  
 γεγονός.] <sup>13</sup> Καὶ ἰδοὺ δύο ἐξ αὐτῶν <sup>h</sup> ἦσαν πορευόμενοι <sup>h</sup> Matt. xxi.  
 ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην <sup>i</sup> ἀπέχουσαν σταδίους <sup>i</sup> 19, ch. xii.  
 58.

*abon* Syr. Eus. txt AC.—5. τὰ πρόσωπα BC'DGLX 4 Syrr. Sahid. txt A *abc*.—οἱ εἰ  
 εἶπ. D *cd*.—6. οὐκ . . . ἡγέρ. om. D *abc*.—ἀλλ' om. C.—μν. δὲ D.—ῥσα D *cd* (not C).  
 —7. λέγ. τὸν υἱ. τ. ἀνθ., ὅτι εἰ B.—ἁμαρτ. om. D *b*.—9. ἀπὸ τ. μν. om. D *abc*.—10.  
 ἦσαν δὲ om. A D 14 al. ins. B *c*.—Μαρ. ἡ Μαγδ. D *bcd*.—rec. bef. Ἰακ. om. ἡ, but ins.  
 ABDKMSUVXΔ 8 al. Syr. Sahid. Theophyl. —rec. αἱ ἔλ. with KMSUVX *ac*. txt  
 ABDEFGHΛΔ 17 al.—11. for αὐτῶν, ταῦτα BDL *abc* Syr. Copt. Sahid. Æth.—12.  
 om. D *ab* Euseb. canon. ins. A B all. *c*.—κείμενα om. B Copt. Sahid. Theophyl.—μόνα

It is merely 'came upon them,' under ordinary circumstances;—'appeared to them,' in a supernatural connexion: see reff. On the *two* angels here, see note on Mark ver. 5; to which I will just add, that the Harmonistic view, as represented by Greswell (loc. cit.), puts together the angel in Matthew, and the angel in Mark, and makes the *two* angels in Luke (! !):—see Acts i. 10.—*ἀνδρες*—to all appearance; the Evangelist does not mean that they *were* such, as clearly appears from what follows.—5.] *τὸν ζῶντα*, simply 'the living,' 'Him who liveth,' as addressed to the women: but Olshausen's view of a deeper meaning in the houses (Bibl. Com. ii. 47) should be borne in mind;—*τὸ κυρίως ζῆν παρὰ μόνη κυρίῳ τυγχάνει*. Orig. in Joan. (Olsh. loc. cit.)—6, 7.] see ch. ix. 22. xviii. 32. The mention of *Galilee* is remarkable, as occurring in the angelic speeches in Matt. and Mark in quite another connexion. Here it is said to the women, as *being from Galilee*, see ch. xxiii. 55— and meaning, 'when He was yet with you.'—9.] see note on Mark ver. 8.—10.] It seems as if the testimony of one of the disciples who

went to Emmaus had been the ground of the whole former part—perhaps of the whole—of this chapter. We find consequently this account exactly agreeing with his report afterwards, vv. 23, 24.—Joanna was the wife of Chuza, Herod's steward, ch. viii. 2.—It will be observed that the omission of the rec. *ai*, will make this verse mean: 'It was Mary, &c.; also the rest with them told the Apostles these things.'—11.] *ἐφάνησαν*, a plural, with τὰ ῥήμ., is not without meaning. The *ῥήματα* were the (perhaps slightly differing) accounts of many persons.—12.] This verse cannot well be interpolated from John xx., for in that case it certainly would not mention Peter alone. That Cleopas says, ver. 24, that 'some of us went,' &c. must not be pressed too much, although it does certainly look as if he knew of more than one (see note there). The similarity in diction to John xx. 10 (*παρακύψας βλέπει τὰ ὀθόνα κείμενα*, and *ἀπῆλθε πρὸς ἐν.*), being common to the two verses) indicates a common origin, and, if I mistake not, one distinct from the rest of the narrative in this chapter. The meaning of *πρὸς*

p Acts vi. 11. 26. only.  
 q Mark x. 32. Acts iii. 10. Gen. xlii. 4. r ver. 4. s Mark i. 27. ch. xxi. 23. t red. ch. viii. 10. Gen. xxi. 30. u ch. vi. 13. xviii. 41. Gen. xxviii. 26. v ch. vii. 11. xiv. 25. Judg. xi. 8 alex. w i. 2 only. x ch. iv. 42. Acts x. 17. Exod. vii. 14. y Matt. xiv. 35. z = Mark i. 27. a here only. 2 Macc. xi. 13. c Heb. xi. 9 only. Gen. xii. 10. xvii. 8. Exod. vi. 4.

ἐξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ ὄνομα Ἐμμαοὺς, <sup>11</sup> καὶ αὐτοὶ <sup>ABD</sup> ὁμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν <sup>12</sup> συμβεβηκότων τούτων. <sup>13</sup> καὶ ἐγένετο <sup>14</sup> ἐν τῇ ὁμιλείᾳ αὐτοὺς καὶ <sup>15</sup> συζητεῖν, <sup>16</sup> καὶ αὐτὸς [ὁ] Ἰησοῦς <sup>17</sup> ἐγγίσας <sup>18</sup> συν- <sup>ABDP</sup> ἐπορεύετο αὐτοῖς. <sup>19</sup> οἱ δὲ ὀφθαλμοὶ αὐτῶν <sup>20</sup> ἔκκατοντο <sup>21</sup> τοῦ μὴ <sup>22</sup> ἐπιγινῶναι αὐτόν. <sup>23</sup> εἶπε δὲ πρὸς αὐτοὺς <sup>24</sup> Τίτες οἱ λόγοι οὗτοι, οὐκ <sup>25</sup> ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ <sup>26</sup> \*ἐστε <sup>27</sup> σκυθρωποὶ; <sup>28</sup> ἀποκριθεὶς <sup>29</sup> ἐπὶ [ὁ] εἰς ἣ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν <sup>30</sup> Σὺ <sup>31</sup> μόνος <sup>32</sup> παροικεῖς [ἐν] Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; <sup>33</sup> καὶ εἶπεν αὐτοῖς Ποῦα; οἱ δὲ εἶπον αὐτῷ Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου,

om. A K. txt C v. — 13. καὶ ἰδ. om. D. —for ἡμ., ὥρα A. —δὲ ὁμοίᾳ οὐλαμμοὺς D d. nomine cleofas et ammaus b Ambr.—14. ὁμίλ. δὲ (omg. αὐτοὶ) D. —πρ. ἐαυτοῦς D, and ver. 17.—15. αὐτὸς om. D a.—ὁ om. ABL. ins. D P.—17. πρὸς αὐτοὺς om. D.—for ἔστε, ἐστάθησαν A? B Sahid. ἔστησαν L Copt. Sahid. Aeth. καὶ ἔστ. om. D P abc.—18. ὁ om. D E L N P 10 al. Sahid. ins. A B. ins. ἐξ αὐτῶν P 6 abd Syrr. Arm. txt ABD C.—δὲ ὁμοίᾳ BLNX b.—ἐν om. ADEFGHKL MNPSUVXΔ 16 all. Syrr. Theophyl. ins. B? abd Orig. Hil. —καὶ om. D abc. —19. ὁ δὲ εἶπεν αὐτῷ

ἐαυτὸν, as belonging to ἀπῆλθε and not to θαυμάζον, is fixed by the expression in John ver. 10.

13—35.] Peculiar to Luke:—the incident (but from another source) is alluded to in the fragmentary addition to Mark xvi. (ver. 12).—13.] ἐξ αὐτῶν, not of the Apostles—the last-mentioned were οἱ ἐνδεκα καὶ πάντες οἱ λοιποὶ, ver. 9: see also ver. 22, ἐξ ἡμῶν. One of them, ver. 18, was called Cleopas (= Κλεόπαρος, an altogether different name from Κλωπᾶς, John xix. 25 (ἐλπ)). Who the other was, is idle to conjecture. Origen, in several places, calls him Simon; apparently from having read λέγοντες in ver. 34, and referring ὥφθη τ. Σ. to the present appearance.—Eriphanius says it was Nathanael; Theophylact, Luke himself. This may show what such reports are worth. Our narrative seems to have been from the report of Cleopas. —Ἐμμαοὺς] Joseph. B. J. vii. 6, 6, mentions this Emmaus as sixty stades from Jerusalem. There were two other places of the same name: (1) a town afterwards called Nicopolis, twenty-two Roman miles from Jerusalem, where Judas Macabæus defeated the Syrian general Gorgias: see 1 Macc. iii. 40—57. (2) Another Emmaus is mentioned Jos. B. J. iv. 1, 3, πρὸ τῆς Τυβεριάδος—where he adds, μεθρηνηνομένη δὲ Ἀμμαοὺς θεομὴ λέγοιτ' αὖν, ἐστὶ γὰρ ἐν αὐτῇ πηγὴ θεομῶν ὑδάτων πρὸς ἅκισιν ἐπιτρίβειος. This was the case also with the other places of the name.

Our Emmaus is now called Cubeibi (?).—15.] καὶ ἐγέν. . . . καὶ . . ., the ordinary construction. The last καὶ does not mean 'also.'—αὐτὸς ὁ Ἰη. Jesus Himself, of whom they had been speaking. But this expression forbids the supposition that He was here, *strictly speaking*, ἐν ἐτέρᾳ μορφῇ, as we find it less precisely expressed in Mark xvi. 12. The reason why they did not know Him was (ver. 16), that *their eyes were supernaturally influenced so that they could not*,—see also ver. 31. No change took place in Him—nor apparently in them, beyond a power upon them, which prevented the recognition just so much as to delay it till aroused by the well-known action and manner of His breaking the bread. The *cause* of this was the Will of the Lord Himself, who would not be seen by them till the time when He saw fit.—ἐγγίσας—from *behind*: see ver. 18, where they take Him for an inhabitant of Jerusalem.—17.] He had apparently been walking with them some little time before this was said.—ἀντιβάλλειν λόγους implies to dispute with some earnestness: but there is no *blame* implied in the words. Possibly, though both were sad, they may have taken *different views*:—and in the answer of Cleopas we have that of the one who was most disposed to abandon all hope.—18.] μόνος παρ. They took Him (but we must not think of a *peculiar dialect* as giving that impression) for one who had been at Jerusalem at the feast:—and asked,



ὅς ἐγένετο <sup>d</sup> ἄνθρωπος προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ <sup>d</sup> Acts iii. 19.  
<sup>c</sup> ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, <sup>20</sup> ὅπως τε <sup>e</sup> Mark ii. 12 al.  
<sup>f</sup> παρέδωκεν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς <sup>f</sup> Matt. xvii. 22.  
<sup>g</sup> κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. <sup>21</sup> ἡμεῖς δὲ <sup>g</sup> ch. xv. 17.  
<sup>h</sup> ἡλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων <sup>h</sup> λυτροῦσθαι τὸν <sup>h</sup> Titus i. 14.  
<sup>i</sup> Ἰσραὴλ. ἀλλὰ γε <sup>i</sup> \* <sup>i</sup> σὺν πᾶσι τούτοις τρίτην ταύτην <sup>i</sup> 1 Pet. i. 13  
<sup>j</sup> ἡμέραν <sup>j</sup> ἄγει σήμερον <sup>kk</sup> ἀφ' οὗ ταῦτα ἐγένετο. <sup>22</sup> <sup>l</sup> ἀλλὰ <sup>l</sup> only. 14.  
<sup>k</sup> καὶ γυναῖκες τινες <sup>m</sup> ἐξ ἡμῶν <sup>n</sup> ἐξέστησαν ἡμᾶς, <sup>o</sup> γενό- <sup>k</sup> = here only.  
<sup>p</sup> μεναι <sup>p</sup> \* <sup>p</sup> ὄρθρῳ <sup>q</sup> ἐπὶ τὸ μνημεῖον, <sup>23</sup> καὶ μὴ εὐροῦσαι τὸ <sup>q</sup> ch. xii. 25.  
<sup>r</sup> σῶμα αὐτοῦ ἦλθον λέγουσαι [καὶ] <sup>r</sup> ὅπτασίαν ἀγγέλων <sup>r</sup> Hos. x. 9.  
<sup>s</sup> ἐωρακίαι, οἱ λέγουσιν αὐτὸν ζῆν. <sup>24</sup> καὶ <sup>s</sup> ἀπῆλθον τινες <sup>s</sup> Matt. xxi. 21.  
<sup>t</sup> τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὐρον οὕτω <sup>t</sup> καθὼς <sup>t</sup> John v. 18.  
<sup>u</sup> [καὶ] αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. <sup>25</sup> καὶ αὐτοὺς <sup>u</sup> m cl. ch. xi. 19.  
<sup>v</sup> εἶπε πρὸς αὐτοὺς <sup>v</sup> Ω <sup>w</sup> ἀνόητοι καὶ <sup>v</sup> βραδεῖς τῇ καρδίᾳ <sup>v</sup> Matt. xxiii.  
<sup>w</sup> τοῦ πιστεύειν <sup>x</sup> ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται. <sup>w</sup> here only.  
<sup>x</sup> Job xix. 7.  
<sup>y</sup> q ch. xxiii. 48.

r ch. i. 22. Acts xxiv. 19. 2 Cor. xii. 1 only. Dan. ix. 23.

u Gal. iii. 1. Rom. i. 14 al. Prov. xvii. 28.

v James i. 19 only.

s = Matt. xiv. 25.

t ch. vi. 31 al. fr. Eccl. vi. 4.

only. w. pers. Rom. ix. 33 al.

D c. οἱ δ. εἴπ. αὐτ. om. D.—Ναζαρηνοῦ B L ac. txt A D P.—ἐνώπιον D.—20. for ὅπως τε, ὡς D.—τούτον D Aug.—21. ἐλπίζ. PXΔ Sahid.—for ἐστιν, ἦν D.—ἀλλὰ γε καὶ BD. txt AP.—ταύτην om. D.—σήμε. om. B. ins. (bef. ἄγ. D) ADP.—γέγονεν D.—22. ἐξ ἡμ. om. D.—ὄρθρῳ αἱ B D K<sup>1</sup> L Δ 1. txt P.—23. bef. ὅπτ. om. καὶ B D c. ins. A P ab.—24. ἐκ τῶν D abc.—καὶ (3rd) om. B D. ins. A P.—εἶδομεν D d.—25. τοῦ

Dost thou lodge alone at Jerusalem?—παροι. (with or without ἐν, see reff.) in the LXX is *to sojourn in*—not to dwell in.—19—24.] Stier well remarks, that the Lord here gives us an instructive example how far, in the wisdom of Love, we may carry dissimulation, without speaking untruth. He does not assert, that He was one of the strangers at this Feast at Jerusalem, nor does He deny that He knew what had been done there in those days, but He puts the question by, with 'What things?'—οἱ δὲ εἶπ.] Either, one spoke and the other assented; or perhaps each spoke, sometimes one and sometimes the other;—only we must not break up these verses and allot an imagined portion to each. They contain the substance of what was said, as the reporter of the incident afterwards put it together.—ὅς ἐγ. ἀν. πρ. κ.τ.λ.: see a similar general description of Him to the Jewish people, Acts ii. 22. They had repeatedly acknowledged Him as a Prophet: see especially Matt. xxi. 11, 46. The phrase δυν. ἐν λόγοις κ. ἔργοις occurs of Moses, Acts vii. 22.—ἐγένετο, 'was,' not 'became' (or 'was becoming'), as Meyer renders it. They speak of the whole life of Jesus as a thing past.—20.] ὅπως depends on οὐκ ἔγνω, ver. 18.—ἡμῶν. Therefore the two disciples were *Jews*, not Hellenists, as some have supposed. They say 'our,' not as excluding, but as including the

stranger.—παρέδωκεν, to Pilate.—21.] ἡλπ. is a word of weakened trust, and shrinking from the avowal that they 'believed' this.—λυτροῦσθαι—in the theocratic sense—including both the spiritual and political kingdom: see ch. i. 68, 69. 75, and compare Acts i. 6.—σὺν π. τ., rightly rendered in E. V. 'beside all this:' see reff.—ἄγει, not *impersonal*, nor to be supplied with a nom. case θεός, or ὁ Ἰησοῦς, &c., but spoken of *Jesus*. 'He is now in the third day, since' &c. This is the usage of later Greek:—and the words are spoken not without a reference, in the mind of the speaker, to His promise of rising on the third day.—22.] ἀλλὰ καὶ, 'but moreover'—equivalent to 'certainly, thus much has happened, that' . . . —ὄρθρῳ is an Attic form—the latter is ὄρθριναι, which is probably the right reading.—ἐξ ἡμῶν—'disciples, as we are.' The *Apostles* are distinguished presently as οἱ σὺν ἡμῖν, ver. 24.—23.] This agrees exactly with Luke's own narrative, but not with Matthew's, in which they had seen the Lord Himself. There seems however to be some hint that the *women* had made some such report, in the αὐτὸν δὲ οὐκ εἶδον said below of the τινες τῶν σὺν ἡμῖν.—24.] τινες . . . see ver. 12 and note. It is natural, even in accordance with ver. 12, that the antithesis to τινες before, and the loose way of speaking to a stranger, who (they believed)

<sup>γ</sup> = Acts xii. 25. <sup>δ</sup> = Phil. ii. 25. <sup>ε</sup> = Acts i. 22. <sup>ζ</sup> = Matt. xx. 8. <sup>η</sup> = Acts ix. 36. <sup>θ</sup> = Matt. xxi. 12. <sup>ι</sup> = John v. 39. <sup>κ</sup> = Acts xii. 37. <sup>λ</sup> = Acts xiv. 10. <sup>μ</sup> = Phil. ii. 23. <sup>ν</sup> = ch. xix. 24. <sup>ξ</sup> = Ps. xxi. 2. <sup>ο</sup> = Matt. ii. 22. <sup>π</sup> = Gen. x. 13. <sup>ρ</sup> = here only. <sup>σ</sup> = 1 Kings xxi. 13. <sup>τ</sup> = here only. <sup>υ</sup> = Acts xvi. 15. <sup>φ</sup> = Gen. xix. 9. <sup>χ</sup> = here only. <sup>ψ</sup> = Acts iv. 3. <sup>ω</sup> = Acts xxi. 23. <sup>α</sup> = ch. ix. 14. <sup>β</sup> = ch. ix. 14. <sup>γ</sup> = Jer. xvi. 7. <sup>δ</sup> = ch. ix. 12 only. <sup>ε</sup> = Judg. xix. 11. <sup>ζ</sup> = Matt. ii. 13. <sup>η</sup> = 1 Matt. xiii. 4. <sup>θ</sup> = Ezek. ix. 8. <sup>ι</sup> = Matt. xiv. 19. <sup>κ</sup> = 1 Cor. xiv. 16. <sup>λ</sup> = 1 Kings ix. 13. <sup>μ</sup> = Matt. xiv. 19. <sup>ν</sup> = Jer. xvi. 7. <sup>ξ</sup> = p. Matt. vii. 9, 10. <sup>ο</sup> = Gen. xlix. 21. <sup>π</sup> = q. Mark vii. 34, 35. <sup>ρ</sup> = Lxxd. xiii. 2. <sup>σ</sup> = 4 Kings vi. 17. <sup>τ</sup> = ver. 16. <sup>υ</sup> = here only. <sup>φ</sup> = here only. <sup>χ</sup> = here only. <sup>ψ</sup> = here only. <sup>ω</sup> = here only.

π. om. D.—26. for οὐχί, ὅτι D.—27. κ. ἦν ἀρξάμενος . . . ἐρμηνεύειν D abc.—ἀπὸ (2nd) om. D.—πάσαις om. D.—for ἐαυτ., αὐτοῦ BDM al. txt AGKPUΔ al.—28. προσποιήσατο A B D L 2. txt P.—πορρώτερον A B. txt D.—29. ἐστὶ, καὶ om. D abc.—aft. κέ. ins. ἤδη B L P? abv. txt A D c.—μῆναι (omg. τοῦ) μετ' αὐτῶν D.—30. μετ' αὐτ. om. D.—τὸν om. D.—κλάσας om. D.—προσέδιδου D.—31. λαβόντων δὲ αὐτῶν

was not acquainted with any among them, might cause them here to use *τινές*, without any reference to Peter being accompanied. But what wonder if the reports of such a day of anxiety and confusion were themselves disjointed and confused? —25.] ἀνόητοι, 'without understanding:' —βρ. τ. κ., 'sluggish—in disposition—to believe?' these were both shown in their having not apprehended, from the fulfilment of the sufferings and death of Christ, the sequel of that death, the resurrection. —26.] παθεῖν καὶ εἰσελ. The sufferings were the appointed way by which Christ should enter into His glory. παθεῖν καὶ εἰσελ. = παθόντα εἰσελ. It was not the *entering into His glory*, but the *suffering*, about which they wanted persuading. —27.] ἀρξάμ. belongs to *both* the following clauses, and cannot, as Stier would take it, stand by itself, leaving ἀπὸ in both clauses to be construed with διηρμ. A similar expression is found Acts iii. 24. He began with Moses first;—He began with each as He came to them. De Wette remarks, "It were much to be wished that we knew what Prophecies of the death and triumph of Jesus are here meant. There are but few that point to the subject." But I take the τὰ περὶ ἑαυτοῦ to mean something very different from mere *prophetical passages*. The *whole Scriptures* are a *testimony to Him*:—the whole history of the chosen people, with its types, and its law, and its prophecies, is a *showing forth of Him*;—and it was here the *whole*,—*πάσαι αἱ γρ.*,—that He laid out before them.

This general leading into the meaning of the whole, as a *whole*, fulfilled in Him, would be much more opportune to the place, and time occupied, than a direct exposition of selected passages.—'The things concerning Himself' (E. V.) is right: not, 'the *parts* concerning Himself.'—Observe the testimony which this verse gives to the Divine authority, and the Christian interpretation, of the O. T. Scriptures: so that the denial of the references to Christ's death and glory in the O. T. is henceforth *nothing less than a denial of His own teaching*. —28.] προσεπ., imperfect: 'He was making as though' &c.—παρεβ., aorist: 'they constrained Him.' It is not implied that He *said* anything to indicate that He would go further—but simply, that He was passing on.—μεθ' ἡμῶν does not imply that they lived at Emmaus, merely 'in the same quarters with us.'—30.] I believe that there was something in the manner of His breaking the bread and *helping* and giving it to them, which was His own appointed means of opening their eyes to the recognition of Him. But we must not suppose any reference to, much less any celebration of, the Sacrament of the Lord's Supper. *Neither of these disciples were present at its institution*; and certainly it had never been celebrated since. With this simple consideration will fall to the ground all that Romanists have built on this incident,—even to making it a defence of administration in one kind only (!!)—The Lord at *their* meal takes on Him the office 'of the *master of the house* (which alone would

αὐτῶν. <sup>32</sup> καὶ εἶπον πρὸς ἀλλήλους Οὐχὶ ἡ καρδία  
 ἡμῶν <sup>1</sup> καιομένη ἦν ἐν ἡμῖν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ  
 [καὶ] ὡς διήνοιγεν ἡμῖν τὰς γραφάς; <sup>33</sup> καὶ <sup>2</sup> ἀναστάντες  
 αὐτῇ τῇ ὥρᾳ <sup>3</sup> ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον  
<sup>4</sup> [συν]ηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς,  
<sup>34</sup> λέγοντας ὅτι ἡγέρθη ὁ κύριος <sup>5</sup> ὄντως καὶ <sup>6</sup> ὤφθη  
 Σίμωνι. <sup>35</sup> καὶ αὐτοὶ <sup>7</sup> ἐξηγούντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς  
 ἐγνώσθη αὐτοῖς ἐν τῇ <sup>8</sup> κλάσει τοῦ ἄρτου.  
<sup>36</sup> ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς [ὁ Ἰησοῦς] ἔστη ἐν  
 μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς <sup>9</sup> Εἰρήνη ὑμῖν\*. <sup>37</sup> <sup>10</sup> πτοηθέντες

1. here only.  
 see Ps.  
 xxxviii. 4.  
 v Mark x. 1.  
 Gen. xxii. 3.  
 19.  
 w ch. xxiii. 48.  
 x Acts xii. 12.  
 xix. 25 only.  
 y ch. xxiii. 47.  
 z ch. xxii. 43.  
 Exod. iii. 2.  
 a = Acts xv. 12.  
 14. Judg. vii.  
 13.  
 b Acts ii. 42  
 only t.  
 c ch. x. 54d.  
 d ch. xxi. 9  
 only. Dent.  
 xxxii. 6.

τὸν ἄρτον ἀπ' αὐτοῦ ἡνύγησαν οἱ ὄφθ. αὐτ. D c Orig.—32. οὐ δὲ εἶπ. D c.—ἐαυτοὺς D.  
 —ἐν ἡμῖν om. B. ἦν ἡμῶν κεκαυμένη (excæcatus) D cd.—καὶ om. B D L 1 Orig.  
 ins. A P.—ἡνύγεν D.—33. aft. ἀναστ. ins. λυποῦμενοι D c Sahid.—ἡθροισ. B D 1. txt  
 ins. A P.—34. λέγοντες D.—35. for ὡς, ὅτι D c.—36. ὁ Ἰησ. om. B D L al. Sahid. ab (Cyr.  
 Ambr. ins. A P.—ἐστάρθη D.—καὶ . . . ὑμῖν om. D ab.—aft. ὑμ. ins. ἐγὼ εἰμ, μὴ

show that it was not *their house*, but an inn), perhaps on account of the superior place which His discourse had won for Him in their estimation;—and as the Jewish rule was, that “three eating together were bound to give thanks” (Berac. 45, 1, cited by Meyer), He fulfils this duty. In doing so, perhaps the well-known manner of His taking bread, &c., perhaps the marks of the nails in His hands then first noticed, or these together, as *secondary* means,—but certainly *His own will and permission to be seen by them*, opened their eyes to know Him.—31.] ἄφαντος, not αὐτοῖς, which would imply His body to have remained but invisible to them: but ἀπ' αὐτῶν, implying, besides the supernatural disappearance, a real objective removal from them.—32.] ‘Was there not something heart-kindling in His discourse by the way, which would have led us to suppose that it was none but the Lord Himself?’ not that they *did* suppose it,—but the words are a sort of self-reproach for not having done so. Comp. Matt. vii. ult.—ἐλάλει ἡμῖν, as Bengel remarks, is more than *συνελάλει ἡμ.*:—‘He spoke *to us*,’ not merely ‘with us,’ as E. V.—33.] ‘Jam non timent iter nocturnum, quod antea dissuaserant ignoto comiti.’ Bengel.—34.] The whole eleven were not there—Thomas was not present, if at least the appearance which follows be the same as that in John xx. 19, which there seems no reason to doubt. Some have derived an argument from this incompleteness in their number for the second of the travellers being also an Apostle; Wieseler (Chron. vol. i. p. 431) believes it to have been James the son of Alphæus or Clopas or Cleopas (but see above) journeying *with his father*, and the appearance on

the road to Emmaus to be the same as ὤφθη Ἰακώβῳ, 1 Cor. xv. 7.—Who these οἱ σὺν αὐτοῖς are, we learn from Acts i. 14.—34.] This appearance to Simon (i. e. Peter—the other Simon would not be thus named without explanation;—see ch. v. 3 ff.) is only hinted at here,—but is asserted again, 1 Cor. xv. 5, in immediate connexion with that which here follows. It is not clear whether it took place before or after that on the way to Emmaus.—35.] ‘And they’—the travellers, distinguished from the others—not ‘*they also*,’ for then the clause would be left without a copula.—ἐν τῇ κλ. We can hardly after ἐγνώσθη exclude that sense of ‘*in*,’ which gives that which follows a share in the instrumentality. The example cited by De Wette, ἐν τῇ ἀναστάσει, Matt. xxii. 28, for the sense, ‘*during the breaking*,’ &c. does not apply, inasmuch as there is no verb: John xiii. 35 is far more to the point, and almost decides for the other sense. That this should have been so, does not exclude the supernatural opening of their eyes: see above, on ver. 31.

36—49.] Mark xvi. 14. John xx. 19—24. The identity of these appearances need hardly be insisted on. On Mark’s narrative see notes there. That of John presents no difficulties, on one supposition,—that *he had not seen this of Luke*. The particulars related by him are mostly additional, but not altogether so.—36.] ἔστη ἐν μέσῳ—while they were speaking of these things,—possibly not entirely crediting the account, as seems hinted at in Mark xvi. 13,—the Lord appeared, the doors being shut, in the midst (John xx. 19 and notes).—εἰρ. ὑμ., the ordinary Jewish salutation, *ἰρήνη*, see ch. x. 5, but of more than



t ver. 5.  
u = John iv.  
v = Mark iii. 11  
al.  
w = Matt. xv. 19  
al. Ps. xciii.  
11.  
x = Acts vii. 23.  
Is. lxxv. 10.  
y 1 John i. 1.  
Heb. no. 18.  
Gen. xxvii.  
12.  
z Matt. xxiii. 27.  
Gen. ii. 29.  
a ch. vi. 31 al.  
fr. Eccl. vi. 4.  
b ver. 37.  
c Matt. xxii. 19.  
ch. xvii. 14.  
Is. lxxxviii. 26  
but not  
d ver. 11. Acts  
xxviii. 24 f.  
e = Matt. xiii.  
44. Lucas.  
viii. 12.  
f here only.  
Levit. xix. 23.  
g Acts xvi. 28  
al. f  
h ver. 30.  
i here only.  
Exod. xli. 8, 9.  
k = ch. xx. 10.

δὲ καὶ ἑμφοβοὶ γενόμενοι ἐδόκουν <sup>u</sup> πνεῦμα <sup>v</sup> θεωρεῖν.  
38 καὶ εἶπεν αὐτοῖς Τί τεταραγμένοι ἐστέ, καὶ \* <sup>ABD</sup> διὰ τὴν  
<sup>w</sup> διαλογισμοὶ <sup>x</sup> ἀναβαίνουσιν ἐν \* ταῖς \* καρδίαις ὑμῶν;  
39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς  
ἐγὼ εἰμι. <sup>y</sup> ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα  
καὶ <sup>z</sup> ὅστέα οὐκ ἔχει <sup>a</sup> καθὼς ἐμὲ <sup>b</sup> θεωρεῖτε ἔχοντα. <sup>40</sup> καὶ  
τοῦτο εἰπὼν \* <sup>c</sup> ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς  
πόδας. <sup>41</sup> ἔτι δὲ <sup>d</sup> ἀπιστούντων αὐτῶν <sup>e</sup> ἀπὸ τῆς χαρᾶς  
καὶ θαυμαζόντων, εἶπεν αὐτοῖς Ἐχέτε τι <sup>f</sup> βρώσιμον  
<sup>g</sup> ἐνθάδε; <sup>h</sup> οἱ δὲ <sup>i</sup> ἐπέδωκαν αὐτῷ ἰχθύος <sup>j</sup> ὀπτοῦ  
μέρος[ καὶ <sup>k</sup> ἀπὸ <sup>l</sup> μελισσίου <sup>m</sup> κηρίου]. <sup>43</sup> καὶ λαβὼν  
<sup>n</sup> ἐνώπιον αὐτῶν ἔφαγεν. <sup>44</sup> εἶπε δὲ αὐτοῖς Οὗτοι οἱ λόγοι  
οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὦν σὺν ὑμῖν, ὅτι δεῖ πληρω-  
θῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ

1 here only †. see 1 Kings xiv. 27. m here only. 1 Kings xiv. 27. n = ch. i. 19. Gen. xxiv. 51.

φοβήσθε G P al. *ce* Syr. *Æth.* Ambr. Aug.—37. θεωροῦντες B.—for πν., φάντασμα D.—38. aff. καί, ἵνα τι D L. τι B. txt A.—τῇ καρδίᾳ B D ab. txt A.—39. aff. ψηλ. om. με D ab Hil.—for ὅτι, τὸ D (*quoniam d*).—καὶ σάρκα B.—ὅστ. οὐκ ἔχ. κ. σάρκας D. txt A. *aber* Hil.—for οὐκ, βλέπετε D.—40. om. D ab.—ἐξέειξεν B G H L N X 3 al. txt A.—41. for αὐτῶν, αὐτῶ A. txt B D a.—καὶ θ. ἀπ. τ. χ. A.—42. rec. aff. μέρος ins. καὶ ἀπὸ μελισσίου κηρίου, with (EFGHKMNSUV?) *abc*, but om. A B D L. meliss. om. ab (*κήριον* X) X Δ.—43. for αὐτῶν, πάντων A.—aff. ἔφαγεν ins. καὶ τὰ ἐπίλοιπα ἔδωκεν αὐτοῖς K al. *c* Copt. Arm. Aug.—44. οἱ λ. μου A D K L N X al. Copt. *Æth.* Hil.

ordinary meaning in the mouth of the Lord: see John xiv. 27.—37.] On account of His sudden appearance, and the likeness to one whom they knew to have been dead.—πνεῦμα is a ghost or spectre—an appearance of the dead to the living; not exactly as φάντασμα, Matt. xiv. 26, which might have been any appearance of a supernatural kind.—38.] διαλογ., not merely ‘thoughts,’ as E. V., but ‘questionings.’—39.] There seems to be some doubt whether the reference to His hands and feet were on account of the marks of the nails, to prove His identity,—or as being the uncovered parts of His body, and to prove His corporeity. Both views seem supported by the text, and I think both were united. The sight of the Hands and Feet, which they recognized as His, might at once convince them of the reality of the appearance, and the identity of the Person. The account of John confirms the idea that He showed them the marks of the nails, both by His side being added, and by the expressions of Thomas which followed. The same seems also implied in our ver. 40.—The assertion of the Lord must not be taken as representing merely ‘the popular notion concerning spirits’ (Dr. Burton); He who is the Truth, does not speak thus of that which He knows, and has created.

He declares to us the truth, that those appearances to which He was now likened by the disciples, and spirits in general, have not flesh and bones. Observe σάρκα κ. ὀστέα—but not αἷμα. This the resurrection Body had not,—as being the animal life:—see notes on John vi. 51, and John xx. 27.—41.] Wetstein quotes Livy, xxxix. 49, *vix sibi mel ipsi præ necopinato gaudio credentes*.—42.] This was done further to convince them of His real corporeity. The omission of the words καὶ . . . κηρίου in the best MSS. is remarkable: it may perhaps have originated in the καὶ . . . καὶ . . . ; or perhaps from an idea in some transcriber that this meal is the same as that in John xxi. 9. The words could hardly have been an interpolation.—44.] Certainly, from the recurrence of δὲ, which implies immediate sequence, Luke, at the time of writing his Gospel, was not aware of any Galilean appearances of the Lord, nor indeed of any later than this one. That he corrects this in Acts i, shows him meantime to have become acquainted with some other sources of information, not however perhaps including the Galilean appearances (see Prolegomena to Luke).—The following discourse apparently contains a summary of many things said during the last forty days before the ascension;—they

προφήταις καὶ ψαλμοῖς περὶ ἑμοῦ. <sup>45</sup> Τότε ὁ δίδυνοίξεν <sup>o ver. 31.</sup>  
 ABCD αὐτῶν τὸν νοῦν <sup>p ver. 16.</sup> τοῦ <sup>q Matt. xiii. 51.</sup> συνιέναι τὰς γραφάς, <sup>ch. ii. 50.</sup> καὶ εἶπεν <sup>Hos. xiv. 10.</sup>  
 αὐτοῖς ὅτι οὕτω γέγραπται [καὶ οὕτως <sup>r ver. 26.</sup> ἔδει] παθεῖν τὸν <sup>s = Matt. xx.</sup>  
 χριστὸν καὶ <sup>19 al. Isa.</sup> ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, <sup>xxvi. 19.</sup> καὶ <sup>t ch. iii. 3.</sup>  
 κηρυχθῆναι <sup>Exod. xxxiii. 5</sup> ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ <sup>u = Matt. xxiv.</sup> ἄφεσιν <sup>5 and f. Acts</sup>  
 ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, <sup>iv. 17, 18 al.</sup> \* <sup>v ch. iii. 3.</sup> ἄρξάμενον ἀπὸ Ἱερου-  
 σαλῆμ. <sup>Matt. vi. 12.</sup> <sup>48</sup> ὑμεῖς δέ ἐστε μάρτυρες τούτων. <sup>Deut. xv. 3.</sup> <sup>49</sup> καὶ ἰδοὺ <sup>w constr. Rom.</sup>  
 ἐγὼ ἀποστέλλω τὴν <sup>viii. 3. Acts</sup> ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' <sup>xxvi. 3.</sup>  
 ὑμῶν. <sup>Winer, § 32.</sup> ὑμεῖς δέ <sup>7.</sup> καθίσατε ἐν τῇ πόλει [Ἱερουσαλὴμ],

x = Acts i. 4 al. Amos ix. 5.

y = Acts xviii. 11. Exod. xvi. 29.

txt B D abc.—for ἔτι ὧν, ἐν ᾧ ἤμην D.—πλησθῆναι D<sup>1</sup>.—τοῖς προφ. B. (ἐν τοῖς) L.  
 —45. δίδυνοίξεν D.—46. καὶ οὕτ. ἔδει om. BC<sup>1</sup> D L abc Copt. Æth. Iren. Hil. Aug. ins.  
 A v Cyp. —ἐκ νεκρ. om. D.—47. μετάν. εἰς ἄφ. B. txt A C D abc Cyp. Hil.—for εἰς,  
 ὡς ἐπὶ D.—ἀρξάμενοι BC<sup>1</sup> LNX. —νον D d. txt A C<sup>3</sup> F K M U Δ (H V?), &c.—48. δέ  
 ἐστε om. B. καὶ ὑμ. δέ μαρ. D cd. txt (δὲ om. C<sup>1</sup>) A C<sup>1</sup> ab.—49. ἰδοὺ om. D L abc v  
 Syr. Copt.—ἐξαποστ. B L X Δ al. txt A C D.—τοῦ πατρὸς om. D.—Ἱερουσ. om.

cannot have been said *on this evening*; for after the command in ver. 49, the disciples would not have gone away into Galilee. Whether the Evangelist regarded it as a summary, is to me extremely doubtful. Knowing apparently of no Galilæan appearances, he seems to relate the command of ver. 49, both here and in the Acts, as intended to apply to the *whole time* between the Resurrection and the Ascension.—οὗτοι οἱ λ., 'behold the realization of the words,' &c.—οὗς ἐλ.: see ch. xviii. 31—xxii. 37. Matt. xxvi. 56 al.; but doubtless He had often said things to them on these matters which have not been recorded for us. So in John x. 25 we have apparently a reference to a saying not recorded.—This threefold division of the O. T. is the ordinary Jewish one, into the Law (νόμος), Prophets (προφῆται), and Hagiographa (ἁγιογραφαί),—the first containing the Pentateuch;—the second Joshua, Judges, the four books of Kings, and the Prophets, except Daniel;—the third the Psalms, and all the rest of the canonical books:—Daniel, Esther, Ezra, and Nehemiah being reckoned as one book, and the Chronicles closing the canon.—47.] ἀρξάμ., a neuter absolute—'it having begun:' see reff. The substance of the preaching of the Gospel literally corresponded to this description—see Acts ii. 38, μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὄν. Ἰησοῦ χρ. εἰς ἄφεσιν ἁμαρτιῶν,—were the words of the first sermon preached at Jerusalem.—48.] ὑμεῖς. From what follows, Acts i. 22, if these words are to be taken in their strict sense, they must have been spoken *only to the Apostles*;—they may however have been more general, and said to all present.—49.] This promise is explained (Acts i. 5)

to be the *baptism with the Holy Ghost*,—and the time is limited to 'not many days hence.'—ἐγὼ ἀποστ. The procession of the Holy Spirit from the Son is clearly here declared, as well as that from the Father. And consequently we find Peter, in Acts ii. 33, referring back to *these very words*, in ascribing the outpouring of the Spirit to the now exalted Saviour. In that verse also the ἐγὼ of this is filled up by τῇ δεξιᾷ τοῦ θεοῦ ὑψωθεῖς—the proper supplement of it here also.—The promise itself is not found in the three Gospels, but expressly and frequently in John xiv—xvi: see ch. xiv. 16. 26. xv. 26. xvi. 7—11. 13, 14.—The present, ἀποστέλλω, is not = a future, but implies that the actual work is done, and the state brought in, by which that sending is accomplished;—viz. the giving of the πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς, Matt. xxviii. 18.—No stress need be laid on καθίσατε: see reff.—The word Ἱερουσ. is probably interpolated by some who, believing these words to represent the Galilæan discourse, placed it here for an explanation: or perhaps Acts i. 4 gave occasion to it. This command must have been (historically) uttered after the return from Galilee: see above.—ἐνδύσ. Though the expression (see reff.) is used in the O. T. of *inspiration by the Spirit*, it here has its full meaning, of *abiding upon and characterizing*, as a garment does the person. This, as Stier remarks, was the true and complete clothing of the nakedness of the Fall.—50.] The ascension appears to be related as taking place *after the above words were spoken*—but there is an uncertainty and want of specification about the narrative, which forbids us to conclude that it is intended as following immediately upon

t Matt. i. 25. <sup>1</sup> ἕως οὗ <sup>u</sup> ἐνδόσσησθε <sup>v</sup> δύνανται ἐξ <sup>w</sup> ὕψους. <sup>50</sup> ἐξήγαγε δὲ ABCD  
 Gen. viii. 7.  
 u = 1 Cor. xv. 53. Col. iii. 12. Judg. vi. 34. Is. li. 9. Ps. cxxxii. 9, 16.  
 v = ch. x. 19. 1 Cor. ii. 4. Rom. xv. 19. w ch. i. 79. Eph. iv. 8. Ps. xlviii. 16. x = 1 Tim. ii. 8. y ver. 30. z Matt. xiii. 4. al. Ezek. ix. 8. b ch. xxii. 59.  
 Acts xxvii. 28. tr. Is. lix. 2. c Matt. xvii. 1 al. see 3 Kings xii. 27 al. d w. acc. Rev. ix. 20. Matt. iv. 10. John iv. 22. e ch. xxiii. 48. f Mark iii. 5. 1 Chron. xxix. 22. g Matt. xvii. 10 al. Prov. xlii. 9. h ch. ii. 13 al. 3 Kings xxii. 19. i ch. i. 64. Judg. v. 2, 9 al.

B C? D L abev copt. Ambr. Hier. Aug. ins. A.—ἐξ ὕψ. δ. B L 1.—50. ἐξω om. BCL 3 a Syr. Copt. Aug. ins. AD *ben.*—ἕως πρὸς BCL. πρὸς D. txt A.—51. ἀνέστη D.—καὶ ἂν. ε. τ. οὐ. om. D ab Aug.—52. προσκ. αὐτ. om. D ab Aug.—53. αἰνούντες καὶ om. B C? L Copt.—καὶ ἐθα. om. D a. txt A *cr.*—ἀμήν om. C? D L 6 al. ab Copt. Arm. Æth. Euth. Hier. ins. A B? C? F K M U V X Δ (H S?) al. c.

them. This however can only be said as taking the other Gospels and Acts i. into account:—if we had *none but the Gospel of Luke*, we should certainly say that the Lord ascended *after the appearance to the Apostles and others, on the evening of the day of His resurrection*.—ἐξήγ. ἐξω, i. e. from Jerusalem: see Matt. xxvi. 75.—ἕως εἰς B.—not quite to the village itself, but over the brow of the Mount of Olives where it descends on Bethany: see Acts i. 12. (The synonymousness of these two expressions may show that the same is meant, when, Mark xi. 11, the Lord is said to have gone out at night to Bethany, and, Luke xxi. 37, to the Mount of Olives.)—51.] διέστη—not, ‘He went a little distance from them’ previous to His ascension,—as Meyer would interpret it; but the two verbs belong to one and the same incident,—‘He was parted from them and borne up into heaven.’ We need not understand, ‘by an angel,’ or ‘by a cloud,’ nor need ἀνεφ. be middle; the *absolute passive* is best.—The tense is imperfect, signifying the continuance of the going up during the *προσκυν.* of the next verse.—The more particular account of the Ascension is given Acts i. 9—12, where see notes. That account is in perfect accordance with this, but supplementary to it.—52.] *προσκ.* This had been done before by the women, Matt. xxviii. 9, and by the disciples on the mountain in Galilee. This however was a more solemn act of worship, now paid to Him as exalted to God’s right hand.—53.] *διαπαντός*, ‘continually’—not ‘all their time;’—daily, at the hours of prayer: see Acts i. 13. iii. 1.

A few words must be appended here on a point which has been much stirred in Germany even among the more orthodox commentators; the HISTORIC REALITY OF

#### THE CIRCUMSTANCES OF THE ASCENSION.

On those among them who doubt the *fact of an Ascension at all* (!), I have nothing to say,—standing as I do altogether on different ground from them.—The Lord Himself foretold His Ascension, John vi. 62. xx. 17:—it was immediately after His disappearance from the earth expressly announced by the Apostles, Acts ii. 33, 34. v. 31:—continued to be an article of their preaching and teaching, 1 Pet. iii. 22. Eph. ii. 6. iv. 10. 1 Tim. iii. 16. *So far* should we have been assured of it, had we *not* possessed the testimonies of Luke, here and in the Acts:—for the fragment super-added to the Gospel of Mark merely *states the fact*, not the *manner of it*. But, to take first the *à priori* view,—*is it probable, that the Lord would have left so weighty a fact in His history on earth without witnesses?* And might we not have concluded from the wording of John vi. 62, that the Lord must have intended an ascension *in the sight of some of those to whom He spoke*, and that the Evangelist himself *gives that hint*, by recording those words *without comment*, that he had seen it?—Then again, is there any thing in the bodily state of the Lord after His resurrection which raises any even the least difficulty here? He appeared suddenly and vanished suddenly, when He pleased:—when it pleased Him, He ate, He spoke, He walked; but His Body was the Body of the Resurrection;—only not yet His *σῶμα τῆς δόξης* (Phil. iii. 21), because He had *not yet* assumed that glory: but that He *could* assume it, and did assume it at His ascension, will be granted by all who believe in Him as the Son of God. So that it seems, *on à priori* grounds, probable that, *granted the fact of the ascension*, it did take place in some such manner as our



accounts relate:—in the *sight of the disciples*, and *by the uplifting of the risen Body of the Lord towards that which is to those on this earth the visible Heaven*.—This being so, let us now, secondly, regard the matter *a posteriori*. We possess two accounts of the circumstances of this ascension, written by the same person, and that person a contemporary of the Apostles themselves. Of the *genuineness* of these accounts there never was a doubt. How improbable that Luke should have related *what any Apostles or apostolic persons might have contradicted!* How improbable that the universal Church, founded by those who are said to have been eye-witnesses of this event, should have *received these two accounts as authentic, if*

*they were not so!* That *these accounts themselves* are never referred to in the Epistles, is surely no argument against them. If an occasion had arisen, such as necessitated the writing of 1 Cor. xv.,—there can be little doubt that Paul would have been as particular in the circumstances of the Ascension, as he has been in those of the Resurrection. The fact is, that by far the greatest difficulty remains to be solved by those who can imagine a myth or fiction on this subject to have arisen in the first age of the Church. Such a supposition is not more repugnant to our Christian faith and reverence, than it is to common sense and historical consistency.

# ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

α = Gen. i. 1. I. <sup>1</sup> α Ἐν ἀρχῇ ἦν ὁ <sup>b</sup> λόγος, καὶ ὁ λόγος ἦν <sup>c</sup> πρὸς τὸν ἈΒΔ  
 see Acts xi. 15, ch. vi. 64. θεὸν, καὶ θεὸς ἦν ὁ λόγος. <sup>2</sup> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν  
 b = besides here, Rev. xix. 13, 1 John i. 1? John only. c = Matt. xiii. 56. xxvi. 55. Mark vi. 3. ix. 19.  
 Luke ix. 41. 1 Cor. xvi. 6, 7. Gal. i. 18. iv. 18.

CHAP. I. 1—18.] Prologue: in which is contained the substance and subject of the whole Gospel. THE ETERNAL WORD OF GOD, THE SOURCE OF ALL EXISTENCE, LIFE, AND LIGHT, BECAME FLESH, DWELT AMONG US, WAS WITNESSED TO BY JOHN, REJECTED BY HIS OWN PEOPLE, BUT RECEIVED BY SOME, WHO HAD POWER GIVEN THEM TO BECOME THE SONS OF GOD. HE WAS THE PERFECTION AND END OF GOD'S REVELATION OF HIMSELF; WHICH WAS PARTIALLY MADE IN THE LAW, BUT FULLY DECLARED IN JESUS CHRIST.

1—5.] *The eternal præ-existence of the λόγος: His personal distinctness; but essential unity with God. His working in Creation, and in the enlightening of men, before His manifestation in the flesh; His non-apprehension by them.*—1.] Before commenting on the truths here declared, it is absolutely necessary to discuss the one word on which the whole turns: viz. ὁ λόγος. (α) This term is used by John without explanation, as bearing a meaning well-known to his readers. The inquiry concerning that meaning must therefore be conducted on *historical*, not on mere *grammatical* grounds. And the most important elements of the inquiry are, (I.) *the usage of speech as regards the word*, by John himself and other biblical writers: and (II.) *the purely historical information* which we possess on the *ideas attached to the word*.—(β) From the first consideration we find, that in other biblical authors, as

well as in John, the word is never used to signify the Divine Reason, or Mind; nor indeed those of any human creature. These ideas are expressed by πνεῦμα, or καρδιά, or νοῦς, or ἡ σοφία τοῦ θεοῦ. In the classics the word λόγος never signifies the *subjective faculty* of reason, but the *reason to be given*, objectively, of any thing or things. The usual scripture meaning of λόγος is *speech*, or *word*.—ὁ λόγος τοῦ θ. is *the creative, declarative, injunctive Word of God*. (γ) That this is also the import in our prologue, is manifest, from the evident relation which it bears to the opening of the history of creation in Genesis.—ὁ λόγος is not an *attribute* of God, but an *acting reality*, by which the Eternal and infinite is the Great First Cause of the created and finite. (δ) Again this λόγος is undoubtedly in our prologue, *personal*:—not an abstraction merely, nor a personification,—but a *Person*: for ὁ λόγος ἦν πρὸς τὸν θεόν, and ὁ λόγος σὰρξ ἐγένετο.—(ε) Moreover, the λόγος is *identical with Jesus Christ*, as the præ-existing Son of God. A comparison of vv. 14 and 15 will place this beyond doubt.—(ζ) And Jesus Christ is the Word of God, not because He *speaks the word* (as if ὁ λόγος = ὁ λέγων, which is contrary to all usage, in which it = not ὁ λέγων, but τὸ λεγόμενον);—nor because He is the One promised or spoken of, = ὁ λεγόμενος,—which is even less according to analogy;—nor because He is the Author and source of the λόγος as spoken in the

ABCD ΘΕΟΝ. <sup>3</sup> πάντα δι' αὐτοῦ <sup>d</sup> ἐγένετο, καὶ <sup>e</sup> χωρὶς αὐτοῦ <sup>d = Heb. iv. 3</sup>  
ἐγένετο οὐδὲ ἓν \* ὁ γέγονεν. <sup>4</sup> ἐν αὐτῷ ζῶν \* ἦν, καὶ <sup>Gen. ii. 4.</sup>  
<sup>e = ch. xv. 5.</sup>  
<sup>Eph. ii. 12.</sup>

CHAP. I. 3. οὐδὲν D 4. txt A B C. The words ὁ γέγονεν are joined with ἐν αὐτῷ ζ. ἦν by C<sup>1</sup> D L ab Origen (always), Iren. III. Ptolem. (in Ir.) Heraclon (in Orig.), Theodot. Clem. Ath. Eus. Cyr. alex. Cyr. hier. Naz. Nyss. Ephr. Tert. Ambr. (who mentions both ways), Aug. The rec. is found in E G<sup>2</sup> K M U X Chrys. Epiph. Euth. Cypr. Jer. (?) — 4. for ἦν, ἔστιν D abc Hil. τινὰ τῶν ἀντιγράφων καὶ τὰ βC οὐκ ἀπέθινας ὁ γέγ. ἐν αὐτ. ζῶν ἔστιν Orig. Sahid. Ambr. (Aug. has both.) txt A B C

Scriptures, &c.,—any more than His being called ζῶν and φῶς implies only that He is the *Giver* of life and light;—but because *the Word dwells in and speaks from Him*, just as the Light dwells in and shines from, and the Life lives in, and works from, Him. (η) This λόγος which became flesh, is *not from, nor of, Time nor Space* (ch. iii. 31. viii. 58); but *eternally prae-existent*,—and *manifested in Time and Space*, for the gracious ends of Divine Love in Redemption (ch. iii. 16, 17). (θ) This λόγος spoke in the law and prophets, yet partially and imperfectly (ver. 17. ch. v. 39, 46); but in the personal λόγος, spoke forth in fulness of grace and truth. It was He who made the worlds (ver. 3); He, who appeared to Isaiah (Isa. vi. comp. ch. xii. 41); He, whose glory is manifested in His power over nature (ch. ii. 11); He, by reception of whom the new birth is wrought (ch. i. 12, 13); Who has power over all flesh (ch. xvii. 2),—and can bestow eternal life (ibid.); whose very sufferings were His glory, and the glorifying of God (ch. xvii. 1 al.); and Who, after those sufferings, resumed, and now has, the glory which He had with the Father before the world begun (ch. xvii. 24). —II. (ι) We are now secondly to inquire, how it came that John found this *word λόγος* so *ready-made to his hands, as to require no explanation*. The answer to this will be found by tracing the *gradual personification* of the *Word*, or *Wisdom of God*, in the O. T. and Jewish writings. (κ) We find faint traces of this personification in the *book of Psalms*: see Ps. xxxiii. 4. 6. cxix. 89. 105. cvii. 20. cxlvii. 15. 18. But it was not the mere offspring of poetic diction. For the whole form and expression of the O. T. revelation was that of the *Word of God*. The Mosaic History opens with 'God said, Let there be light.' Spoken commands, either openly, or in visions, were the communications from God to man. It is the Word, in all the Prophets; the Word, in the Law; in short, the Word, in all God's dealings with His people: see further, Isa. lv. 10, 11. xl. 8. Jer. xxiii. 29 al. (λ) And as the *Word* of God was the constant idea for His revelations *relatively to man*, so was the *wisdom* of God, for those

which related to *His own essence and attributes*. That this was a later form of expression than the simple recognition of the Divine word in the Mosaic and early historical books,—would naturally be the case, in the unfolding of spiritual knowledge and Divine contemplation. His Almightyness was first felt, before His Wisdom and moral Purity were appreciated. In the books of Job (xxviii. 12 ff.) and the Proverbs (ch. viii., ix.) we find this *Wisdom of God* personified; in the latter in very plain and striking terms: and this not poetically only, but practically; ascribing to the *Wisdom of God* all His revelation of Himself in His works of Creation and Providence. So that this *Wisdom* embraced in fact in itself the *Power* of God; and there wanted but the highest Divine attribute, *Love*, to complete the idea. But this was reserved for the N. T. manifestation. (μ) The next evidences of the gradual personification of the *Wisdom of God* are found in the two Apocryphal Books, the Wisdom of Jesus the son of Sirach, and the Wisdom of Solomon. The first of these, *originally written in Hebrew* (see Winer, Realwörterbuch, i. 652 ff.), belongs probably to the latter half of the second century before Christ. In ch. i. 1—10, *Wisdom* is said to be παρὰ κυρίου, καὶ μετ' αὐτοῦ εἰς τὸν αἰῶνα: and in ver. 4, προτέρα πάντων ἐκτισται σοφία. Then in ch. xxiv. 9—21, the same strain is continued; πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἐκτίσέ με κ.τ.λ., and the passage concludes with these remarkable words, οἱ ἰσθιοντές με ἔτι πεινάσουσι, καὶ οἱ πίνοντές με ἔτι διψήσουσιν.—In the book of the Wisdom of Solomon, dating probably about 100 A.C., we find (in ch. vi. 22—ch. ix.) a similar personification and eulogy of Wisdom. In this remarkable passage we have Wisdom called πάρεδρος τῶν σῶν ὁρῶν (ch. ix. 4)—said to have been παροῦσα ὅτε ἐποίησεν τὸν κόσμον (ch. ix. 9)—paralleled with ὁ λόγος σου (ch. ix. 1, 2. see also ch. xvi. 12). In ch. xviii. 15, 16 the παντοδύναμος λόγος is set forth as an Angel coming down from heaven, and destroying the Egyptians.—It seems highly probable that the author's monotheistic views were



a = ch. v. 35.  
Rev. i. 16.  
b = Phil. iii. 12,  
13. see Acts  
iv. 13. x. 34.

ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· <sup>5</sup> καὶ τὸ φῶς ἐν τῇ ABCD  
σκοτία <sup>a</sup> φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ <sup>b</sup> κατέλαβεν.

already confused by the admixture of Platonism, and that he regarded Wisdom as a kind of soul of the world. He occasionally puts her for God, occasionally for an attribute of God. But he had not yet attained that near approach to a *personal* view which we shall find in the next step of our inquiry. (v) The large body of Jews resident in Alexandria were celebrated for their *gnosis*, or religious philosophy. The origin of this philosophy must be referred to the mixture of the Jewish religious element with the speculative philosophies of the Greeks, more especially with that of Plato, and with ideas acquired during the captivity from Oriental sources. One of these Alexandrine writers in the second century A.C. was Aristobulus, some fragments of whose works have been preserved to us. He tells us that by the *θεία φωνή* we are not to understand a *ρήτος λόγος*, but *ἔργων κατασκευάς*—the whole working of God in the creation of the world.—But the most complete representation of the Judæo-alexandrine *gnosis* has come down to us in the works of Philo, who flourished cir. A.D. 40—50. It would be out of the province of a note to give a review of the system of Philo: the result only of such review (see Lücke, vol. i. 272—283) will be enough. He identifies the *λόγος* with the *σοφία* of God; it is the *εἰκὼν θεοῦ* (Mangey, vol. i. p. 6 al. fr.); the *ἀρχαῖος κ. παραδείγμα* *φωτός*, *αὐτὸς δὲ οὐδενὶ τῶν γεγονότων ὁμοῖος* (i. 632): *ὁ πρεσβύτερος τῶν γένεσιν εὐληφόντων* (i. 437): *πρεσβύτερος υἱὸς τοῦ τῶν ὄντων πατρός* (i. 414): *ὁ πρωτόγονος αὐτοῦ, ὁ ἄγγελος πρεσβύτατος, ὡς ἀρχάγγελος πολυνύμμος ὑπάρχων* (i. 427); *σκιά θεοῦ, ᾧ καθάπερ ὄργανῳ χρησάμενος ἐκσμοποιεῖ* (i. 106): *δὲ οὐ ὁ κόσμος κατεσκευάσθη* (i. 162): *τῷ δὲ ἀρχαγγέλῳ κ. πρεσβυτάτῳ λόγῳ δωρεὰν ἐξαιρέτον ἔδωκεν ὁ τὰ ὅλα γεννήσας πατήρ, ἵνα μεθύριος στάς τὸ γινόμενον διακρίνῃ τοῦ πεποιηκότος.*—*ἀγάλλεται δὲ ἐπὶ τῇ δωρεᾷ, . . . . οὕτε ἀγέννητος ὡς ὁ θεὸς ὢν, οὐδὲ γεννητὸς ὡς υἱεῖς, ἀλλὰ μέσος τῶν ἄκρων, ἀμφοτέροις ὁμηρέων* (i. 501, 2):—*δύο γάρ, ὡς ἔοικεν, ἱερά θεοῦ, ἐν μὲν ὕδρ ὁ κόσμος, ἐν ᾧ καὶ ἀρχιερεὺς ὁ πρωτόγονος αὐτοῦ θεὸς λόγος* (i. 653):—*ὁ τοῦ θεοῦ ὑπαρχος* (i. 308): *περιέχει πάντα, καὶ πεπλήρωκεν* (ii. 655):—*δεύτερος θεὸς, ὅς ἐστιν ἐκείνου λόγος* (ii. 625, fragment, from Eusebius Præp. Evang. vii. 13). These instances, the number of which might be much enlarged, will serve to show how remarkably

near to the diction and import of some passages in our Gospel Philo approached in speaking of the *λόγος*.—At the same time there is a *wide and unmistakeable difference* between his *λόγος* and that of the Apostle. He does not distinguish it from the *Spirit of God* (Lücke, i. p. 278), nor does he connect it with any Messianic ideas, though these latter were familiar to him. Besides, his views are strangely compounded of Platonism and Judaism. The *λόγος* seems to be one comprehending, or ruling, the *δυνάμεις* or *ιδέαι* of God, which, although borrowed from Plato, he Judaically calls *ἄγγελοι*, and the *λόγος* their *ἀρχάγγελος*. We see by this however how fixed and prepared the *term*, and many of its attributes, were in the religious philosophy of the Alexandrine Jews. (On the question whether the *λόγος* of Philo is to be taken as strictly *personal*, see Dorner's remarks on Lücke, in his *Lehre von der Person Christi*, i. p. 22 note.) (o) Meanwhile the Chaldee paraphrasts of the O. T. had habitually used such expressions as *אֱלֹהִים*, or *קִרְבָּן*, or *אֲרָמִי*, 'the glory,' or 'the presence,' or 'the word,' of God,—in places where nothing but His own agency could be understood. The latter of these—the *Memra*, or word of God,—is used in so strictly personal a sense, that there can be little doubt that the Paraphrasts understood by it a Divine Person or Emanation. (π) From these elements, the Alexandrine and Jewish views of the *λόγος* or *σοφία* of God, there appears to have arisen very early among Christians, both orthodox and heretic, formal expressions, in which these or equivalent terms were used. Of this the Apostle Paul furnishes the most eminent example. His teacher Gamaliel united in his instruction both these elements, and they are very perceptible in the writings of his pupil. But we do not find in them any direct use of the term *λόγος*, as personally applied to the Son of God. This shows him to have spoken mainly according to the Jewish school,—among whom, as Origen states, he could find none who held *τὸν λόγον εἶναι τὸν υἱὸν τοῦ θεοῦ* (cont. Cels. ii. 31). (ρ) We find a much nearer approximation to the Alexandrine method of speech in the Epistle to the Hebrews, written, if not by Apollos, by some other disciple intimately acquainted with the Alexandrine *gnosis* (see the opening verses, and especially *φέρων τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ*). But even there we have

<sup>6 c</sup> Ἐγένετο ἄνθρωπος ἀπεσταλμένος <sup>d</sup> παρὰ θεοῦ, <sup>e</sup> ὃνομα αὐτοῦ Ἰωάννης· <sup>7</sup> οὗτος ἦλθεν <sup>f</sup> εἰς <sup>g</sup> μαρτυρίαν,  
e 1 Kings i. 1. see Luke i. 27. ii. 25. f = Matt. iii. 11. xxvi. 13, 28. 1 Kings ix. 14. g = John only. ch. iii. 11 al. 1 John v. 9. Rev. i. 2, 9. xii. 17 al. see 1 Tim. iii. 7 and reff.

Orig. Iren. Cyr. (?) — 5. αὐτὸν B al. txt A C D. — 6. ἦν ὁν. αὐτοῦ D\* abcv Iren.

not the λόγος identified personally with the Lord Jesus Christ, nor indeed personally spoken of at all,—however near some passages may seem to approach to this usage (ch. iv. 12, 13. xi. 3). (σ) The Alexandrine gnosis was immediately connected with Ephesus, where the Gospel of John was probably written. Apollos (Acts xviii. 24) came thither from Alexandria; and Cerinthus is related by Theodoret (fab. hæc. ii. 3, cited by Lücke, i. 284) to have studied and formed his philosophic system in Egypt, before coming to Ephesus. (τ) These notices will serve to account for the term λόγος being already found by John framed to his use; and the anti-gnostic tendency of his writings will furnish an additional reason why he should rescue such important truths as the præ-existence and attributes of the Divine λόγος from the perversions which false philosophy had begun to make of them. (υ) In all that has been said in this note, no insinuation has been conveyed that either the Apostle Paul, or the writer to the Hebrews, or John, adopted in any degree their teaching from the existing philosophies. Their teaching (which is totally distinct from any of those philosophies, as will be shown in this commentary) is that of the Holy Spirit;—and the existing philosophies, with all their follies and inadequacies, must be regarded, in so far as they by their terms or ideas subverted the work which the Spirit had to do by the Apostles and teachers of Christianity, as so many providential preparations of the minds of men to receive the fuller effulgence of the Truth as it is in Jesus, which shines forth in these Scriptures.

The substance of this note has been derived from Dr. Lücke's Commentary, vol. i. p. 249—294; De Wette's Handbuch, on John i. 1; Dorner, Lehre von der Person Christi, i. p. 15 ff.; Olshausen, Comm. ii. p. 30 ff.

ἐν ἀρχῇ] = πρὸ τοῦ τὸν κόσμον εἶναι, ch. xvii. 5. The expression is indefinite, and must be interpreted relatively to the matter spoken of. Thus in Acts xi. 15, it is 'the beginning of the Gospel:' and by the same principle of interpretation, here it is 'the beginning of all things,' on account of the πάντα δι' αὐτ. ἐγ. ver. 3.—These words, if they do not assert, at least

imply, the eternal præ-existence of the Divine Word. For ἐν ἀρχῇ ἦν is not said of an act done ἐν ἀρχῇ (as in Gen. i. 1), but of a state existing ἐν ἀρχῇ, and therefore without beginning itself.—ἦν, not equivalent to ἔστιν (see ἐγὼ εἰμι, ch. viii. 58 al.), as Euthymius and others have supposed; but Origen has given the true reason for the indefinite past being used,—ἦν μὲν κυριώτερον ἐπὶ τοῦ θεοῦ λόγου τὸ ἔστιν εἰπεῖν· ἀλλ' ἐπεὶ πρὸς διαφορὰν τῆς ἐνανθρωπήσεως γενομένης ἐν τινι καιρῷ, ἀντὶ τοῦ ἔστιν τῷ ἦν ὁ εὐαγγελιστὴς κέχρηται (in Catenâ, Lücke, p. 296). The existence of an enduring and unlimited state of being implied in ἦν is contrasted with ἐγένετο in ver. 3, and especially in ver. 14.—καὶ ὁ λ. ἦν πρὸς τ. θ.] The usage of πρὸς here, as 'with' (i. e. 'chez'), is sufficiently borne out by the reff.—Basil remarks (Lücke, i. 297) that John says πρὸς τὸν θ., not ἐν τῷ θ., ἵνα τὸ ἰδιάζον τῆς ὑποστάσεως παραστήσῃ, . . . ἵνα μὴ πρόσθαιεν διὰ τῇ συγχύσει τῆς ὑποστάσεως. Both the inner substantial union, and the distinct personality of the λόγος are here asserted. The former is distinctly repeated in the next words.—κ. θ. ἦν ὁ λ.] 'and the Word was God.' No other rendering will satisfy the grammatical construction. The omission of the article before the predicate, when the predicate stands before the copula, is the usage of the N. T. writers. We have a striking example of this in Matt. xiii. 37—39: ὁ σπείρων . . . ἔστιν ὁ υἱὸς τ. ἀνθ.—ἀ ἀρόρος ἔστιν ὁ κόσμος—&c. &c.; but ὁ δὲ θρισμός, συντέλεια τοῦ αἰῶνός ἔστιν· οἱ δὲ θρισταί, ἄγγελοί εἰσιν. I make this remark merely to justify the above rendering, as far as the form of the sentence is concerned (see also πνεῦμα ὁ θεός, ch. iv. 24). But the sense to be conveyed here is as weighty a consideration as the form of the sentence. Had John intended to say, 'God was the Word,'—what meaning could his assertion possibly have conveyed? None other than a contradiction to his last assertion, by which he had distinguished God from the Word. And not only would this be the case, but the assertion would be inconsistent with the whole historical idea of the λόγος, making this term to signify merely an attribute of God, just as when it is said ὁ θεός ἀγάπη ἔστιν. Not to men-

l = princip.  
John. ver. 15  
and passim.  
1 Tim. vi. 13.  
Acts xxiii. 11.  
i = John only. ch. iii. 19. 1 John ii. 8—10. k constr. ch. ix. 3. xiii. 18. Mark v. 23.

ἵνα<sup>h</sup> μαρτυρήσῃ περὶ τοῦ<sup>i</sup> φωτός, ἵνα<sup>i</sup> πάντες πιστεύσωσι ABCD  
δι' αὐτοῦ.<sup>3</sup> οὐκ ἦν ἐκεῖνος τὸ φῶς,<sup>k</sup> ἀλλ' ἵνα μαρτυρήσῃ

tion the unprecedented inversion of subject and predicate which this would occasion; ὁ λόγος *having been the subject before*, and again *resumed as the subject afterwards*.—The rendering of the words being then as above, their *meaning* is the next question. The omission of the article before θεός is not *mere usage*; it could not have been here expressed, whatever place the words might hold in the sentence. ὁ λόγος ἦν ὁ θεός would give a sense liable to the objections first stated, and destroy the idea of the λόγος altogether. θεός must then be taken as implying 'God,' in *substance and essence*,—not ὁ θεός, 'the Father,' in *Person*. It does not = θεῖος, nor is it to be rendered a *God*—but, as in σὰρξ ἐγένετο, σὰρξ expresses that *state* into which the Divine Word entered by a definite act, so in θεός ἦν, θεός expresses that *essence* which was His ἐν ἀρχῇ:—that He was *very God*. So that this first verse might be connected thus: the Logos was from eternity,—was with God (the Father),—and was Himself God.—2.] In order to direct the mind to the difference (in unity) between this λόγος and ὁ θεός, John recalls the reader's attention to the two first clauses of ver. 1, which he now combines, in order to pass on to the *creative work*, which distinctly belongs to the λόγος. Thus also this verse fixes the reference of αὐτοῦ in ver. 3, which might otherwise, after the mention of θεός, have seemed ambiguous.—3.] πάντα = τὰ πάντα (1 Cor. viii. 6. Col. i. 16), = ὁ κόσμος, ver. 10. This parallelism of itself refutes the Socinian interpretation of πάντα, 'all Christian graces and virtues,' 'the whole moral world.' But the history of the term λόγος forbids such an explanation entirely. For Philo (i. 162) says, ἐρῶσιν αἴτιον μὲν αὐτοῦ (τοῦ κόσμου) τὸν θεόν, ὅψ' οὐ γέγονεν ὕλην δὲ, τὰ τέσσαρα στοιχεῖα, ἐξ ὧν συνεκράθη· ὄργανον δὲ, λόγον θεοῦ, δι' οὗ κατεσκευάσθη: see also Col. i. 16, and Heb. i. 2. Olshausen observes, that we never read in Scripture that 'Christ made the world;' but 'the Father made the world διὰ the Son,' or 'the world was made ὑπὸ the Father, and διὰ the Son:' because the Son *never works of Himself*, but always *as the revelation of the Father*; His work is the Father's *will*, and the Father has no Will, except the Son, who is *all His will* (ἐν ᾧ εὐδόκησε). The Christian Fathers rightly therefore rejected the semi-arian formula 'The Son was begotten by an act

of the Father's will;' for He is *that Will Himself*.—καὶ χωρ. αὐτ.] This addition is not merely a Hebraistic parallelism, but a distinct denial of the eternity and uncreatedness of matter as held by the Gnostics. They set *matter*, as a separate existence, over against God, and made it the origin of evil:—but John excludes any such notion. Nothing was made without Him (the λόγος); all matter, and *implicitly* evil itself, in the deep and inscrutable purposes of creation (for it οὐκ ἦν ἐν τῇ ἀρχῇ ἀλλὰ γέγονεν), δι' αὐτοῦ ἐγένετο.—The punctuation of the end of the verse is uncertain, if we regard solely MSS. authority, but rests on the sense of the passage, which is rendered weak, and inconsistent with analogy, by placing the period after οὐδὲ ἐν:—*weak*, because in that case we must render 'That which was made by Him was life (i. e. having life), and that life was the light of men;' but *how* was that life, i. e. that living creation which was made by Him, the light of men?—*inconsistent with grammatical analogy*, for John never uses γενέσθαι ἐν for 'to be made by.' I have determined therefore for the ordinary punctuation, still marking it as doubtful. It is said to have been first adopted owing to an abuse of the passage by the Macedonian heretics, who maintained that if the exclusion was *complete*, the Holy Spirit can also not have been without His creating power, i. e. was created by Him. But this would be refuted without including ὁ γέγονεν, for the Holy Spirit ἦν, not ἐγένετο.—4.] ἐν αὐτ. ζωῇ ἦν—compare 1 John v. 11. i. 1, and ch. vi. 33.—ζωή is not merely '*spiritual life*,' nor '*the recovery of blessedness*,'—as Tholuck, Kuinoel, &c. explain it:—the λόγος is the source of *all life* to the creature, not indeed ultimately, but mediately (see ch. v. 26. 1 John v. 11).—κ. ἡ ζωὴ ἦν τ. φῶς τ. ἀνθ.] This is not to be understood of the *teaching of the Incarnate Logos*, but of the *enlightening and life-sustaining influence of the eternal Son of God*, in Whom was life. In the material world, light, the offspring of the Word of God, is the condition of life, and without it life degenerates and expires:—so also in the spiritual world, that *life* which is in Him, is to the creature the very condition of all development and furtherance of the life of the spirit. All knowledge, all purity, all love, all happiness, spring up and grow from this life, which is the light to them all.—It is not φῶς, but τὸ φῶς:—because



περὶ τοῦ φωτός. <sup>9</sup> ἦν τὸ φῶς τὸ <sup>1</sup> ἀληθινόν, ὃ <sup>m</sup> φωτίζει <sup>1</sup> <sup>I = ch. iv. 23al.</sup>  
πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. <sup>10</sup> ἐν τῷ <sup>m = Eph. iii. 9.</sup>  
<sup>i. 18. Ps.</sup> <sup>cxviii. 130.</sup>

Hil. Aug. (cui nom. erat *abev*).—7. πιστεύουσιν D.—9. for τὸν κ., hunc mundum *abev* Text. Cyrp. Hil. Ambr. Aug.—10. hoc mundo *ab* Iren. Orig. Cyrp. Hil. Ambr.

this is *the only* true light: see ver. 9, also 1 John i. 5.—5.] As *light and life* are closely connected ideas, so are *death and darkness*. The whole world, lying in death and in darkness, is the σκοτία here spoken of:—not merely the ἐκκοτισμένοι (Eph. v. 7, 8), but the *whole mass*, with the sole exception (see below, ver. 12) of ὅσοι ἔλαβον αὐτὸν (compare ch. iii. 19. 1 John v. 19).—This φαίνει is not merely the historical present, but describes the whole process of the light of life in the Eternal Word shining in this evil and dark world; both by the O. T. revelations, and (see ch. x. 16. xii. 52) by all the scattered fragments of light glittering among the thick darkness of heathendom.—καὶ . . . κατέλ.) ‘and the darkness comprehended (understood, apprehended) it not.’ That this is the meaning, will be clear from the context. John states here as a *general* fact, what he afterwards states of the appearance of the Incarnate Word to the chosen people, ver. 11. The sentences are strictly parallel. τὸ φ. ἐν τῇ σκ. φαίνει || εἰς τὰ ἴδια ἦλθε, and κ. ἡ σκ. αὐτὸ οὐ κατέλ. || καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. In the first, he is speaking of the whole shining of this light over the world; in the second, of its historical manifestation to the Jews. In both cases, *the Divine Word was rejected*. παρέλαβον is used in the second case as expressing the personal assumption to oneself as a friend or companion: see reff.—Lücke observes (i. 313), that the almost tragic tone of this verse is prevalent through the Gospel of John and his first epistle, see ch. iii. 19. xii. 37 ff. al.; and is occasionally found in Paul also, see Rom. i. 18 ff.—The other interpretation of κατέλαβεν, ‘overtook, came upon’ (for that of ‘overcame’ (Orig., Theophyl., Euthym.) is not admissible, the word never importing this), is unobjectionable as far as the *usage* of the word is concerned (see ch. xii. 35. Mark ix. 18); but yields no sense in the context.—The connexion of the two members of our verse by καὶ is not, “The Light shineth in the darkness, and therefore (i. e. because darkness is the opposition to light, and they exclude one another) the darkness comprehendeth it not:” but, “The Light shineth in the dark, and yet (notwithstanding that the effect of light in darkness is so great and immediate in the physical world) the darkness comprehendeth it not:” see καὶ below, ver. 11.

6—18.] *The manifestation and working of the Divine Word, Jesus Christ, the Son of God, incarnate in our flesh.*—6.] The Evangelist now passes to the *historic manifestation* of the Word. μετεληλυθὼς ἐπὶ τὴν ἐπιφάνειαν τοῦ υἱοῦ, τίνα ἂν εὗρεν ἀρχὴν ἑτέραν, ἢ τὰ κατὰ τὸν Ἰωάννην; (Theodor. Mopsuest. cited by Lücke, p. 314.) He enunciates briefly in these verses 6, 7, what he afterwards, vv. 19—36, narrates with historical detail.—ἐγένετο—not belonging to ἀπεσταλμένος, but to ἀνθρ.: the ordinary opening of an historical period, see Luke i. 5. No stress on ἐγένετο, as distinguished from ἦν, ver. 1: (Olshausen, see ch. iii. 1. There was—a man sent, &c. In ἀπεστ. παρὰ θεοῦ we have possibly a reference to Mal. iii. 1.—7.] The purpose of John’s coming was to *bear witness to a fact*,—which fact (ver. 33) was made known to him by divine revelation. ἵνα μαρτ. κ.τ.λ. is an expansion of εἰς μαρτ.—the subject of his testimony was to be ‘the Light,’—and the aim of it, that all might believe (εἰς τὸ φῶς, see ch. xii. 36) through *him*, i. e. John: not τοῦ φωτός (Grot.), which confuses the whole, for then we must understand εἰς θεόν after πιστ. which is here out of place).—8.] John was himself ὁ λύχνος ὁ καίόμενος καὶ φαίνων (ch. v. 35), see note on Matt. v. 14, but not τὸ φῶς.—On ἵνα see reff.: it belongs to ἦν, not to ἦλθε above.—9.] The word ἀληθινόν (see reff.) in this connexion imports ‘original,’ ‘archetypal,’ and is used of the true genuine sources and patterns of those things which we find here below only in fragmentary imitations and derivations. Such an *original* was the Light here spoken of;—but John was only a derived light,—not lumen *illuminans*, but lumen *illuminatum*.—The construction of this verse has been much disputed. Is ἐρχόμενον εἰς τ. κ. to be taken with ἄνθρωπον (as Orig. Syr. Chrysost. Cyril. Theophyl. Euthym. Vulg. and most of the ancient comm. and E. V.), or does it belong to τὸ φῶς τὸ ἀλ.?—The former construction can only be defended by a Rabbinical usage, by which אֲנִי אֶלְמָנָא means ‘all men’ (Schöttgen, i. 223). But it is very questionable whether John ever speaks thus. Certainly he does not in any of the passages commonly cited to defend this rendering, xviii. 37 (which is spoken by Christ of Himself and His Mission), xvi. 21. 28. xii. 46. And even if he had,

n ch. xvi. 32. κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος ABCD  
 xiv. 27. αὐτὸν οὐκ ἔγνω. <sup>11</sup> εἰς <sup>12</sup> τὰ ἴδια ἦλθε, καὶ <sup>13</sup> οἱ ἴδιοι αὐτὸν  
 o E. ch. v. 10. οὐ <sup>p</sup> παρέλαβον. <sup>12</sup> ὅσοι δὲ <sup>13</sup> ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς  
 2 Thes. i. 12. <sup>r</sup> ἐξουσίαν <sup>s</sup> τέκνα θεοῦ γενέσθαι, τοῖς <sup>a</sup> πιστεύουσιν <sup>a</sup> εἰς τὸ  
 2 Macc. xii. 22. ὄνομα αὐτοῦ, <sup>13</sup> οἳ οὐκ <sup>b</sup> ἐξ <sup>c</sup> αἱμάτων, οὐδὲ ἐκ <sup>d</sup> θελήματος  
 p Matt. i. 20, 25. Cant. viii. 2. σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.  
 q = ch. v. 43. <sup>1</sup> Macc. i. 13. <sup>s</sup> Rom. viii. 16 al. ix. 8. 1 John iii. 1, 2. ch. xi. 52. a princip. John. ch. xiv. 1. ii. 23 al. fr. Matt. xviii. 6.  
 r ch. x. 18. b = Matt. i. 20. 1 Cor. xi. 8. viii. 6. c pl. = here only. = Acts xvii. 26. d Eph. ii. 3.

(once) Aug. (sometimes).—12. δὲ om. D Tert. Cypr. ins. A B C Ir. Hil. — 13. οἱ om. D\*. Iren. and Tert. quote ὅς . . . ἐγεννήθη, and the latter attributes the plural

—how harsh and how unmeaning is the sentence; whether with Euthym. we lay an emphasis on ἦν, or with E. V. &c., supply τοῦτο before it! If this latter had been intended, surely it would have been more distinctly expressed; and even when it is supplied, we have in this verse only a less forcible repetition of ver. 4.—It seems then that we must join ἐρχ. εἰς τ. κ. with τ. φῶς τ. ἀληθ. —But even then, three ways of rendering are apparently open to us.—The first of these, which is that of Socinus, takes ἐρχόμ. κ.τ.λ. as meaning, ‘at its coming into the world.’ This however—besides the sense being inconsistent with ver. 4—leaves the opening clause without a demonstrative pronoun, as before. Then, secondly, ἐρχόμενον might seem to be used in the sense in which we frequently have ἐρχόμενος, as a quasi-future, ‘who was, or is, to come;’ see Matt. xi. 4. Mark x. 20 al. fr. ch. vi. 14. xi. 27, in which last two places it is joined, as here, with εἰς τὸν κόσμον. But if this be adopted (which even constructionally is very doubtful), the only sense will be that the true light, &c. *was to come*;—i.e. *had not yet come*; which manifestly is not correct;—for it *had come*, when John gave his witness; and the whole of these verses 6—13 relate to the time when He *had appeared*, and *came* to His own.—We are driven then to the only legitimate rendering, which is to take ἦν ἐρχόμενον as equivalent to an imperfect, ‘came.’ This usage is frequent in the N. T., see Mark ii. 6, 18. xv. 43. Acts viii. 28. xxi. 3. John i. 28 al. fr. :—i.e. at the time when John bore this witness, the true light which lighteth every man, came—was in process of manifesting Himself,—into the world.—Tholuck objects to this construction that ἦν is too far from ἐρχόμενον:—but Lücke answers, that ἦσαν and νησιεύοντες are nearly as far separated in Mark ii. 18.—δ φῶς πάντα ἄνθ. is a further expansion of τὸ ἀληθινόν.—10.] The κόσμος is the created world; in which He was (ver. 9), which was made by Him (ver. 3), which nevertheless (i.e. as here represented by *man*, the only creature who

γινώσκει) knew, recognized Him not.—καὶ is as in ver. 5.—αὐτὸν, not αὐτὸ, because though τὸ φῶς has been the subject, yet the δι' αὐτοῦ ἐγένετο brings in again the creative λόγος, Who is the Light. The three members of the sentence form a climax;—He was in the world (and therefore the world should have known Him), and that very world was made by Him (much more then should it have known Him), but the world knew Him not.—11.] τὰ ἴδια here cannot well mean *the world*, or οἱ ἴδιοι *mankind in general*: it would be difficult to point out any Scripture usage to justify such a meaning. But abundance of passages bear out the meaning which makes τὰ ἴδια His own inheritance or possession, i.e. Judæa; and οἱ ἴδιοι, the Jews; compare especially the parable Matt. xxi. 33 ff. and Sir. xxiv. 7 ff. And thus ἦλθε forms a nearer step in the approach to the declaration in ver. 14—He *came* to His own. On παρέλ. see ref.,—and above on ver. 5.—12.] The ὅσοι . . . primarily refers to the ἐκλογὴ among the Jews who have just been spoken of; but also, by implication, being opposed to both ὁ κόσμος and οἱ ἴδιοι, the ἐκλογὴ in all the world.—ἔλαβον = παρέλαβον above—as many as recognized Him as that which He was—the Word of God and Light of men.—ἔδωκεν αὐτ. ἐξουσίαν. ἐξουσίαν is not merely *capability* = δύναμις (Lücke),—still less *privilege* or *prerogative* (Chrysost. and others),—but *power* (De Wette); involving all the actions and states needful to their so becoming, and removing all the obstacles in their way (e.g. the wrath of God and the guilt of sin).—τέκνα θ. γενέσθαι.] The spiritual life owes its beginning to a *birth from above*, ch. iii. 3—7. And this birth is owing to the Holy Spirit of God; so that this is equivalent to saying, ‘As many as received Him, to them gave He His Holy Spirit.’ And we find that it was so: see Acts x. 44.—τέκνα θ. is a more comprehensive expression than υἱοὶ τ. θ. which brings out rather our *adoption*, and hope of inheritance (Rom. viii. 15, 17), whereas the other involves the *whole generation*

14 καὶ ὁ λόγος <sup>c</sup> σὰρξ ἐγένετο, καὶ <sup>f</sup> ἐσκήνωσεν ἐν ἡμῖν, <sup>e</sup> — 1 John iv. 2. Heb. ii. 14. 1 Tim. iii. 16.  
καὶ ἐθεασάμεθα τὴν <sup>a</sup> δόξαν αὐτοῦ, δόξαν <sup>b</sup> ὡς <sup>i</sup> μονογενοῦς  
f Rev. vii. 15, xxi. 3. xii. 12. xiii. 6 only. Judg. viii. 11. g = Luke ix. 32. xxi. 27. h = Matt. vii. 29, 2 Cor. ii. 17. i = ver. 18. ch. iii. 16, 18. 1 John iv. 9 only. Luke vii. 12 al. Ps. xxi. 20.

and process of our life in the Spirit, as being from and of God,—and consequently our *likeness* to God, walking in light as He is in light (1 John i. 5—7)—free from sin (1 John iii. 9. v. 18) and death (ch. viii. 51).—τοῖς π. εἰς τ. ὄν. αὐτ.] τὸ ὄνομα αὐτ. is *His manifestation as a Saviour from sin*; see Matt. i. 21, καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.—13.] The Jews grounded their claim to be children of God on their descent from Abraham. John here negatives any such claim, and asserts the exclusive Divine birth of all who become children of God by faith. It is to be noticed that the conjunctions here are not the disjunctive ones οὔτε . . . οὔτε, which would necessitate the giving a special and distinct reference to each clause, but οὐδὲ . . . οὐδὲ, which merely couple together the negative clauses (see examples of οὔτε, Matt. xii. 32: of οὐδὲ, Matt. vi. 26). This remark is important, because many Interpreters have seen in θέλημα ἀνδρὸς the male, and in θέλημα σαρκὸς the female side of human concupiscence (so Augustine, Theophylact, &c.); or in the former the higher and more conscious, in the latter the lower and animal side (Bleek). Besides the above, objections lie against both these interpretations,—(1) that σὰρξ is never so used (Eph. v. 29 is no instance in point); (2) that θέλημα is ascribed to *both*. Euthymius seems to give the right interpretation; εἰπὼν δὲ ὅτι οὐκ ἐξ αἱμάτων, ἐπήγαγε φανερώτερον ὅτι οὐδὲ ἐκ θελήματος σαρκὸς· εἴτα καὶ τοῦτο τελειώτερον ἐφηρμήνευσε, προσθεὶς ὅτι οὐκ ἐκ θελήματος ἀνδρὸς· αἷμα γὰρ καὶ σὰρξ, ὁ ἀνὴρ· θέλημα δὲ νῦν νοεῖ τὴν ἐπιθυμίαν, τὴν συνουσίαν: in loc. ii. 421.—The plural usage of αἱμάτων is only found in one other place in this signification,—Eurip. Ion, 693 Dind. 705 Herm. ἔχει δόλον τύχαν θ' ὁ παῖς | ἄλλων τραφεὶς ἀφ' αἱμάτων. The other usage of the plural, for *murder*, is frequent in the LXX and the classics.—ἀνὴρ, in the sense of *man* generally, is not uncommon; we have in plur. πατὴρ ἀνδρῶν τε θεῶν τε, in Hom. passim; and in sing. Il. xiii. 321. xviii. 432, 433.—ἐκ, remarks De Wette, denotes, the first time, the *material*;—the second and third time, the *mediate* cause,—the fourth time, the *immediate* cause, of the generation.—14.] καὶ must not be understood (Chrysost. Grot. Lampe, Theophylact, al.), as giving

a reason for the verse before; it is only the same copula as in vv. 1, 3, 4, 5; passing on to a further assertion regarding the Word.—σὰρξ ἐγ.] became *flesh*: the most general expression of the great truth that He became *man*. He became that, of which man is in the body compounded. There is no reference here to the doctrine of the Lord Jesus being the second Adam, as Olshausen thinks; but although there may be no reference to it, it *lies at the ground* of this wideness of expression. The doctrine in *this form* may have been, as Lücke observes, alien to John's habits of thought, but not *that which is implied in the doctrine*,—the taking of the *nature of man* by the Eternal Word.—The simplicity of this expression is no doubt directed against the Docetæ of the Apostle's time, who maintained that the Word *only apparently* took human nature. Therefore he says σὰρξ ἐγένετο, absolutely and literally *became flesh*:—see 1 John iv. 2. The expression is not guarded against the interpretation of the Apollinarian heretics, who held that the Lord had not a human *soul* (ψυχή); but this error was not in the Apostle's view, and is abundantly refuted elsewhere (see Matt. xxvi. 38 and note on 36—46, and the references there made to John's Gospel).—ἐσκήνωσεν] There is no reference to the flesh being the *tabernacle* of the Spirit;—but the word is one technically used in Scripture to import the *dwelling of God among men*. See besides reff., Levit. xxvi. 11, 12. Ezek. xliii. 7. xxxvii. 27. Sir. xxiv. 3, 10.—ἡμῖν] hominibus, qui caro sumus. Bengel.—καὶ ἐθ. τ. δόξ. αὐτ.] *we saw*, see 1 John i. 1. 2 Pet. i. 16.—This is the Apostle's testimony *as such*, see Acts i. 21.—The mention of δόξα seems to be suggested by the word ἐσκήνωσεν, so frequently used of the Divine Presence or *Shechinah* and cognate in its very form with it: 'eadem litteræ in שכינה et σκηνή.' Bengel.—This glory was seen by the disciples, ch. ii. 11. xi. 4: also by Peter, James, and John, specially, on the mount of transfiguration: to which occasion the words ὡς μονογενοῦς παρὰ πατρός seem to refer: but mainly, in the whole converse and teaching and suffering of the Lord, which was full of grace and truth: see below.—On ὡς, Chrysostom remarks (Lücke, p. 343), οὐχ ὁμοιωσεως, οὐδὲ παραβολῆς, ἀλλὰ βεβαιώσεως καὶ ἀναμφισβητήτου ὁρισμοῦ· ὥσανεὶ ἔλεγεν· ἐθ.



k. ch. vii. 29. <sup>k</sup> παρὰ πατρός, πλήρης <sup>1</sup> χάριτος καὶ <sup>m</sup> ἀληθείας. <sup>15</sup> Ἰωάν- ABCD  
see Mark iii.  
21.  
1 = prince, Paul,  
passim, in  
John, vv. 16,  
17, 2 John v.  
3. Rev. i. 4 only.  
p = Matt. iii. 11. Nch. xiii. 19. q = Gen. xlviii. 20.  
m ch. iv. 24. xvii. 17. 1 John i. 5 al.  
n ver. 7 and reff.  
o constr. ch. viii. 53. x. 30.

reading to the Valentinian heretics. — 14. πλήρη D. txt A B C. plenum de Iren. Hil.  
— 15. λέγων om. D b. — aft. εἶπον ins. ὑμῖν D<sup>2</sup> X. — for ὃν εἶπον, ὁ εἰπὼν C'. — 16. for

δόξαν, ὡς ἔπρεπε καὶ εἰκὸς ἔχειν μο-  
νογενῆ καὶ γνήσιον υἱὸν ὄντα τοῦ πάν-  
των βασιλεως θεοῦ (see reff.). — μονογ.]  
This word applied to Christ is peculiar to  
John: see reff. In the N. T. usage it  
signifies the *only* son: — in the LXX, Ps.  
xxi. 20, the *beloved*, and Ps. xxiv. 16, one  
*deserted, left alone*. It has been attempted  
to render the word in John, according to  
the usage in Ps. xxi. 20. But obviously  
in the midst of ideas reaching so far deeper  
than that of regard, or love, of the Father  
for the Son, the word cannot be interpreted  
except in accordanc<sup>e</sup> with them. It refers  
to, and contrasts with, the τέκν<sup>α</sup> τοῦ θεοῦ  
in vv. 12, 13. *They receive their Divine*  
*birth by faith in Him, and through Him;*  
but He is the *μονογενὴς* of the Father in  
the higher sense, in which He is *γεννηθεὶς*  
the Son of God. — παρὰ πατρός belongs to  
*μονογενοῦς*, not to δόξαν as Theophyl.  
Erasm. Grot. suppose. — The ellipse is to  
be supplied by considering the state in  
which the λόγος here appears, — that of  
having become σὰρξ and dwelling among  
us; see reff. — πλήρης χ. κ. ἀλ.] These  
words have been variously connected. The  
view of Erasmus, who places the period at  
πατρός, and connects these words with  
Ἰωάννης, scarcely needs refutation, whe-  
ther we regard the construction, or the  
meaning of the sentence. The reading  
πλήρη has probably arisen from a correc-  
tion, to connect the adj. with δόξαν.  
Some do this even with πλήρης, but both  
the construction and the sense are against  
it. It was not the δόξα, but He Himself,  
that was πλήρης χ. κ. ἀλ.: see below,  
ver. 17. Others suppose πλήρης to refer  
directly to *μονογενοῦς*, and justify this by  
Eph. iii. 17. But besides the unnecessary  
harshness of this, the sense is against it  
also; for it cannot be said “we saw His  
glory, the glory as of one who was full of  
grace and truth;” we must have the ὡς  
referring, in the sense of ὡς ἔπρεπε (see  
above), to some mysterious hidden cha-  
racter which the glory testified, whereas  
the πλήρης χ. κ. ἀλ. is itself a *mere*  
*matter of fact*, to which the Apostles  
themselves could (ver. 17) bear witness.  
The only legitimate construction is (as  
usually done and in E. V.) to take καὶ . . .  
πατρός as parenthetical, and connect πλήρης

immediately with ἐκένωσεν. Such paren-  
theses are common in the style of this  
Gospel: see ch. vi. 22, 24. xi. 2. xix. 23, 24.  
ib. 31. — χάρ. κ. ἀλ.] not = χάριτος ἀλη-  
θινῆς, which destroys the precision of the  
expression, and itself conveys no sense  
whatever; but *setting out the two sides* of  
the Divine manifestation in Christ, — χάρις,  
as the result of Love to mankind, — ἀλή-  
θεια (see reff. and ch. xiv. 6), as the unity,  
purity, and light of His Own Character.  
— 15.] The testimony of John, so impor-  
tant as being the fulfilment of the very  
object for which he was ἀπεσταλμένος  
παρὰ Θεοῦ, is in this prologue ranged, so  
to speak, parallel with the assertions and  
testimony of the Evang. himself. So that  
this verse does not interrupt the train of  
thought, but confirms by this important  
testimony the assertion ὁ λόγος σὰρξ  
ἐγ., showing that John bore witness to  
His *pre-existence*. Then (ver. 16) the  
πλήρ. χ. κ. ἀλ. is again taken up.  
Euthymius paraphrases: εἰ καὶ μὴ ἐγώ,  
φησι, δοκῶ τισιν ἴσως ἀξιόπιστος, ἀλλὰ  
πρὸ ἐμοῦ ὁ Ἰωάννης μαρτυρεῖ περὶ τῆς  
θεότητος αὐτοῦ, Ἰωάννης ἐκεῖνος, οὗ τὸ  
ὄνομα μέγα καὶ περιβόητον παρὰ πᾶσι  
τοῖς Ἰουδαίοις. — κέκρ. λέγ.] gave out  
openly, see ch. vii. 37. — οὗτος ἦν ἐν  
εἶπον. . .] This form of the words seems  
to show, as indeed would appear from the  
announcement of his own office by the  
Baptist, that he had uttered these words in  
the power of the Spirit concerning Him  
whose forerunner he was, *before he saw and*  
*recognized Him in the flesh*. Then, on  
*doing so*, he exclaimed, ‘This was He of  
whom I said,’ &c. This view seems to be  
borne out by his own statement, ver. 33,  
and by the order of the narrative in Matt.  
iii. 11, 12, 13. — ὀπίσω μ. ἐρχ.] In point  
of *time*; not of *birth* merely or princi-  
pally, nor of *commencement of official life*;  
but, inasmuch as John was His *Forerunner*,  
on account of official *position*. — ἔμπροσθέν  
μ. γέγονεν] The E. V. is here very accu-  
rate, — ‘is preferred before me;’ the γέγο-  
νεν setting forth the advancement to official  
dignity before which John’s office waned  
and decreased (ch. iii. 30), which took  
place even while John’s course was being  
fulfilled. This sense of ἔμπροσθεν (besides  
ref.) is justified by classical usage in Plato,

ABC γέγονεν, ὅτι <sup>r</sup> πρῶτός μου ἦν. <sup>16</sup> \* καὶ ἐκ τοῦ <sup>a</sup> πληρώ- <sup>r = ch. xv. 18.</sup>  
ματος αὐτοῦ ἡμεῖς πάντες <sup>b</sup> ἐλάβομεν, καὶ χάριν <sup>c</sup> ἀντὶ <sup>a = Eph. iii. 17.</sup>  
χάριτος. <sup>17</sup> ὅτι ὁ νόμος <sup>d</sup> διὰ Μωσέως <sup>e</sup> ἐδόθη, ἡ <sup>f</sup> χάρις <sup>b Matt. x. 8.</sup>  
καὶ ἡ <sup>g</sup> ἀλήθεια <sup>c = here only.</sup> διὰ Ἰησοῦ χριστοῦ <sup>h</sup> ἐγένετο. <sup>18</sup> θεὸν <sup>see Is. lvii. 15.</sup>  
d Gal. iii. 10. Matt. i. 22 al. e Gal. iii. 21. ch. vii. 19, 22. Acts vii. 8. Ezek. xx. 11 al. f g ver. 14. h = 1 Cor. i. 30.

καὶ, ὅτι B C' D L X 1 ab Copt. Æth. Arm. Orig. (once as rec.) Eus. Cyr. Hil. Aug.

who uses ἔμπροσθεν τιθῆναι for *præponere*, Legg. vii. 305. See also i. 631. v. 743. Also Demosthenes, *κατὰ Διονυσιοδώρου*, p. 1296, 26 . . τὰς αἰτίας τῶν ἡδικοκτόων ἔμπροσθεν οὐσας τοῦ δικαίου. — ὅτι πρῶτός μου ἦν] The only sense which these words will bear, is, 'because (or, for) He was (not ἐγένετο, but ἦν as in ver. 1) before me;' i. e. 'He existed, was in being, before me.' The question raised by Lücke and De Wette, whether it is probable that the Baptist had, or expressed, such views of the pre-existence of Christ, is not one for us to deal with, in the face of so direct a testimony as is given to the *fact*, here and in ch. iii. 27 ff. In all probability, the Evangelist was himself a disciple of the Baptist: and if he has given us a fuller and somewhat differing account of his testimony to Christ, it is because his means of information were ampler than those of the other Evangelists. The questioners seem to forget that the Baptist was divinely raised up and commissioned, and *full of the Holy Ghost*, and *spoke in that power*; his declarations were not therefore merely conclusions which he had arrived at by natural means,—the study of the prophecies, &c. (Lücke, p. 353); but *inspirations and revelations of the Spirit*. This last is fully recognized by Olshausen (ii. 61). — 16.] Origen (in *Évang. Joan.* vi. 2,) blames Heracleon for terminating the testimony of John at the end of ver. 17, and makes it continue to the end of ver. 18. But this can hardly be, for then πάντες ἡμεῖς would bear no very definite meaning, and the assertions in ver. 17 would be alien from the character of the Baptist, belonging as they do to the more mature development of Christian doctrines. I cannot doubt that this and the following verses *belong to the Evangelist*, and are a carrying onwards of his declarations concerning the Divine Word.—Ver. 15 is not parenthetical, but confirmatory of ver. 14, and this verse *grounds itself on the fact* of ver. 14, *corroborated by the testimony* of ver. 15,—that we saw His glory, and that He dwelt among us, full of grace and truth. — τὸ πλήρωμα is *His being πλήρης*, ver. 14, and is not connected with the Gnostic *pleroma* at all. See reff. — πάντες ἡμεῖς]

All who believe on Him; see ver. 12. — ἐλάβομεν] 'have received, and that' . . . 'our relation to Him has been that of recipients out of His fulness, and the thing received has been' . . . — χάριν ἀντ. χάριτος] The ancient interpretation, τὴν καὶνὴν διαθήκην ἀντὶ τῆς παλαιᾶς (Euthym.) is certainly wrong, for the ἐλάβομεν is spoken entirely of the *times of the Incarnate Word*; and besides, ὁ νόμος and χάρις are distinctly *opposed* to one another in the next verse.—The prep. ἀντὶ is properly used of any thing which *supersedes* another, or occupies its place. This is in fact its ordinary usage when *exchange* is spoken of; the possession of the thing gotten succeeds to, supersedes, the possession of the thing given in exchange, and I possess τοῦτο ἀντὶ ἐκείνου. Thus also we have received χάριν ἀντὶ χάριτος, *continual accessions of grace*; new grace coming upon and superseding the former. Thus in Theognis, Sentt. 343 ff. (Lücke), τεθναῖν δ' εἰ μὴ τι κακῶν ἄμπανμα μεριμνῶν ἐύροίην, δόις δ' ἀντ' ἀνίων ἀνίας. And Chrysostom, de Sacerdotio, 6, 13, (Bengel,) σὺ δὲ με ἐκπέμψεις, ἑτέραν ἀντ' ἑτέρας φροντίδα ἐνθεις. Also Philo, i. 254, speaking of this very word χάρις:—τὰς πρώτας αἰεὶ χάριτας . . . ἐπισχῶν καὶ ταμιευσάμενος εἰσαυθις ἑτέρας ἀντὶ ἐκείνων καὶ τρίτας ἀντὶ δευτέρων, καὶ αἰεὶ νέας ἀντὶ παλαιωτέρων, τότε μὲν διαφορούσας, τότε δ' αὖ καὶ τὰς αὐτὰς ἐπιδίδωσι. — 17.] The connexion of this verse with the foregoing lies in the words τοῦ πληρώμ. αὐτοῦ (ver. 16), and in χάρις κ. ἀλ. (ver. 14.) 'We received from His fulness continual additions of grace, *because that fulness is not, like the law, a positive enactment, finite and circumscribed*, of which it could be said that it ἐδόθη, but the *bringing in of grace and truth*, which ἐγένετο by Jesus Christ. — ἐδόθη and ἐγένετο have been variously distinguished,—αὐθεντικόν μὲν τὸ ἐγένετο, δουλικὸν δὲ τὸ ἐδόθη, Theophyl. Similarly Bengel, 'Mosis non sua est lex: Christi sua est gratia et veritas.' Clem. Alex. Pæd. i. 7, says: διὸ καὶ φησιν ἡ γραφή "ὁ νόμος διὰ Μωσέως ἐδόθη," οὐχ ὑπὸ Μωσέως, ἀλλὰ ὑπὸ μὲν τοῦ λόγου, διὰ Μωσέως δὲ τοῦ θεράποντος αὐτοῦ· διὸ καὶ πρόσκαιρος ἐγένετο, ἡ δὲ αἰδίου

ver. 11. οὐδεὶς ἑώρακε πρόποτε· [ο] <sup>i</sup> μονογενὴς \* υἱός, ὁ ὧν <sup>k</sup> εἰς ABC  
 k constr. Matt. ii. 23. Mark i. 34. xiii. 16.  
 l Deut. xiii. 6. Luke xvi. 22. m Luke xxiv. 35. Acts xv. 12, 14. 1 Chron. xvi. 24. Levit. xiii. 57.

txt A c Orig. καὶ om. abc Æth. Arm. ins. A B C D, &c. — 18. ὁ om. B C' L. ins. A Orig. nisi unigenitus (unicus d) abc Iren. Hil.—for υἱός, θεός B C' L 1 Syrr. Æth. Ignat. Theodot. Clem. Orig. Bas. (once) Epiph. Cyr. Iren. Hil. txt A bc Orig.

χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο, κ.τ.λ. Origen (ed. Lommatzsch, i. 184) speaks very similarly. But the distinction laid down above, which is hinted at by De Wette, seems to me to be the most obvious, and best suited to the context, where the πλήρωμα of Christ is set against the narrowness of positive enactment in the law. Certainly, the distinction must not be lost sight of, nor denied, as Lücke attempts to do: for Bengel truly observes: 'Nullus philosophus tam accuratè verba ponit, differentiamque eorum observat, quam Johannes, in hoc præsertim capite.'—χάρις κ. ἀλ.] I must again caution the student against any such wholly inadequate explanations as that these words are put 'per Hendiadyon' for χάρις ἀληθινή (!). It is in this way that the depths of Scripture have been covered over by the rubbish of expositors. Such was not the method of investigation pursued by the great men of former centuries: witness Origen in loc.: εἰ γὰρ Ἰησοῦς ἔστιν ὁ φάσκων "ἐγὼ εἰμι ἡ ἀλήθεια," πῶς ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ γίνεται; ἀντὶς γὰρ τις δι' αὐτοῦ οὐ γίνεται. ἀλλὰ νοητέον ὅτι ἡ αὐτὴ ἀλήθεια ἡ οὐσιώδης καὶ ἡ οὕτως εἰπω πρωτόγονος τῆς ἐν ταῖς λογικαῖς ψυχαῖς ἀληθείας. . . . οὐχὶ διὰ Ἰησοῦ χριστοῦ ἐγένετο, οὐδ' ὅλως διὰ τινος, ἀλλ' ὑπὸ θεοῦ ἐγένετο: ὥς καὶ ὁ λόγος οὐ διὰ τινος, ὁ ἐν ἀρχῇ πρὸς τὸν θεόν, καὶ ἡ σοφία, ἣν ἔκτισεν ἀρχὴν ὁδῶν αὐτοῦ ὁ θεός, οὐ διὰ τινος, οὕτως οὐδὲ ἡ ἀλήθεια διὰ τινος. ἡ δὲ παρ' ἀνθρώποις ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο: οἷον ἡ ἐν Παύλῳ ἀλ. καὶ τοῖς ἀποστόλοις διὰ Ἰησοῦ χριστοῦ ἐγένετο (ed. Lomm. i. 184, 5). —18.] The connexion is: 'Moses could not give out of the πλήρωμα of grace and truth, for he had no immediate sight of God, and no man can have: there is but One who can ἐξηγεῖσθαι θεόν, the μονογενὴς υἱός, who is no mere man, but abides in the bosom of the Father.'—θ. οὐδ. ἑώρ. π.] The sight of God here meant, is not only bodily sight, (though of that it is true, see Exod. xxxiii. 20,) but intuitive and infallible knowledge, which enables Him who has it to declare the nature and will of God: see ch. iii. 11. vi. 46. xiv. 7.—The Evangelist speaks in this verse in accordance with the sayings of the gnosis whose

phraseology he has adopted: τίς ἑώρακεν αὐτὸν καὶ ἐκδηγήσεται; Sir. xliii. 31.—ὁ μον. υἱός] see var. read. The received text is according to the usage of John, see ch. iii. 16, 18. 1 John iv. 9. The reading θεός would constitute an ἄπαξ λεγόμενον of the harshest character.—ὁ ὧν εἰς τ. κόλπον] The expression must not be understood as referring to the custom of reclining ἐν τῷ κόλπῳ, as in ch. xiii. 23: for by this explanation confusion is introduced into the imagery, and the real depth of the truth hidden. The expression signifies, as Chrysostom observes, συγγένεια καὶ ἐνότης τῆς οὐσίας:—and is derived from the fond and intimate union of children and parents.—The present participle, as in ch. iii. 13, is used to signify essential truth, without any particular regard to time.—On the use of εἰς, see reff. It is not 'put for' ἐν: indeed it would be well for the student to bear in mind as a general rule, that no word or expression is ever 'put for' another: words are the index of thoughts,—and where an unusual construction is found, it points to some reason in the mind of the writer for using it, which reason is lost in the ordinary shallow method of accounting for it by saying that it is 'put for' some other word. So here, εἰς τὸν κόλπον is not = ἐν τῷ κόλπῳ, but is a carrying on of the thought expressed in ver. 1, by πρὸς τὸν θεόν: it is a pregnant construction, involving in it the begetting of the Son and His being the λόγος of the Father,—His proceeding forth from God. It is a similar expression, on the side of His Unity with the Father, to εἰμι παρὰ τοῦ θεοῦ, on the side of His manifestation to men.—ἐκεῖνος] 'He, and none else:' an emphatic exclusive expression.—ἐξηγήσατο] ἐξηγεῖσθαι, ἐξηγήσεις, and ἐξηγητής are technical terms used of the declaration of Divine matters. Wetstein has collected abundance of passages in illustration of this usage.—See also Müller's Eumenides, Excursus D. on the ἐξηγηται. But Lücke (and I think rightly) believes it more in accordance with the simple style of John to take the word here in its ordinary, not its technical meaning.—The object to be supplied after the verb is most likely αὐτόν, i. e. τὸν θεόν. De Wette thinks this too definite, and supplies 'that which He has



<sup>19</sup> Καὶ αὕτη ἐστὶν ἡ <sup>h</sup> μαρτυρία τοῦ Ἰωάννου, <sup>o</sup> ὅτε <sup>n ver. 7.</sup> ἀπέστειλαν \* οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ <sup>o constr. ch. xii. 41. Rom. xi. 27.</sup> Λευίτας, ἵνα ἐρωτήσωσιν αὐτὸν Σὺ τίς εἶ; <sup>20</sup> καὶ <sup>p</sup> ὥμο- <sup>p = Matt. vii. 23.</sup> λόγησε, καὶ οὐκ ἠρνήσατο· καὶ ὡμολόγησεν Ὅτι οὐκ εἰμὶ ἐγὼ ὁ χριστός. <sup>21</sup> καὶ ἠρώτησαν αὐτὸν Τί οὖν; Ἠλίας εἶ σύ; καὶ λέγει Οὐκ εἰμὶ. <sup>q</sup> Ὁ προφήτης εἶ σύ; καὶ <sup>q Deut. xviii. 15, ch. vi. 14. r ch. xix. 9.</sup> ἀπεκρίθη Οὐ. <sup>22</sup> εἶπον οὖν αὐτῷ Τίς εἶ; ἵνα <sup>r</sup> ἀποκρισιν <sup>Luke ii. 47. xx. 26 only. Prov. xv. 1.</sup> δῶμεν τοῖς πέμψασιν ἡμᾶς. τί λέγεις περὶ σεαυτοῦ; <sup>s = ch. xix. 9. Job xxxv. 5.</sup>

—19. aft. ἀπέστ. ins. πρὸς αὐτὸν B C<sup>1</sup> abc al. Syr. Copt. Æth. Arm. Chrys., and aft.

seen,' as in ch. iii. 11. Lücke supplies *την χάριτα* κ. ἀλ., as *being* 'that which He has seen;' but De Wette well observes that *χάρις* is more matter of revelation *by act*, than of *ἐξήγησις*. Euthymius's explanation, *ἰδὶδαξιν ὅτι θεὸν οὐδεὶς ἑώρακε πώποτε*, is certainly wrong. See Matt. xi. 27.

19—28.] *The witness borne by John to Jesus before the deputation from the Sanhedrim.*—19.] αὕτη is the subject, ἡ *μαρτυρία* the predicate, in the present form of the sentence. So οὗτος μὴν ἔκτος ἐστίν, Luke i. 36. So Euthym., αὕτη . . . περὶ ἧς εἰπεῖν μέλλει προῶν, . . . ἡ γενομένη ὀηλονότι ὅτε ἀπεστ. κ.τ.λ.: see refi.—οἱ Ἰουδαῖοι] John alone of the Evangelists uses this expression;—principally as designating *the chiefs of the Jewish people*, the members of the Sanhedrim. It is an interesting inquiry, what this usage denotes as to the author or date of our Gospel. Prof. Bleek, *Beitrag*, pp. 245—249, has satisfactorily shown that no inference can be deduced from it *against the Jewish origin* of the author, as Bretschneider and Fischer endeavoured to do: but it is rather confirmatory of the belief that the Gospel was written after the Jews had ceased to be politically a nation,—and among Gentiles;—the author himself contemplating these last as his readers.—ἐξ Ἱερ.] does not belong to οἱ Ἰουδ.,—nor to *ἱερ. κ. Λευ.*,—but to *ἀπέστειλαν*:—'sent from Jerusalem priests,' &c. &c.: so *ἐξαποστέλλω*, Acts vii. 12. xi. 22 al.—*ἱερ. κ. Λ.*] This was a *formal deputation*:—priests and Levites, constituting the two classes of persons employed about the service of the temple (see Josh. iii. 3), are sent (Matt. xxi. 23) officially to inquire into the pretensions of the new Teacher (ver. 25), who had collected about him such multitudes (Matt. iii. 5), and had awakened popular expectation that he was the Messiah (Luke iii. 15).—*σὺ τίς εἶ;*] with reference to the popular doubts respecting him; asked in an unbelieving and inquisitorial spirit,—compare Matt. iii. 7 ff., which had already taken place. Even

among the learned, as well as among the people, there were considerable differences as to the prophecies respecting the Messiah: see ch. vii. 40—52.—20.] *ὡμολόγησε*, he openly and formally confessed. This emphatic notice of his declaration seems to be introduced *not with any view of removing too high an estimate of John's work and office*, as sometimes supposed, but rather *to show the importance of his testimony*, which was so publicly and officially delivered,—that the Messiah was come (see ch. v. 33—35).—21.] *τί οὖν*, viz. *ἐστι*; 'what then?'—not, *εἶ*; 'what then art thou?' (see Rom. vi. 15.) The reading of B, *σὺ οὖν τί*; would be equivalent to *τί λέγεις περὶ σεαυτοῦ*; ver. 22.—'Ἠλ. εἶ σύ;] The whole appearance of John reminded them of Elias:—see Matt. iii. 4,—and comp. 2 Kings i. 8. Besides, his announcement that *the Kingdom of God was at hand*, naturally led them to the prophecy Mal. iv. 5. Lightfoot cites from the Rabbinical books testimonies that the Jews expected a general purification or baptism before the coming of the Messiah (from Ezek. xxxvi. 25, 26, and Zech. xiii. 1), and that it would be administered by Elias.—κ. λ. Οὐκ εἰμὶ] The right explanation of this answer seems to be the usual one,—that the deputation asked the question in a mistaken and superstitious sense, meaning Elias bodily come down from heaven, who was expected to forerun and anoint the Messiah. (The Lord seems to refer to the same extravagant notion in Matt. xi. 14, *εἰ θέλετε δεῦξασθαι, αὐτὸς ἐστὶν Ἠλ. ὁ μέλλων ἐρχεσθαι*.) In this sense, John was not Elias; nor indeed in any other sense, *was* he Elias;—but only (Luke i. 17) *ἐν πνεύματι καὶ δυνάμει* Ἠλίου.—ὁ *πρ. εἶ σύ;*] From the prophecy of Moses, Deut. xviii. 15. 18, the Jews expected some particular prophet to arise,—distinct from the Messiah (this distinction however was not held by all, see ch. vi. 14),—whose coming was, like that of Elias, intimately connected with that of the Messiah Himself:

t Isa. xl. 3.

a = here only.  
James iii. 4  
only. Sir. ii. 8.  
Num. xxiii.  
23.

b Matt. vi. 7.

Mark v. 2.

Eph. vi. 2.

Isa. lv. 1.

c = Matt. xiv.

24.

cc constr. here

only.

<sup>23</sup> ἔφη Ἐγὼ ἡ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, <sup>a</sup> εὐθύνετε τὴν ABC  
 ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαίας ὁ προφήτης. <sup>24</sup> καὶ [οἱ]  
 ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων· <sup>25</sup> καὶ ἠρώτησαν  
 αὐτὸν καὶ εἶπον αὐτῷ Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ  
 χριστὸς ἢ οὐδὲ Ἰλίας ἢ οὐδὲ ὁ προφήτης; <sup>26</sup> ἀπεκρίθη  
 αὐτοῖς ὁ Ἰωάννης λέγων Ἐγὼ βαπτίζω <sup>b</sup> ἐν ὕδατι·  
 ὁ μέσος [δὲ] ὑμῶν \* ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε, <sup>27</sup> [αὐτὸς  
 ἔστιν] ὁ ὀπίσω μου ἐρχόμενος [ὃς ἔμπροσθέν μου γέγο-  
 νεν]. οὗ ἔγὼ οὐκ εἰμὶ <sup>c</sup> ἄξιος ἵνα λύσω αὐτοῦ τὸν

Λεγίτ. A X Orig. — 21. σὺ οὖν τί; ἡλίας εἰ; B. — 24. οἱ om. A<sup>1</sup> B C<sup>1</sup> L Copt. Orig. ins. A<sup>2</sup> abcv. — 25. rec. οὔτε (twice), but οὐδὲ (twice) A B C L 5.—ὁ bef. προσφ. om. C Δ. — 26. δὲ om. B C<sup>1</sup> (apparently) L Arm. Heracl. Orig. (ten times, but once as txt.) ins. A abc Orig.—στήκει B G L Orig. txt A C Orig. — 27. αὐτὸς ἔστιν om. B C L 3 a Orig. Copt. Æth. Cyr. Ambr. txt A bc Orig.—ὁ om. B Orig.—ὃς ἔμπ. μ. γέγ. om. B C L 4 b Orig. Copt. Æth. Arm. Cyr. Ambr. ins. A ac Cyp.—ἐγὼ om. C L 10 al. Copt. Arm. Heracleon. Clem. Orig. Chrys. Cyp. Ambr. ins. A B bc. —

see ch. vii. 40, 41. In Matt. xvi. 14 we have 'Jeremiah, or one of the prophets' apparently = this expected prophet. There seem to have been various opinions about him;—all however agreeing in this, that he was to be *one of the old prophets raised from the dead* (see also 2 Macc. ii. 1—8). This John *was not*;—and therefore answers this also in the negative.—23.] These words, which by the other Evangelists are spoken of John as the fulfilment of the prophecy, appear from this place to have been first so used by *himself*. They introduce the great closing section of the prophecy of Isaiah (ch. xl—lxvi.), so full of the rich promises and revelations of the Messiah and His Kingdom.—εὐθύνετε is used as compendiously expressing ἵστασθε . . . εὐθείας ποιῖτε.—By implication, the Baptist, quoting this opening prophecy of himself, announces the approaching fulfilment of the whole section.—24.] The reason of this explanation being added is not very clear. Lücke, with whom De Wette agrees, refers it to the apparent hostility of the next inquiry: but I confess I cannot see that it is more hostile than the preceding. Might it not be to throw light on their question about *baptizing*, as the Pharisees were the most precise about all ceremonies, lustrations, &c.? Origen, who read the verse without οἱ (see var. read.), makes this a *new deputation*; but he is plainly wrong: see the οὖν below. Euthymius gives another reason yet: ἐπεσημνήματο καὶ τὴν αἴρεσιν αὐτῶν, ἐμφαίνων τὸ περίεργον τούτων καὶ σκολιόν.— If the οἱ is abandoned, as I think it should be, we must render, 'And they were (or had been) sent by the Pharisees;' which

will make it more probable that the explanation refers to the *nature* of the following question.—25.] On οὐδὲ . . . οὐδὲ, see note on ver. 13. This question shows probably that they did not interpret Isa. xl. 3 of any herald of the Messiah. They regarded baptism as a significant token of the approach of the Messianic Kingdom, and they asked, Why baptizest thou, if thou art no forerunner of the Messiah?—26, 27.] The probable reading of these verses, μέσος ὑμῶν ἔστηκεν, ὃν ὑμεῖς οὐκ οἴδατε, ὁ ὀπίσω μου ἐρχόμενος, οὗ ἐγὼ κ.τ.λ., gives ὁ ὀπίσω μου ἐρχ. as the *subject* of the sentence; He that cometh after me, &c., stands among you.—The insertions have perhaps been made by some one not aware of this, and also wishing to square the verse with ver. 15.—The answer of the Baptist seems not to correspond to the question in ver. 25. This was noticed as early as Heraclion (Origen, ed. Lommatzsch, i. 222), who said, ἀποκρίνεται ὁ Ἰωάννης τοῖς ἐκ τῶν Φαρισαίων πεμφθεῖσιν, οὐ πρὸς ὃ ἐκείνοι ἐπηρώτων, ἀλλ' ὃ αὐτὸς ἐβούλετο. This however is impugned at some length by Origen, but not on very convincing grounds. The truth seems to have been apprehended by Olshausen,—that the declaration of John that the Messiah was standing among them at that moment unknown to them, *was an answer to their question demanding a legitimization of his prophetic claims*; a σημεῖον that he was sent from God:—see ch. ii. 18. Olsh. also suggests that this may clear up the saying of the Jews in ch. x. 41 (see note there). In repeating this saying at other times (see Matt. iii. 11 and ||), the Baptist plainly states of the Mes-

<sup>d</sup> ἱμάντα τοῦ ὑποδήματος. <sup>28</sup> ταῦτα ἐν † Βηθανίᾳ ἐγένετο <sup>d</sup> Mark i. 7.  
 πέραν τοῦ Ἰορδάνου, ὅπου <sup>dd</sup> ἦν Ἰωάννης βαπτίζων. <sup>dd</sup> Luke iii. 16.  
 ABCP <sup>29</sup> Τῇ ἐπαύριον βλέπει † τὸν Ἰησοῦν ἐρχόμενον πρὸς <sup>20.</sup> Jer.  
 αὐτὸν, καὶ λέγει Ἰδε ὁ ἄμνος τοῦ θεοῦ ὁ <sup>21.</sup> xxiii. 20.  
 αἶρων τὴν <sup>22.</sup> Matt. xxvii. 62. Mark xi.  
 12. ver. 35.  
 12. Num. xi. 32. f. ver. 36. 1 Pet. i. 19. Isa. liii. 7. g = 1 John iii. 5. Col. ii. 14. see Exod.  
 xxviii. 34 (38). Levit. x. 17. 1 Kings xv. 25. xxv. 28.

23. rec. Βηθαβαρά with C<sup>2</sup> K U (Βιθαβηρά U) 19 mss., and the approval of Orig. Eus. Suid. Jer. &c., in many of whom the variety is noticed, but txt A B C<sup>1</sup> E G H L M S V X Δ 69 all. *abc* Syrr. Copt. Sahid. Hieraclean. Chrys.—aft. βαπτ. ins. τὸ πρῶτον C 1.—29. rec. aft. βλέπ. ins. ὁ Ἰωάν. with many const. mss., and *bc* Orig. Cyr., but om.

siah that He should baptize them with the Holy Ghost and fire, as here in ver. 33. Here, in speaking to those learned in the offices of the Messiah, he leaves that to be supplied. — λύσω αὐτοῦ τ. ἱμ. . . . ] see note on Matt. iii. 11. — 28.] The common reading, Βηθαβαρά, is owing to a conjecture of Origen, the grounds of which he thus states: ὅτι μὲν σχεδὸν ἐν πᾶσι τοῖς ἀντιγράφοις κίτται· “ταῦτα ἐν Βηθανίᾳ ἐγένετο” οὐκ ἀγνοοῦμεν, καὶ εἰκε τοῦτο καὶ ἐτι πρότερον γεγενῆσθαι καὶ παρὰ Ἡρακλέωνι γούν Βηθανίαν ἀνέγνωμεν. ἐπείσθημεν δὲ μὴ εἶναι Βηθανίαν ἀναγινώσκων, ἀλλὰ Βηθαβαρά, γενόμενοι ἐν τοῖς τόποις ἐπὶ ἱστορίαν τῶν ἰχνῶν Ἰησοῦ καὶ τῶν μαθητῶν αὐτοῦ καὶ τῶν προφητῶν. Βηθωρία γάρ, ὡς ὁ αὐτὸς εὐαγγελιστὴς φησι, ἡ πατρις Λαζάρου καὶ Μάρθας καὶ Μαρίας, ἀπέχει τῶν Ἱεροσολύμων σταδίου ἑκα πέντε” ἥς πόρρω ἐστὶν ὁ Ἰορδάνης ποταμὸς, ὡς ἀπὸ σταδίων πλατεῖ λόγῳ ῥτ’ (180). ἀλλ’ οὐδὲ ὁμώνυμος τῇ Βηθανίᾳ τόπος ἐστὶν περὶ τὸν Ἰορδάνην· δείκνυσθαι δὲ λέγουσι παρὰ τῇ ὁχθῇ τοῦ Ἰορδάνου τὰ Βηθαβαρά, ἐνθα ἱστοροῦσι τὸν Ἰωάννην βεβαπτικέναι (ed. Lommatzsch, i. 238). He goes on to show from the *etymology of the names* that it must have been Bethabara; an argument which modern criticism will not much esteem. It will be seen that his testimony is decisive for the universality and authority of Βηθανία, while for the other he only produces a tradition, and that only at second-hand; ‘they say that such a place is shown.’ That no Bethany beyond Jordan was known in his time, proves but little;—for 300 eventful years had changed the face of Palestine since these events, and the names and sites of many obscure places may have been forgotten. I abstain from enumerating modern conjectures on the identity of the two, or the etymology of the names, as being indecisive and unprofitable. The objection of Paulus, that πέραν τοῦ Ἰορδάνου the Sanhedrim had no authority, appears not to be founded in fact: see Lücke’s Comm. i. 394 ff.—The question whether this testimony of the

Baptist is identical with that given by the three other Evangelists, especially by Luke (iii. 16), is, after all that has been said on it (Lücke, De Wette, Olshausen, &c.), not of great importance. The whole series of transactions here recorded, from ver. 15 onwards, certainly happened *after* the baptism of our Lord;—for before that event John *did not know Him* as ὁ ἐρχόμενος: and μέσος ἡμῶν ἔστηκεν ver. 26 shows that he *had so recognized Him* (see below on τῇ ἐπαύρ.): whereas the testimony in Luke iii. 16 and || is as certainly given *before* the baptism. But since the great end of John’s mission was to proclaim Him who was coming after him, it is not only probable, but absolutely necessary to suppose, that he should have delivered this testimony *often*, and under varying circumstances: *before* the baptism, in the form given by Luke, *ἐρχεται ὁ ἰσχυρ. μου κ.τ.λ.*, and *after* it in this form, *οὗτος ἦν ὃν εἶπον* (ver. 15), where his former testimony is distinctly referred to. And among John’s disciples and the multitudes who frequented his baptism, many reports of such his sayings would naturally be current. So that there is neither a real nor even an apparent contradiction between John and the other Evangelists.—It is a far more important question, *in what part of this narration the forty days’ Temptation is to be inserted*. From ver. 19 to ch. ii. 1 there is an unbroken sequence of days distinctly marked. Since then ver. 19 must be understood as happening *after* the baptism, it must have happened *after the Temptation* also. And in this supposition there is not the slightest difficulty. But when we have made it, it still remains to say whether at that time our Lord had returned from the Temptation or not. The general opinion of Harmonists has been, that the approach of Jesus to John in ver. 29 *was His return after the Temptation*. But this I think questionable, on account of the μέσος ἡμῶν ἔστηκεν, ver. 26; which I can only understand literally. I therefore believe that the return from the Temptation to Bethany beyond Jordan had taken place before the



ἁμαρτίαν τοῦ κόσμου. <sup>30</sup> οὗτός ἐστι \* περὶ οὗ ἐγὼ εἶπον ABCP  
Ὅπισω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι

A B C K L S V X 23 all. a Copt. Æth. Arm. Orig. Chrys. Theoph.—30. for περι,

deputation arrived. (On the probable reason of our Evangelist omitting the Temptation, see Prolegomena to John.)

29—34.] *Another witness borne by John to Jesus; apparently before his disciples, or the multitude (?)*.—29.] τῇ ἑπαύριον, 'the day after.' Those who wish to introduce the Temptation between vv. 28 and 29, interpret it, 'on some day after.' Thus Euthym. τῇ ἑπ., μετὰ τὴν ἀπὸ ἐρήμου καθόδον αὐτοῦ δηλονότι. But this sense of τῇ ἑπ., although certainly found in the LXX,—see Gen. xxx. 33,—is not according to the usage of John (see reff.), and would be quite alien from the precision of this whole portion of the narrative, which, ver. 39, specifies even the hours of the day. I understand it therefore literally, both here and in vv. 35 and 43.—ἐρχ. π. αὐτ.] It is not said whence, or why, or whether for the purpose of an interview, or not; *the fact* merely is related, for the sake of the testimony which follows. I mention this, because on these points difficulties have been raised.—ἴδε ὁ ἀμν. τ. θ.] This is one of the most important and difficult sayings in the N. T. *The question to be answered is*, In calling Jesus by so definite a name as ὁ ἀμνὸς τοῦ θεοῦ, *to what* did John refer? And this question is intimately connected with that of the meaning of the following words, ὁ αἰὼν τὴν ἁμαρτίαν τοῦ κόσμου. (a) The title must refer to *some known and particular Lamb*,—and cannot be a mere figure for a just and holy man, as Kuinöel and Gabler suppose. It is inconceivable, that ὁ ἀμνὸς τοῦ θεοῦ should, in a testimony so precise and formal as this of the Baptist, be *nothing but an hyperbole*, and that one *wholly unprecedented*, and to his hearers *unintelligible*. Had no doctrinal considerations been at stake, we may safely say that this interpretation would never have been proposed. In its bearing on the latter clause of the verse, it is equally untenable. These interpreters make ὁ αἰὼν τ. ἀμ. τ. κόσ. to mean, 'qui pravitatem hominum per vitam suam graviter quidem etsi innocens experietur, sed agni instar mala sibi inflicta patiente et mansueto animo sustinebit' (Gabler); or, 'Hic removebit peccata hominum, i.e. pravitatem e terra.' The first of these meanings of αἰεῖν is *altogether without example*:—that cited from 1 Macc. xiii. 17, not being applicable. The second, though common enough in other connexions, is

never found with ἁμαρτίαν: see reff.—The common sense account of this part of the matter is:—John wished to point out Jesus as *the Messiah*: he designates Him as *the Lamb of God*; he therefore referred to some definite Lamb,—revealed by God,—sent by God,—pleasing to God,—or in some meaning especially, τοῦ θεοῦ. *Whence did this idea come?*—(β) Can John have referred to the *Paschal Lamb*? Further than the very use of the name brings in with it the general typical use of the animal, and thus this particular use may lie in the background, *I think not*,—and for this reason:—The *dominant idea* in the Paschal sacrifice has no connexion, in any sense of the words, with αἰρεῖν τὴν ἁμαρτίαν. However by the light *now* thrown back on it since the Spirit has opened the things of Christ, *we* discern this typical meaning in the sprinkling of the blood (see 1 Cor. v. 7),—in the *Jewish mind*, no mention being made of sin or the removing of sin in any connexion with the paschal lamb, the two could not be brought forward, in such an announcement as this, in close connexion with one another.—(γ) Can the reference be to the *lamb of the daily morning and evening sacrifice*? or to the *sacrificial lamb* generally? With the same reservation as above, *I think not*: for (1) this expression is too definite to have so general and miscellaneous a reference; (2) of many animals which were used for sacrifice, the lamb was *only one*,—and that one *not by any means so prominent as to serve as a type for the whole*: and (3) the lamb (with only two exceptions, Levit. iv. 32. Num. vi. 14, in both which cases it was to be a *female*, as if for express distinction from the ordinary use of the lamb) was *never used for a sin-offering*, properly so called and known. *The question is not*, whether Christ be not typified by all these offerings, which we *now know* to be the case (1 Pet. i. 19 al.), but whether *the Baptist is likely to have referred to them in such words as these*. (δ) There remains but one reference, and that is, to the *prophetic announcement in Isa. liii. 7*. The whole of that latter section of Isaiah, as before remarked on ver. 23, is *Messianic*, and was so understood by the Jews (see my Hulsean Lectures for 1841, pp. 62—66). We have there the servant of God (= the Messiah) compared to a *lamb brought to the slaughter* (liii. 7), and it is said of Him (liii. 4), οὗτος τὰς ἁμαρτίας

πρώτος μου ἦν. <sup>31</sup> καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα <sup>a</sup> φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν [τῷ] <sup>b</sup>

<sup>a</sup> Is. xlv. 5.  
<sup>b</sup> = ch. vii. 4.  
 1 John iii. 19.  
 2 Cor. iii. 3.

ὑπὲρ B C<sup>1</sup> Orig. txt A Orig.—31. bef. ὕδ. om. τῷ B C G L X 11 al. Orig. Cyr. Chrys.

ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται—ver. 5, αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἁμαρτίας ἡμῶν—ver. 6, καὶ κύριος παρίδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν—ver. 8, αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἡχθῇ εἰς θάνατον—ver. 12, καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνῆγενκε καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη. So that here, and here only, we have the connexion of which we are in search, between the *Lamb* and the *bearing or taking away of sin*, expressly stated, so that it could be formally referred to in a testimony like the present. And I have therefore no doubt that *this was the reference*. (ε) We have now to inquire into the specific meaning of ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου (see above under (α)). αἶρειν answers to the Heb. נָשָׂא which is used frequently in the O. T. in connexion with נֶפֶשׁ or רִי, in the sense of *peccati penas lueri*;—see Levit. xxiv. 15. Num. v. 31. xiv. 34. Ezek. iv. 5. xxiii. 35 al.:—and variously rendered in the LXX by ἀναφέρειν, as above, Is. liii. 11,—or φέρειν, ib. ver. 12,—or λαμβάνειν, Ezek. iv. 5. xviii. 19,—or λαμβάνεσθαι, as Numb. v. 31. xix. 34. Levit. xxiv. 15. The word is also used in the sense of ‘*taking away of sin and its guilt*,’ but taking it away by *expiation*: see Levit. x. 17. Exod. xxxiv. 7. Num. xiv. 18.—The word in our verse will bear either of these meanings, or both conjoined; for if the Lamb is to suffer the burden of the sins of the world, and to take away sin and its guilt by expiation, this result must be accomplished by the *offering of Himself*. But (ζ) it is objected, that this view of a suffering Messiah and of expiation by the sufferings of *one*, was *alien from the Jewish expectations*;—and that the Baptist (see Matt. xi. 3 and note) cannot himself have had any such view. But the answer to this may be found in the fact that the view, though not generally prevalent among the Jews, was by no means unknown to many. The application by the early Jewish expositors of Is. liii. to the Messiah, could hardly have been made without the idea of the suffering and death of their Messiah being presented to their minds. The same would be the case in the whole sacrificial œconomy:—the removal of guilt (which was universally ascribed to the Messiah) by suffering and death would be familiarized to their minds. Traces of this are found in their own

writings. In 2 Macc. vii. 37, 38 the last of the seven brethren thus speaks before his martyrdom: ἐγὼ δὲ καθάπερ οἱ ἀδελφοί μου καὶ σῶμα καὶ ψυχὴν προδίδωμι περὶ τῶν πατρίων νόμων, ἐπικαλούμενος τὸν θεὸν ἵλεων ταχὺ τῷ ἔθνει γενέσθαι, καὶ σὲ μετὰ ἑτασμῶν καὶ μαστίγων ἐξομολογήσασθαι, διότι μόνος αὐτὸς θεὸς ἐστίν. ἐν ἐμοὶ δὲ καὶ τοῖς ἀδελφοῖς μου στήναι τὴν τοῦ παντοκράτορος ὀργὴν τὴν ἐπὶ τὸ σῦμπαν ἡμῶν γένος δικαίως ἐπηγμένην. And Josephus de Maccab. § 17, says of these same martyrs, that they were ἀντί-ψυχον τῆς τοῦ ἔθνους ἁμαρτίας. καὶ διὰ τοῦ αἵματος τῶν εὐσεβῶν ἐκείνων καὶ τοῦ ἱλαστηρίου τοῦ θανάτου αὐτῶν ἡ θεία πρόνοια τὸν Ἰσραὴλ προκακωθέντα διέσωσε. The whole history of the sacrifices and devotions of the heathen world abounds with examples of the same idea variously brought forward; and to these the better-informed among the Jews could be no strangers. And as to the Baptist himself, we must not forget that the power of the Holy Spirit which enabled him to recognize by a special sign the Redeemer, also *spoke in him*, and therefore his words would not be the result of education merely, or his own reasoning,—but of that kind of intuitive perception of Divine truth, which those have had who have been for any special purpose the organs of the Holy Ghost.—And as regards Matt. xi. 3, the doubt on the mind of John there expressed does not appear to have touched at all on the matter now in question,—but to have rather been a form of expressing his impatience at the slow and quiet progress of Him, of whom he expected greater things and a more rapid public manifestation.—See this whole inquiry pursued at greater length in Lücke's Commentary, vol. i. pp. 401—416, from whence the substance of this note is taken.—30.] see on ver. 15.—31.] On the apparent discrepancy between this statement, οὐκ ᾔδειν αὐτόν, and Matthew's narrative, I have stated my view on Matt. iii. 14. Both accounts are entirely consistent with the supposition that John had been from youth upwards acquainted with our Lord, and indeed may have in his own mind believed Him to be the Christ:—but having (ver. 33) a *special sign appointed him*, by which to recognize Him as such,—until that sign was given, he, like the rest of the people (καὶ γὰρ, I also, see ver. 26),

ὕδατι βαπτίζων. <sup>32</sup> καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι ABCP  
 c l. Isa. lxiii. 14.  
 d constr. Rev. vii. 15. Matt. xiii. 2.  
 e ver. 26 and ref.  
 f ver. 7 and ref.  
 τεθέσθαι τὸ πνεῦμα <sup>c</sup> καταβαῖνον \* ὥς ἐι περισσεῶν ἐξ  
 οὐρανοῦ, καὶ ἔμεινεν <sup>d</sup> ἐπ' αὐτόν. <sup>33</sup> καὶ γὰρ οὐκ ᾔδειν αὐτόν,  
 ἀλλ' ὁ πέψας με βαπτίζειν ἐν ὕδατι, ἐκείνός μοι εἶπεν  
 Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ'  
 αὐτόν, οὗτός ἐστιν ὁ βαπτίζων <sup>e</sup> ἐν πνεύματι ἁγίῳ.  
<sup>31</sup> καὶ γὰρ εἶδρακα, καὶ <sup>f</sup> μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς  
 τοῦ Θεοῦ.

ins. A P (?). — 32. for ὥς ἐι, ὥς A B C E G H L S V 20 all. txt P. — 33. for οὐτος, αὐτός A b. txt B C P ac Orig. (ὁ bef. βαπτ. is not om. in B, as Lachm. asserts. Mur.) — aft. ἀγ. ins. καὶ πῦρι C Orig. (thrice: thrice he omits it.) — 34. electus filius dei ab 2

had no certain knowledge of Him. Lücke's whole note proceeds upon the unworthy view of the historical character of the Gospels which his school has adopted. The same may be said of Neander, *Leben Jesu*, pp. 86 ff.—De Wette gives the sense well: 'This testimony (ver. 30) does not rest upon my long personal acquaintance with Him, but on that which happened during my work of baptizing.'—ἀλλ' ἵνα φ.] Justin Martyr represents Trypho the Jew saying, *Χριστὸς ἐξ ἐμὲ καὶ γεγέννηται, καὶ ἔστι πνεῦμα, ἀγνωστὸς ἐστι, καὶ οὐδὲ αὐτὸς πῶς ἐαυτὸν ἐκτίσται, οὐδὲ ἔχει δυνάμιν τινα, μέχρις ἂν ἔλθῃ Ἡλίας χρῆσθαι αὐτόν, καὶ φανερόν πᾶσι ποιήσῃ*, p. 226 B. But our narrative is not built upon any such Jewish belief, for it is evidently only as a *spiritual preparation*, through repentance, for the knowledge of Him, that John regarded his baptism, not as any thing ἐκείνον φανερόν πᾶσι ποιοῦν. — 32, 33.] Quæ sequuntur, erant *testimonii*; quæ ex ver. 29 sq. dicuntur, erant *demonstrationis ex testimonio*. Cohærentibus Baptistæ verbis Evangelista quasi parenthesis interponit; καὶ ἐμαρτύρησεν Ἰωάννης λέγων. Bengel.—The occurrence related by John happened at the baptism of Jesus, which is therefore here pre-supposed as known. Although this has been questioned (Usteri, *Nachrichten über den Taüfer J.* u.s.w., cited by Lücke i. 423), I cannot see how it can be reasonably doubted. We cannot surely suppose that such a sign was *twice* shown. On the appearance itself, see note Matt. iii. 16. The account here given confirms the view which I have there maintained, that the appearance was confined to our Lord and the Baptist: *he* was to receive the sign, and then to testify to the others, who were not themselves yet the hearers, but the recipients of testimony. κατὰ τινα πνευματικὴν θεωρίαν ὥρθη μὲν πρὸς Ἰωάννη (Theod. Mops. in Catenâ, Lücke, ib.).—

ἔμεινεν ἐπ' αὐτ.] By some appearance which is not described, the Holy Spirit was manifested to John as *not removing from Jesus again, but abiding on Him*. But we are not to understand that he had seen the Spirit descending on *others*, and *not abiding*; for (see ch. vii. 39. Acts i. 5. xix. 2 ff.) the gift of the Holy Spirit did not ordinarily accompany John's baptism, but only in this one case: and its occurrence was to point out to him the Messiah. — οὗτός ἐστι. ὁ β. ἐν πν. ἀγ.] Here again we seem to have a reference to the synoptic cycle of narratives, for our Evangelist has not before mentioned this office of the Messiah. — 34.] A solemn reiteration of his testimony, after the mention of the giving of this token by Him who sent him; — And I saw (accordingly), &c.—The token must have been given to the Baptist *by a special revelation*, which also revealed to him his own errand and office; so Luke iii. 2, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννῃ τὸν τ. Ζ. νῦν ἐν τῇ ἐρήμῳ.—μεμαρτύρηκα is stronger than μαρτυρῶ—'I have seen and have borne testimony'—it is a reference to his testimony at the time, as a thing on record in their memories.—ὁ υἱ. τ. θ.] see ver. 18 = the λόγος made flesh, the Messiah.—On the import of the Descent of the Spirit on Jesus at His Baptism, those who can do so should consult Lücke's very able Excursus, i. 433—443. In this commentary, see notes on Luke ii. 41—52. —I may just remark, that the Personal Logos, which σὰρξ ἐγένετο in the Lord, and which was subjected to all the laws of human development in infancy, childhood, youth,—evermore in an especial degree under the leading of the Holy Spirit by Whose agency the Incarnation had taken place,—was in the Lord the Recipient (τὸ δεχόμενον) of this fulness of the indwelling of the Holy Ghost: and that herein consisted the real depth and propriety of this sign;—the abiding of the



<sup>35</sup> Τῇ <sup>g</sup> ἐπαύριον πάλιν εἰστίκει ὁ Ἰωάννης καὶ ἐκ τῶν <sup>g</sup> <sup>vv.</sup> 29, 43. μαθητῶν αὐτοῦ δύο, <sup>36</sup> καὶ <sup>h</sup> ἐμβλέψας τῷ Ἰησοῦ περι- <sup>h</sup> Matt. xix. 26  
πατοῦντι λέγει Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. <sup>37</sup> καὶ ἤκουσαν <sup>al.</sup> Luke xxii.  
αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντες, καὶ ἠκολούθησαν τῷ <sup>61.</sup> Isa. li. 1, 2.  
Ἰησοῦ. <sup>38</sup> στραφεῖς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς  
ἀκολουθοῦντας λέγει αὐτοῖς <sup>39</sup> Τὶ ζητεῖτε; οἱ δὲ εἶπον  
αὐτῷ <sup>i</sup> Ῥαββὶ (ὃ λέγεται \* <sup>k</sup> ἐρμηνεύομενον διδάσκαλε) <sup>i</sup> Matt. xxiii.  
ποῦ <sup>1</sup> μένεις; <sup>40</sup> λέγει αὐτοῖς Ἔρχεσθε καὶ \* ἴδετε. ἦλθον <sup>8 al.</sup>  
\* καὶ εἶδον ποῦ <sup>m</sup> μένει, καὶ <sup>n</sup> παρ' αὐτῷ ἔμειναν τὴν <sup>k</sup> ch. ix. 7.  
ἡμέραν ἐκείνην· ὥρα † ἦν ὡς δεκάτη. <sup>41</sup> ἦν Ἀνδρέας ὁ <sup>Heb. vii. 2.</sup>  
ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων <sup>Ezra iv. 7.</sup>  
παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. <sup>42</sup> οὗτος \* <sup>l = ch. iv. 40.</sup>  
πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει <sup>Acts xvi. 15.</sup>  
<sup>m</sup> constr. ch. ii.  
<sup>9. iv. 1. Mark</sup>  
<sup>v. 14. Winer,</sup>  
<sup>§ 41, 2.</sup>  
<sup>n = Acts ix.</sup>  
<sup>12 al.</sup>  
<sup>o</sup> press. ver. 29  
and John  
passim. see  
Rev. viii. 11.  
xii. 2, 3 al. fr.

Ambr.—36. aft. θ. ins. ὁ αἰρων τὴν ἁμαρτίαν τοῦ κόσμου C<sup>1</sup> 2 a Æth. Cyr.—  
39. μεθερμ. A B C L X 3 al. a Orig. txt P.—40. for ἴδετε, ὄψεσθε B C<sup>1</sup> L Syrr. Orig.  
txt A P.—aft. ἦλθ. ins. οὐν A B C L X 4 al. a Syr. Copt. Cyr. Theophyl. om. P c.—  
rec. bef. ἦν ins. δὲ with ac, but om. A B C E G H L M P R S V X 15 all. Cyr.—  
ἐκτη A.—42. πρῶτον A M X 12 al. acv Syrr. Æth. Theophyl. mane (πρωί?) b.

Spirit *without measure* (ch. iii. 34) on Him indicated beyond doubt that He was the λόγος σὰρξ γεγωνῶς,—for no mere human intelligence could be thus receptive of the Holy Spirit of God;—*we* receive Him only *as we can*, only as far as our receptivity extends,—*by measure*; but HE, into the very fulness and infinite capacities of His Divine Being.

<sup>35</sup>—<sup>43</sup>.] *On account of the testimony of John, Andrew, and another of his disciples, and through Andrew, Simon Peter, become first acquainted with Jesus.*—<sup>35</sup>.] τῇ ἐπ. see on ver. 29. I can hardly suppose with De Wette, that these two had been absent on the preceding day. Rather, what they then heard seems to have made a powerful impression on their minds, so that the repetition of the notice is now the signal for them to follow Jesus. (On the second disciple, see below on ver. 41.)—<sup>37</sup>.] We must not understand ἠκολ. in the narrower sense which it bears when they left all and followed Him; but here only of mechanical going after Him, βουλόμενοι πείραν λαβεῖν αὐτοῦ, Euthym.—<sup>39</sup>.] On τί ζητ. Euthym. remarks, οὐκ ἀγνοῶν, ὁ τοῖς λογισμοῖς τῶν ἀνθρώπων ἐμβρατεύων. ἀλλ' ἵνα διὰ τῆς ἐρωτήσεως οἰκνύσῃται τούτους, καὶ παρὰ σῃθ θάρρῃεν. εἰκόξ γὰρ αὐτοὺς ἐρῳθιᾶν ἐτι καὶ αγωνιά, ὡς ἀγνώτας.—<sup>40</sup>.] They ask ποῦ μ., βουλόμενοι καταμῶνας ἐντυχεῖν αὐτῷ καὶ μεθ' ἡσυχίας. Euthym. They inquire after *His place of lodging for the night*, intending to visit Him there; or perhaps He was then

apparently going thither, as it was late in the day. But He furthers their wish by inviting them to follow and see.—ὡς δεκάτη] i. e. 4 P.M., according to the Jewish reckoning; not, as some have thought, 10 A.M., according to that of the Romans. Our Evangelist appears always to reckon according to the Jewish method, see ch. iv. 6, 52. xix. 14, and notes, but especially ch. xi. 9. And as Lücke remarks, (i. 446,) even among the Romans, the division of the day into twelve equal hours was, though not the *civil*, the popular way of computing time. So Persius, Sat. iii. 3. Stertimus . . . quinta dum linea tangitur umbra.—They remained with Him *the rest of that day*, which would be four or five hours, and need not strictly be limited by sunset.—<sup>41</sup>.] Who the other disciple was, is not certain: but considering (1) that the Evangelist never names himself in his Gospel, and (2) that this account is so minutely accurate as to specify even the hours of the day, and in all respects bears marks of an eye-witness, and again (3) that this other disciple, from this last circumstance, certainly would have been named, had not the name been suppressed for some especial reason, we are justified in inferring that it was *the Evangelist himself*. And such has been the general opinion. Euthymius gives an alternative which is hardly probable: ἡ διότι οὐκ ἦν τῶν ἐπισήμων καὶ γνωρίμων ἐκείνους, ἡ ὅτι αὐτὸς ἦν ὁ ταῦτα γράφων.—<sup>42</sup>.] The reading πρῶτον has been probably a correction for the apparently

Feb. iv. 25 only. <sup>g</sup> Matt. i. 23  
al.†  
h ver. 30 and  
reiff.  
i only in Paul.  
1 Cor. i. 12.  
iii. 22. ix. 5.  
xv. 5. Gal.  
ii. 9.  
k vv. 29, 35.  
l Matt. xi. 7.  
xxiii. 1 al.  
m constr. Rom.  
x. 5. see  
Luke xviii.  
51.

αὐτῷ Εὐρήκαμεν τὸν <sup>1</sup> μεσσίαν (ὅ ἐστι <sup>2</sup> μεθερμηνεύομενον † <sup>A B</sup>  
χριστός). <sup>43</sup> [καὶ] ἤγαγεν [αὐτὸν] πρὸς τὸν Ἰησοῦν.  
<sup>h</sup> ἐμβλέψας [ἐ] αὐτῷ ὁ Ἰησοῦς εἶπε Σὺ εἶ Σίμων ὁ υἱὸς  
\* Ἰωνᾶ· σὺ κληθήσῃ <sup>i</sup> Κηφᾶς (ὃ ἐρμηνεύεται Πέτρος).  
<sup>14 k</sup> Τῇ ἐπαύριον ἠθέλησεν † <sup>l</sup> ἐξελθεῖν <sup>i</sup> εἰς τὴν Γαλι-  
λαίαν, καὶ εὐρίσκει Φίλιππον καὶ λέγει αὐτῷ \* Ἀκολούθει  
μοι. <sup>45</sup> ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως  
Ἀνδρείου καὶ Πέτρου. <sup>46</sup> εὐρίσκει Φίλιππος τὸν Ναθαναὴλ,  
καὶ λέγει αὐτῷ Ὁν <sup>m</sup> ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ  
προφῆται εὐρήκαμεν, Ἰησοῦν [τὸν] υἱὸν [τοῦ] Ἰωσήφ

txt B.—rec. ὁ χρ. with qu. ? but om. A B E G H K L M R S V X 19 all. Orig. Chrys.  
Theophyl. — 43. καὶ om. B L Copt. ins. A ac.—αὐτὸν om. B.—aft. ἐμβλ. om. δὲ  
A E F G H K L M R U V 20 all. Copt. Arm. ins. B ? X Δ.—for Ἰωνᾶ, ἰωάνου (-νου L)  
B L ab Copt. Æth. Arm. Hier. Aug. txt A c.—ὃς ἐρμ. A.—44. rec. aft. ἦθ. ins. ὁ Ἰησοῦς  
with (F H ?) G, but om. A B E K L R S V X 18 all. abcv Copt. Arm. Syr. Orig. Chrys.  
Cyr. Epiph. Theoph. All these, except (F H ?) M insert it aft. αὐτῷ. — 46. aft. Ἰησ.

more difficult *πρῶτος*. It is implied that both disciples went together to seek Simon, but that Andrew found him first. So ch. xx. 5, *προϊὲρ. τάχιον τοῦ Πέτρου, κ. ἄλλε πρῶτος εἰς τὸ μνημεῖον. — ἴδιον* not merely 'for the possessive pronoun' (according to Winer, § 22, 7) but referring to *πρῶτος*, and furnishing a reason for it. — *μεσσίαν*] = *משיח* = not ὁ χριστός, but *χριστός*. — 43.] This is evidently the *first bestowal of the new name* on Simon: and it is done from the Lord's prophetic knowledge of his future character; see note on Matt. xvi. 18. — *Κηφᾶς* = *כֶּפֶז* [Aramaic, *קֶפֶז* Hebrew, 'a stone.' The Greek name Peter became the prevalent one in the Apostolic Church very soon: Paul uses both names indiscriminately. It is uncertain whether Ἰωνᾶ or Ἰωάνου should be read, here and in ch. xxi. 15 ff., but in Matt. xvi. 17 all the MSS. read Ἰωνᾶ.—I own I cannot but think with Bengel, Paulus, and Strauss, that the knowledge shown by the Lord of Simon is *intended to be miraculous*. So also Stier, i. 35, "I know who and what thou art from thy birth till thy present coming to me. I name thee, I give thee a new name, I know what I will make of thee in thy following of Me and for My Kingdom." The emphatic use of *ἐμβλέψας* is hardly accountable except on this explanation of supernatural knowledge. Similarly Abram, Sara, Jacob, received new names in reference to the covenant and promises of God to them.

44—52.] *The calling of Philip and Nathanael.* — *τῇ ἐπαύρ.*] Apparently, the day after the naming of Peter; and if so, the next but one after the visit of Andrew

and the other disciple, and the *fourth* day after ver. 19.—The Lord is on the point of setting out from the valley of the Jordan to Galilee, and finds Philip, with whom there is every reason to believe He was previously acquainted (see ver. 45). Here we find Jesus Himself *calling* a disciple, for the first time. But *ἀκολουθεῖ* does not here bear its strict Apostolic sense; the *εὐρήκαμεν* afterwards, and the going to search for others to be disciples, unites Philip to the company of those who have been before mentioned, who we know were not immediately or inseparably attached as followers to Jesus.—45.] On the utility of Mr. Greswell's distinction between *ἀπὸ* as signifying mere habitation, and *ἐκ*, nativity, see reiff. and note on ch. xi. 1. This is Bethsaida on the *Western* bank of the Lake of Gennesareth; another Bethsaida (Julias) lay at the top of the lake, on the Jordan. See note on Luke ix. 10. — 46.] It does not appear *where* Nathanael was found: but he is described, ch. xxi. 2, as ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας: and as we find Jesus there, ch. ii. 1, it is probable the call may have taken place in its neighbourhood. Nathanael is mentioned only in these two places. From them we should gather that he was an apostle; and as his name is no where found in the catalogues of the twelve, but Philip is associated in three of them, Matt. x. 3. Mark iii. 16. Luke vi. 14, with *Bartholomew*, it has been supposed that Nathanael and Bartholomew were the same person (see note on Matt. x. 3). This is however mere conjecture. — *Μωσῆς ἐν τ. ν.*] probably in Deut. xviii. 15; but also in the promises to Abraham,

τὸν ἀπὸ † Ναζαρέτ. <sup>47</sup> καὶ εἶπεν αὐτῷ Ναθαναὴλ Ἐκ  
 Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος  
 Ἐρχομένου καὶ ἴδε. <sup>48</sup> εἶδεν [ὁ] Ἰησοῦς τὸν Ναθαναὴλ  
 ἔρχομενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ Ἴδε ὁ ἀληθὺς  
 Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι. <sup>49</sup> λέγει αὐτῷ  
 Ναθαναὴλ <sup>b</sup> Πόθεν με γινώσκεις; ἀπεκρίθη † Ἰησοῦς  
 καὶ εἶπεν αὐτῷ <sup>c</sup> Πρὸ τοῦ σε Φίλιππον <sup>d</sup> φωνῆσαι ὄντα  
 ὑπὸ τὴν συκῆν εἰδόν σε. <sup>50</sup> ἀπεκρίθη \* Ναθαναὴλ [καὶ  
 λέγει αὐτῷ] Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ \* εἶ ὁ

a Luke ix. 27.  
 xii. 41. Jer.  
 xxxv. 6. ch.  
 iv. 42 al.  
 b = Matt. xiii.  
 27, 54, 56.  
 Luke i. 43.  
 c constr. Matt.  
 vi. 8 al. Gen.  
 xiii. 10.  
 d = ch. iv. 16.  
 Acts ix. 41.  
 x. 7.  
 e 3 Kings xiii.  
 14.

om. τὸν B Orig. ins. A.—τοῦ om. A K M Δ. ins. B Orig.—rec. ναζαρεθ, with δε,  
 but txt A B L X al.—48. bef. Ἰησ. om. ὁ B H. ins. A.—49. rec. bef. Ἰησ. ins. ὁ  
 with qu. ? om. A B E H K L R S V 19 all. — 50. ἀπεκ. αὐτῷ Ναθ. (omg. καὶ λέγ.

Gen. xvii. 7 al.; and in the prophecy of Jacob, Gen. xlix. 10, and the prophets, passim; see the reff. in E. V.—τὸν υἱὸν τοῦ Ἰωσ. τ. ἀπὸ N.] This expression seems to show previous acquaintance on the part of Philip with Jesus. No stress can be laid, as has been most unfairly done by Lücke, De Wette, and others, on Jesus being called by Philip 'the son of Joseph,' as indicating that the history of His birth and childhood, as related by Matt. and Luke, was unknown to John. Philip *expresses what was the prevailing belief, in the ordinary words*, as Olshausen remarks. In an admirable note, Leben Jesu, p. 23 ff., Neander remarks, that by combining the two declarations of John, that in Jesus the Eternal Word of God became flesh, (ch. i. 14,) and that 'that which is born of the flesh is flesh' (ch. iii. 6), we cannot escape the inference that a supernatural working of God in the conception of the Man Christ Jesus is implied.—47.] As Lücke observes, the meaning of this question is simpler than at first sight appears. It is impossible that Nathanael, himself a Galilaean, could speak from any feeling of contempt for Galilee generally: and we have no evidence that Nazareth was held in contempt among the Galilaean. He alluded therefore to the smallness and insignificance of the town in proportion to the great things which were now predicated of it. Nazareth is never named in the O. T., nor in Josephus.—48.] The Evangelist certainly intends a supernatural insight by the Lord into Nathanael's character to be here understood; and there is probably no reference at all to the question which Nathanael had just asked. To suppose that Jesus *overheard that question*, is just one of those perfectly gratuitous assumptions which the very commentators who here make this supposition are usually the

first to blame. Compare ch. ii. 25.—ἀληθ. Ἰσρ.] 'An Israelite who truly answers to the inner and honourable meaning of the name.' When we reflect what was contained in that name, and Who it is that speaks, we can hardly agree with De Wette that the words are spoken merely in the spirit in which every nation attaches some peculiar virtue, and especially those of openness and straightforwardness, to itself, as 'deut[s] heraus[s]agen,' 'deut[s]che Streue,' or Cicero's 'Romano more loqui.'—Our Lord probably referred to Ps. xv.—49.] The remark was overheard by Nathanael, and recognized as indicating perfect knowledge of his character. The question πῶθ. μ. γιν. is one of astonishment, but not perhaps yet of suspicion of any thing supernatural. The Lord's answer first opens this to him.—πρὸ τοῦ κ.τ.λ.] It would be doubtful whether ὄντα ὑπὸ τ. σ. belong to φωνῆσαι or to εἰδόν σε, did not ver. 51 decide for the latter construction.—The whole form of the Lord's answer seems to indicate that the place where Philip called Nathanael was *not* now in sight, nor had been. The declaration that Jesus had seen him there, at once brings the conviction which he expresses in the next verse. This would not have been the case, unless the sight had been evidently and unquestionably supernatural: and unless the words ὄντα ὑπὸ τὴν συκῆν involved this. Had Jesus merely seen Nathanael without being seen by him, (De Wette,) or had εἰδόν σε only expressed 'I knew thy character,' at first sight, 'although at a distance' (Lücke), *no such immediate conviction would have followed.*—50.] = 'Thou art the Messiah;' see Ps. ii. 7. ch. xi. 27. Matt. xvi. 16. Luke xxii. 70. Olshausen (ii. 77 ff.) maintains that ὁ υἱ. τ. θ. was not a Jewish appellation for the Messiah,—on account of the Jews taking up stones to cast at Jesus



βασιλεὺς τοῦ Ἰσραήλ. <sup>51</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν AB  
 αὐτῷ "Οτι εἰπὼν σοι Εἶδόν σε ὕποκάτω τῆς σκυῆς,  
 πιστεύεις; μαῖζω τούτων \* ὅλη. <sup>52</sup> καὶ λέγει αὐτῷ Ἀμὴν  
 ἀμὴν λέγω ὑμῖν, [ἀπ' ἄρτι] ὄψεσθε τὸν οὐρανὸν  
 ἀνεργότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας  
 καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

1. Mark vi. 11.  
 Luke viii. 16.  
 Rev. x. 3, 13.  
 Ezek. xxiv. 5.  
 Matt. xxi.  
 30. xxvi. 29.  
 64. ch. xiii.  
 19. xiv. 7.  
 Rev. xiv. 13.  
 h. Matt. iii.  
 16 and 5.  
 Acts vii. 56.  
 N. H. Rev.  
 xix. 11.  
 i. Gen. xxviii. 12.

αὐτ.). B L X 2. txt A c (?).—*βασ. εἰ* A B (ὁ om. A) L. txt *abc* Ir. Hil. — 51. *εἰπὼν σοι* om. B.—*ἀπ.* *σοι* ins. ὅτι A B (Tisch. 2) G L 5 *ab* Copt. Cyr.—*rec.* ὄψει with U al. txt A B E G H K L M S V X 5 all.—52. *ἀπ' ἄρτι* om. B L *abev* Orig. Copt. Æth. Arm. Cyr. Epiph. Aug. ins. A.—ὄψεσθαι A.

when He so called Himself, ch. x. 33. But as Lücke observes (i. 456, note), it was not for the mere use of this Name,—but for using it in a close and literal sense which was unintelligible and appeared blasphemous to them, *ἐγὼ κ. ὁ πατὴρ ἐν ἑσμεν*,—that they wished to stone Him; see note on ch. x. 36. It was certainly not so common a name as ‘the Son of David,’ for the Messiah.—Nathanael can hardly have meant the Name in other than its popular meaning; and the synonymous and better known appellation which he adds, confirms this.—51.] The Lord says this not in blame, rather in praise of the simple and honest expression of Nathanael’s conviction; but principally to show him that if he believed by reason of this comparatively small proof of His divine power, his faith would increase from strength to strength at the greater proofs which should from that time forward be given.—It is perhaps best to set a question at *πιστεύεις*; but see notes on the parallel sentences, ch. xvi. 31, and ch. xx. 29.—52.] *ἀμὴν ἀμὴν* is peculiar to John. The other Evangelists use *ἀμὴν* once only in such asseverations. The LXX do not use it in this sense. Stier remarks (i. 40), that the ‘Verily, verily, I say unto you’ of the Lord, answers to the ‘Thus saith the Lord’ of the prophets.—*ὑμῖν*] The words following are then spoken to all the disciples present, not only to Nathanael.—*ἀπ’ ἄρτι* is probably genuine, and has been erased because it would not square with the literal interpretation of what follows. Its meaning is the usual one, ‘from this time forward.’ The glories of a period beginning from the opening of the Lord’s public ministry, and at this day not yet completed, are described. For it is not the outward visible opening of the material heavens, nor ascent and descent of angels in the sight of men, which the Lord here announces; but the series of glories which was about to be unfolded in His Person and Work from that time forward.

Luther, cited by Lücke, i. 453, beautifully says: “When Christ became man and had entered on His ministerial office and begun to preach, then was the heaven opened, and remains open; and has from that time, since the baptism of Christ in the Jordan, never been shut,—and never will be shut, although we do not see it with our bodily eyes . . . Christ says this: Ye are now heavenly citizens, and have your citizenship above in the heavenly Jerusalem, and are in communion with the holy angels, who shall without intermission ascend and descend about you.”—The ‘opening of heaven’ is a symbolical expression signifying the imparting of Divine grace, help, and revelation. See Gen. xxviii. 10—17. Ezek. i. 1. Isa. vi. 1. Mal. iii. 10. Isa. lxiv. 1: also Deut. xi. 17. 1 Kings viii. 35.—The words have a plain reference to the ladder of Jacob, and imply that what he then saw was now henceforth to receive its fulfilment: that He, the Son of Man, was the dwelling of God and the gate of Heaven, and that through Him, and on Him in the first place, was to descend all communication of help and grace from above.—That no allusion is meant to the Transfiguration, or the Agony, is plain; for all those here addressed did not witness these appearances, but Peter and John only; nor to the Ascension, for they did not see heaven opened, nor did angels ascend nor descend.—The above has (remarks Olsh. ii. 79) been the interpretations of all commentators of any depth in all times: Origen as well as Augustine, Luther as well as Calvin, Lücke as well as Tholuck: and I may add, De Wette as well as Stier.—*τὸν υἱ. τ. ἀνθ.*] An expression originally (as appears) derived, in its Messianic sense, from Dan. vii. 13, 14, and thenceforward used as one of the titles of the Messiah (see ch. xii. 34). It is never predicated of our Lord by any but Himself, except in Acts vii. 56 by Stephen, in allusion apparently to Matt. xxvi. 64, and—which is hardly an excep-

II. <sup>1</sup> Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ <sup>k</sup> γάμος ἐγένετο ἐν Κανᾷ <sup>k = Matt. xxii. 2 al.</sup> τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. <sup>2</sup> <sup>1 = Matt. xxii. 3 al. Esth. v. 12.</sup> ἐκλήθη <sup>m = Mark x. 21. Isa. li. 14 alex.</sup> καὶ <sup>m</sup> ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς

CHAR. II. 2. τῇ τρ. ἡμ. B U 6. τῇ ἡμ. [om. M. txt A ac.—3. for ὕστ. οἶν., vinum

tion—in the passages of the Revelations (ch. i. 13. xiv. 14) which are almost citations from Daniel.

CHAR. II. 1—II.] *The first fulfilment of the announcement in ch. i. 52: see ver. 11.* —1.] τῇ τρίτῃ—reckoned from the day of Nathanael's calling. There would thus be but one day between that event and the marriage.—Κανᾶ τ. Γ., see ch. iv. 46;—not far from Capernaum. Josephus (Life, § 16) calls it *κόμη τῆς Γαλιλαίας*. There is a Kanah in Josh. xix. 28, in the tribe of Asher, which must be distinct from this. Jerome however in his *Onomasticon* believes it to have been the same. It was the residence, and probably birth-place, of Nathanael. If his calling took place in its neighbourhood, the Lord may have gone on and spent the intervening day at Nazareth.—Dr. Robinson, Bib. Res. iii. 204 ff., satisfactorily establishes that Kāna-el-Jelil, about 3 hours N.  $\frac{1}{2}$  E. from Nazareth, is the site of this miracle. The name is identical, and so stands in the Arabic version of the N. T. He shows this to have been recognized in early tradition, and its honour to have been only recently usurped by Kefr Kenna, a village  $1\frac{1}{2}$  hour N.E. from Nazareth, on one of the roads to Tiberias.—*ἡ μήτηρ τ. Ἰ.*] John never names her, as being already well known (Lücke); or perhaps more probably from his own intimate connexion with her in pursuance of the injunction ch. xix. 26, 27. He never names his own brother, James.—2.] ἐκλήθη, not for a pluperfect:—‘was invited:’ the historical past.—κ. οἱ μαθ. αὐτ. It does not appear who these were, unless we assume that they were those called in ch. i., which seems most probable. John himself was most likely present. He does not relate so circumstantially anything which he had not witnessed.—In this case, there must have been some other reason for the invitation, besides mere previous acquaintance. This would be the probable reason for Jesus Himself being asked,—but the disciples, being from various places in the district, can hardly all have been (De Wette) friends of the family. The fact of Jesus having attached disciples to Himself must have been known, and they were doubtless invited from consideration to Him. The Lord at once opens His ministry with the

character which He gives of Himself Matt. xi. 18, 19, as distinguished from the asceticism of John. He also, as Trench admirably remarks (*Miracles*, p. 98 note), gives us His own testimony against the tendency which our indolence ever favours, of giving up those things and occasions to the world and the devil, which we have not Christian boldness to mingle in and purify. Even Cyprian, for instance, proscribes such festivals,—‘nuptiarum festa improba et convivia lasciva videntur, quorum periculosa contagio est.’ *De Habitu Virginum*, ch. iv. And such is the general verdict of modern religionism—which would keep the leaven distinct from the lump, for fear it should become *unleavened*.—The especial honour conferred upon marriage by the Lord should also be noticed. He here “adorned and beautified it with His presence, and first miracle that He wrought.”—3.] There is no necessity to suppose that the feast had lasted several days, as De Wette and Lücke do. It has been suggested that the unexpected presence of the disciples may have occasioned a failure in the previously sufficient supply.—The mother of Jesus evidently is in a position of authority (see ver. 5) in the house, which was probably that of a near relative. The conjectures and traditions on the subject are many, but wholly unsatisfactory.—A graver question arises as to the intent with which this οἶνον οὐκ ἔχ. was said. She cannot have had from experience any reason to suppose that her Son would work a miracle, for this (ver. 11) was His first. Chrysostom suggests (so also Theophyl., Euthym., and Neander, L. J. p. 271) that, knowing Him to be Who He was, she had been by the recent Divine acknowledgment of Him and His calling disciples to Himself, led to expect the manifestation of His Messianic power about this time; and here seemed an occasion for it. Some of the other explanations are: ‘that she had always found Him a wise counsellor, and mentioned the want to Him merely that He might suggest some way of remedying it.’ Cocceius, cited by Trench. ‘Velim discedas, ut ceteri item discedant, antequam penuria patefiat.’ Bengel. ‘Ut pia aliqua exhortatione convivis tedium eximeret, ac simul levaret pudorem sponsi.’ Calvin,

n Mark v. 7. <sup>2</sup> James xvi. <sup>1</sup> Gal. <sup>1</sup> Luke xii. 25. <sup>2</sup> Pet. iii. 10. <sup>3</sup> ch. iv. 28. <sup>4</sup> only. <sup>5</sup> Eccl. xii. 6. <sup>6</sup> 2 Cor. iii. 3. <sup>7</sup> Rev. ix. 20. <sup>8</sup> only. <sup>9</sup> Gen. xxv. 11. <sup>10</sup> e ch. iii. 25. Luke ii. 22. 1 Chron. xxiii. 28. <sup>11</sup> d = ch. xxi. 25. 3 Kings vii. 38. <sup>12</sup> e = Matt. xx. 9. Rev. iv. 8. <sup>13</sup> f here only. 2 Chron. iv. 5.

αὐτὸν Οἶνον οὐκ ἔχουσι. <sup>4</sup> λέγει αὐτῇ ὁ Ἰησοῦς <sup>5</sup> τί <sup>6</sup> ἔμοι καὶ σοί, γύναι; οὐπω <sup>7</sup> ἤκει ἡ ὥρα μου. <sup>8</sup> λέγει ἡ <sup>9</sup> μήτηρ αὐτοῦ τοῖς διακόνοις <sup>10</sup> ( ) τι ἂν λέγῃ ὑμῖν, ποιήσατε. <sup>11</sup> ἦσαν <sup>12</sup> δὲ ἐκεῖ <sup>13</sup> ὑδρίαί <sup>14</sup> λίθιναι <sup>15</sup> ἐξ κείμεναι κατὰ τὸν <sup>16</sup> καθαρισμὸν τῶν Ἰουδαίων, <sup>17</sup> χωροῦσαι <sup>18</sup> ἀνὰ <sup>19</sup> μετρητὰς.

non habebant, quoniam consummatum (finitum *b*) erat vinum nuptiarum *ab*. — 4. καὶ λέγ. A G K L U X Δ 10 al. *ben* Copt. Arm. Syr. Cyr. txt B *a*. (I have not asterized this and similar insertions, because the abrupt style of John is of itself an evidence which

cited by Lücke. 'Jesus had wrought miracles, but in secret, before this,' Tholuck. — On the whole, the most probable explanation is that of Lücke, which somewhat modifies the first here mentioned, — that the Lord Himself had recently given some reason to expect that He would show forth His glory by wonderful works. So, very nearly, Stier, R. J. i. 43. — 4.] The answer of the Lord is beyond question one of reproof, and disclaimer of participation in the grounds on which the request was made. See instances, besides reff., in Josh. xxii. 24. Matt. viii. 29. Mark i. 24. Luke viii. 28. And so all the early expositors understood it. Irenæus says, 'Dominus repellens ejus intempestivam festinationem, dixit,' &c.; — and Chrysostom, ἱεβούλετο . . . ἐαυτὴν λαμπροτέραν ποιῆσαι διὰ τοῦ παιδός, and therefore He σφοδρότερον ἀπεκρίνατο. Hom. xxi. in Joh., cited by Trench, Miracles, p. 101. The Romanist expositors mostly endeavour to divest the answer of any aspect of rebuke, and maintain that it was so uttered for *our* sakes alone, to teach us that He did not perform His miracles from regard to human affinity, but solely from love and His object of manifesting His glory (Maldonatus, cited by Trench, *ib.*). And this is true: — but first among those to be taught this, was *she herself, who had tempted Him to work a miracle from that regard*. — It has perhaps not been enough noticed, that in this answer the Lord declares His period of subjection to her as His earthly parent to be at an end. Henceforth His thoughts are not her thoughts. At twelve years of age, see Luke ii. 49, He answers 'thy father and I,' by 'My Father:' — now, He is to be no longer before the world as *Mary's Son*, but as sanctified by the Father and sent into the world: — compare Matt. xii. 43. 50 and Luke xi. 27, 28, and see Stier's admirable remarks, R. J. i. 44, also Olshausen's, ii. 81. — γύναι] There is no reproach in this term; but rather respect. The Lord henceforth uses it towards her, not calling her 'mother,' even on the Cross (see ch. xix. 26), doubtless for the reason

alleged above. — οὔπ. ἤκ. ἡ ὥρα μου] This expression is generally used in John of the time of the *death* of Christ: — see ch. vii. 30. viii. 20. xii. 23. 27. xiii. 1. But it is only so used because His Death is in those passages the subject naturally underlying the narrative. It is, *any fixed or appointed time*; — and therefore here, the appointed time of His self-manifestation by miracles. This time was not yet come, but was close at hand. Some have supposed that the wine was not yet wholly exhausted, and that the Lord would wait till the miracle should be undoubted (so Trench, p. 102); but Stier well remarks that the known *depth* of all His early sayings forbids us from attaching only this meaning to it; — and he sees in it a reference to the great marriage-feast and the new fruit of the vine in the Kingdom of God (i. 46). If this be so, it can be only in the background; the words must have had a present meaning, and I believe it to be: '*My time, the time at which, from the Father's appointment and My own concurring will, I am to begin miraculous working, is not yet arrived: forestall it not.*' Very similarly He speaks, ch. vii. 6, to His brethren, and yet afterwards goes up to the feast. — 5.] There certainly seems beneath this narrative to lie *some incident which is not told us*. For not only is Mary *not* repelled by the answer just given, but she is convinced that the miracle will be wrought, and she is not without an anticipation of the method of working it: for how should He require the aid of the servants, except the miracle were to take place according to the form here related? I believe we shall find, when all things are opened to us, that there had been a previous hint given her, — where or how I would not presume to say, — by the Lord, of His intention and the manner of performing it, and that her fault was, *the too rash hastening on of what had been His fixed purpose*. — 6.] These vessels were for the washings usual at feasts: see Mark vii. 4. There could be no collusion or imposture here, as they were *water-vessels*, and could have no remnants of



καθημένους. <sup>15</sup> καὶ ποιήσας <sup>h</sup> φραγγέλλιον ἐκ <sup>c</sup> σχοινίων πάντα ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας. καὶ τῶν <sup>d</sup> κολλυβιστῶν ἐξέχεε \* τὸ <sup>f</sup> \* κέρμα καὶ τὰς <sup>e</sup> τραπέζας <sup>h</sup> ἀνέστρεψε. <sup>16</sup> καὶ τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν Ἄρατε ταῦτα <sup>i</sup> ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον <sup>k</sup> ἐμπορίου. <sup>17</sup> ἐμνήσθησαν [δὲ] οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστὶν <sup>l</sup> Ὁ ζῆλος τοῦ οἴκου σου <sup>†</sup> καταφάγεται με. <sup>18</sup> <sup>ll</sup> ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ Τί <sup>m</sup> σημεῖον δεικνύεις ἡμῖν <sup>n</sup> ὅτι ταῦτα ποιεῖς; <sup>19</sup> ἀπεκρίθη <sup>†</sup> Ἰησοῦς καὶ εἶπεν αὐτοῖς Ὁ Λύσατε τὸν ναὸν τούτου, καὶ ἐν τρισὶν ἡμέραις <sup>p</sup> ἐγερῶ

n = Matt. xvi. 8. o = Eph. ii. 14. 2 Pet. iii. 10—12. 1 John iii. 8. constr. Matt. xii. 33. James iv. 7. Eph. v. 14. p = here only, but see ver. 22.

A F G 9 al. *b* Copt. Arm. Orig. txt B *ac* Orig. — 15. τὰ κέρματα B L X 1 *b* Copt. Arm. Origen. txt A P. — 16. καὶ μὴ ποι. A U X 10 al. *ab* Syrr. Æth. Arm. Theophyl. txt B P *c* Orig. — 17. δὲ om. B L X Copt. ins. A M (δὲ καὶ M) P.—rec. *κατέφαγε*, with *abc* Orig. Hil., but txt A B E G H K L M P S V X 28 al. Orig. (four times) Heracleon, Cyr. Chrys. — 19. rec. bef. Ἰησ. ins. ὁ, with (H S?) K, but om. A B E F G L M U V X Δ 19 al. Orig. Cyr.—ἐν bef. *τρὶσιν* om. B (Lach. Tisch. ins.

elsewhere than in Jerusalem; but generally there, and in the temple. The very fact of the market being held there would produce an unseemly mixture of sacred and profane transactions, even setting aside the abuses which would be certain to be mingled with the traffic. It is to the *former* of these evils that the Lord makes reference in this *first* cleansing; in the *second*, to the *latter*.

—The *σχοινία* were probably the rushes which were littered down for the cattle to lie on. Whether the Lord used the scourge on the beasts only, or also on the sellers of them, is not distinctly said; the impression conveyed is that it was on both. He deals more mildly with those who sold the doves, which were for the offerings of the poor.—This cleansing of the temple was in the direct course of His manifestation as the Messiah. Immediately after the prophetic announcement of the Forerunner, Mal. iii. 1, is that of the Lord's coming suddenly to His temple and purifying it. This act also answers (but like the fulfilment last mentioned, only in an imperfect and still prophetic sense) to the declaration of the Baptist "Whose fan is in His hand," &c., Matt. iii. 12.—His proceeding was not altogether unexampled nor unauthorized, even in an uncommissioned person: for all had the right to reform an abuse of this sort, and the zealots put this right in practice. The disciples by their allusion in ver. 17 seem to refer the action to this latter class.—16.] τοῦ πατρὸς μου. By this expression thus publicly used, the Lord openly announces His Messiahship. Nathanael had named Him 'the Son

of God' with this meaning,—see on ch. i. 50,—and these words, coupled with the expectation which the confession of John the Baptist would arouse, could leave no doubt on the minds of the Jews as to their import:—see on ch. iii. 2.—οἱκ. ἐμπ.] not yet σπήλαιον ληστῶν, as at the end of His ministry; see above.—17.] ἐμνήσθησαν, at the time, not afterwards, which would have been expressed, as in ver. 22.—18.] On the demand of the Jews, see Deut. xiii. 1—3. It was not only to justify His having driven out the abomination; this any one might have done;—but to justify the mission and the whole course of action which the words τοῦ πατρὸς μου implied. They used the same expression at the end of His ministry, Matt. xxi. 23.—19.] This answer of the Lord has been involved in needless difficulty. That He pointed to His own Body, is inconceivable;—for thus both the Jews and His own disciples must have understood Him, which (see vv. 20, 22) neither of them did. That He implied that their lawless proceedings in the temple would at last bring it to an end, is equally inconceivable; both on account of the latter part of His declaration, which would thus have no meaning,—and because of the use of the word ναός,—which was the holy and the holiest place, the temple itself,—as distinguished from τὸ ἱερόν, the whole enceinte of the sacred buildings. Stier has well remarked (i. 53—55) that the Lord in this saying comprehended in the reality,—His own Body,—its type and symbol, the temple then before them. That temple, with all its ordinances and

αὐτόν. <sup>20</sup> εἶπον οὖν οἱ Ἰουδαῖοι Τεσσαράκοντα καὶ ἐξ ἈΒΡ  
 ἔτεσιν ὥκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις  
 ἀγέρῃς αὐτόν; <sup>21</sup> ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ  
 σώματος αὐτοῦ. <sup>22</sup> ὅτε οὖν <sup>a</sup> ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν  
 οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν †, καὶ <sup>b</sup> ἐπίστευσαν τῇ  
 γραφῇ, καὶ <sup>c</sup> τῷ λόγῳ \* ᾧ εἶπεν ὁ Ἰησοῦς.

a = ch. xxi. 14.  
 Acts iii. 15  
 al. fr. Isa.  
 xxvi. 19.  
 b constr. Luke  
 i. 20. ch. iv.  
 60 al.  
 c constr. Jer.  
 xv. 14.

Muralt).—22. rec. aft. ἔλεγεν ins. αὐτοῖς with K, but om. A B E H L M S V X 41 all.  
 ber Syrr. Copt. Æth. Arm. Orig. Chrys. Cyr. Theodoret. Theophyl. (ins. B Muralt).—

holy places, was but the shadow of the Christian Church;—that, the type of the Body of the Lord, represented the Church, which is *veritably His Body*. And so the saying was fulfilled by the slaying of His actual Body, in which rejection of Him the destruction of the Jewish temple and city was involved,—and the raising of that Body after three days, in which resurrection we, all the members of His new glorified Body, are risen again. It is for want of keeping in mind this width and depth of the Lord's sayings, that so many commentators have fallen into error here and elsewhere in interpreting them. Most of the best German expositors, e.g. Lücke, Neander (L. J. 283), and even Olshausen, find insuperable difficulty in the *exposition given by the Evangelist of these words*, and even contend that it *could not have been the right one*. But surely those who believe the Apostles to have been under the special influence of the Holy Spirit in their work of witnessing to and bringing out the truth of the sayings and doings of the Lord, cannot take this ground. It is a wholly distinct matter from a chronological inaccuracy or varying report of the same occurrence in minor details; such things the Spirit may have, and has as matter of fact, for special reasons permitted in the Evangelists; but we have here,—assumed the genuineness of our Gospel, on which none of these writers have a doubt,—*the positive declaration of an Apostle (and what an Apostle!) of the meaning of the Lord's saying*;—which I do not think we are at liberty to question, on any, even the most moderate view, of the inspiration of the Scriptures. The difficulties attending the interpretation are,—besides the double meaning which I have treated above,—(1) *the use of the imperative, as applied to the death of Christ*. Olshausen contends that it must be mandatory, and cannot be hypothetical. But surely Matt. xii. 33 is an instance in point, as adduced by De Wette, for the hypothetical meaning: and usages exactly like that in our text are found in the two last reff. (see Winer, Gram. § 44.

2.) (2) *The words ἀγέρῃς αὐτόν*,—seeing that the resurrection of the Lord is ever spoken of as *the work of the Father*. Yes,—but by power committed to Christ Himself;—see ch. x. 18, where this is distinctly asserted: and ch. vi. 39, 40, 44, where it is implied, for He is the first-fruits of them that sleep,—and (though the whole course of His working was after the will of the Father,—and in the Spirit, which wrought in Him) strictly and truly *raised Himself* from the dead in the sense here intended. (3) *The utterance of such a prophecy at so early a period of His official life*. But it was not a prophecy known and understood,—but a *dark saying*, from which no one could then draw an inference as to His death or resurrection. The disciples did not understand it; and I cannot agree with Stier that the Jews could have had any idea of such being His meaning.—Lücke remarks that the circumstance of the words being spoken so long before His trial by the Sanhedrim, would make it more easy for the false witnesses to distort them. This they did, but not so as to agree with one another. They reported it, 'I can destroy,' &c. which makes a wide difference, and represents the Lord as an enemy of the temple (Matt. xxvi. 61), and some added to τὸν ν. τ.,—τ. χειροποιητόν, and that He would raise another ἀχειροποιητόν (Mark xiv. 58).—20.] The building of the temple by Herod the Great is stated by Josephus, in Antt. xv. 11, 1, to have been begun in the eighteenth year of his reign; in B. J. i. 21, 1, in the fifteenth; the difference being made by counting his reign from the death of Antigonus, or from his appointment by the Romans, see Antt. xvii. 8, 1. Reckoning from this latter, we shall have twenty years till the birth of Christ, and thirty years since that event, from which fifty, however, four must be taken, since our era is four years too late. This gives forty-six. The temple was not completed till A.D. 64, under Herod Agrippa II., and the procurator Albinus; so that ὥκοδομήθη must have its proper sense of 'has been in building.'—

<sup>23</sup> Ὡς δὲ ἦν ἐν τῷ τοῖς Ἱεροσολύμοις ἐν τῷ πάσχᾳ [ἐν] τῇ ἑορτῇ, πολλοὶ <sup>d</sup> ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ <sup>d constr. ch. i. 12.</sup> θεωροῦντες αὐτοῦ τὰ σημεῖα <sup>e</sup> αὐτοῖς. <sup>e Matt. xxviii. 1. Acts iv. 13.</sup> Ἰησοῦς οὐκ <sup>f</sup> ἐπίστευεν αὐτὸν αὐτοῖς, διὰ τὸ αὐτὸν <sup>f = here only.</sup> γινώσκειν πάντας, <sup>25</sup> καὶ [ὅτι] οὐ <sup>g</sup> χροίαν εἶχεν ἵνα τὶς <sup>g Matt. vi. 8. Prov. xviii. 2.</sup> μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

III. <sup>17</sup> Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικοδήμους ὄνομα αὐτοῦ, <sup>h</sup> ἄρχων τῶν Ἰουδαίων. <sup>2</sup> οὗτος ἦλθε πρὸς <sup>h = Luke xviii. 18. ch. vii. 26. xii. 42. Acts iii. 17 al. i Matt. ii. 14 al.</sup> τὸν <sup>i</sup> νυκτὸς καὶ εἶπεν αὐτῷ Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν <sup>k</sup> ἢ σὺ ποιεῖς, ἐὰν μὴ <sup>k</sup> ὁ θεὸς <sup>k</sup> μετ' αὐτοῦ. <sup>k Judg. vi. 12.</sup>

τῷ λ. ὃν B L Orig. txt A. — 23. rec. bef. Ἱερ. om. τοῖς with qu. ? but ins. A B E G H K L (M U ?) S V X 36 all. Orig. Chrys. Cyr. — bef. τῇ ἑορ. om. ἐν B. ins. A ac Orig. — 24. ὁ om. B L Cyr. — 25. ὅτι om. A Syr. Copt. Æth. ins. B abc Orig.

CHAP. III. 2. rec. πρὸς τὸν Ἰησ. with a, but txt A B K L S V X 36 all. bc Æth.

22.] τῇ γραφῇ, by all analogy, must mean the O. T. scriptures. That the resurrection of the Lord is the subject of O. T. prophecy, we find in several passages of the N. T. see ch. xx. 9. Luke xxiv. 26, 27. 1 Cor. xv. 4. At first sight it appears difficult to fix on any passage in which it is directly announced: but with the deeper understanding of the Scriptures which the Holy Spirit gave the Apostles and still gives the Christian Church, such prophecies as that in Ps. xvi. are recognized as belonging to Him in Whom alone they are properly fulfilled; see also Hos. vi. 2.

23—25.] *Many believe on Jesus at the Passover: His knowledge of their character, and withholding of Himself from them.* — 23.] as analogous with ἐν τῷ πάσχῃ, τῇ ἑορτῇ—see vi. 4.—θεωρ. αὐτ. τ. σ. ἃ ἐπ.] ἐπίστευον εἰς αὐτὸν, ἀλλ' οὐ βεβαίως, ἐκείνοι γὰρ ἀκριβέστερον ἐπίστευον, ὅσοι μὴ διὰ τὰ σημεῖα μόνον, ἀλλὰ καὶ διὰ τὴν διδασκαλίαν αὐτοῦ ἐπίστευον. Euthym.—24, 25.] The repetition of ἐπίστ. has been regarded (Lücke, De Wette) as a sort of play on the word. But I should rather set it down to the simplicity of John's style.—The meaning is, 'He did not *trust Himself* to them,'—i. e. treat them as true and earnest disciples. The fact of this being narrated shows that it made an impression on the Evangelist, and led him perhaps first to the conclusion which he here expresses, and which higher knowledge enabled him afterwards to place, as he here does, on its right ground;—His *knowing what was in man*. Nothing less than *Divine knowledge* is here set forth; the words are even stronger than if τῶν ἀνθ. and ἐν

τοῖς ἀνθ. had been used. Then some reference might have been imagined to the persons here mentioned; but now, the singular is, and must be on all hands, *purely generic*,—as in E. V.—*What miracles* these were, is not related:—certainly some notable ones, see ch. iii. 2.—The mention of them precludes us from understanding ch. iv. 54 as indicating that the healing of the ruler's son was *absolutely His second miracle*.

CHAP. III. 1—21.] *The Lord's discourses with Nicodemus,—one of these believers on account of His miracles,—of the spiritual nature of the Kingdom of God, and the necessity of the new birth.* — 1.] We have in the Talmud (see Lightfoot, Hor. in loc.) a Nicodemus ben Gorion, who was properly called Bonai, and said to have been a disciple of Jesus; but he is found living at the destruction of Jerusalem. This might certainly have been; still it must be quite uncertain whether he be the same with this Nicodemus.—He is mentioned again ch. vii. 50. xix. 39. He was a member of the Sanhedrim (ἄρχων, see reff.), and, besides, a νομοδιδάσκαλος (ver. 10). — 2.] νυκτὸς,—for fear of the Jews; see ch. xii. 42. The discourse seems to have taken place between the Lord and Nicodemus *alone*,—and may have been related by Jesus to the Evangelist afterwards. If this be deemed improbable (though I do not see why it should),—of the two other alternatives I would rather believe that John was present, than that Nicodemus should have so minutely related a conversation which in his then position he could not understand. — οἶδαμεν. This plural may



1 ver. 8, ch. i. 13. 1 John ii. 29. iii. 9. iv. 7. v. 1, 4, 18 only. m ch. xix. 11, 23. James i. 17. iii. 15, 17. Job iii. 4. see also Gal. iv. 9. n = Luke ii. 26. Ps. xxxiii. 12 al. o β. τ. θ. in John, ver. 5 only.

be merely an allusion to others who had come to the same conclusion, e.g. Joseph of Arimathea; or it may express that Nicodemus was sent in the name of several who wished to know the real character of this Person who wrought such miracles. It is harsh, in this private conversation, to take the plural as merely of singular import, as Lightfoot seems to do. His other rendering, 'vulgo agnoscitur,' is better,—but not satisfactory,—for the common people did not generally confess it, and Nicodemus, as an *ἀρχων*, would not be likely to speak in their name (see ch. vii. 49). I would rather take it to express the *true conviction respecting Jesus, of that class to which Nicodemus belonged*—the *ἀρχοντες*: and see in it an important fact, that their persecutions and murder of the Prince of Life hence found their greatest aggravation, that they were carried on *against the conclusions of their own minds*, out of bitter malice, and worldly disappointment at His humble and unobtrusive character, and the spiritual purity and self-sacrifice which He inculcated. Stier (iv. 12 ff.) seems to think that Nicodemus, by using the plural, is sheltering himself from expressing *his own* conviction, so as to be able to draw back again if necessary.—*ἐλήλυθας*. Stier (and Schleiermacher, cited by Stier, iv. 15 note) thinks that there is involved in this word a *recognition* by Nicodemus of the *Messianic mission of Jesus*:—that it expresses His being *ὁ ἐρχόμενος* (Matt. xi. 3 al.). It is never used of any but the Messiah, except by the Lord Himself, when speaking of John the Baptist as the subject of prophecy (see Matt. xi. 14 al.).—*διδάσκαλος*. In this and the following words, Nicodemus seems to be cautiously withdrawing from his admission being taken as expressing too much. For who of the Jews ever expected a *teacher* to come from God? They looked for a *King*, to sit on David's throne,—a *Prophet*, to declare the Divine will;—but the Messiah was never designated as a *mere teacher*, till the days of modern Socinianism. So that he seems trying to qualify or recall his *ἐλήλυθας* by this addition.—The following words exhibit the same cautious inconsistency. 'No one can do, &c. unless—' we expect some strong expression of the truth, such as we had from Nathanael in ch. i. 49, but the sentence drops to merely—'God be with him,' which is a very poor and insufficient ex-

ponent of *ἀπὸ θ. ἐλήλυθας*. Against this inconsistency,—the inner knowledge that the Kingdom of God was come, and He who was to found it, on the one hand,—and the rationalizing endeavour to reduce this heavenly kingdom to *mere learning*, and its Founder to a *mere Teacher*, on the other,—is the following discourse directed. —3.] We are not to imagine that anything is wanting to complete the sense or connexion. The Lord replies, It is not *learning*, but *life*, that is wanted for the Messiah's Kingdom;—and *life* must begin by *birth*. Luther (Stier, iv. 21) says: "My teaching is not of *doing* and *leaving undone*, but of a *change in the man* (nicht von *Thun* und *Laſſen*, sondern von *Werden*);—so that it is, not *new works* done, but a *new man* to do them; not another *life* only, but another *birth*." And only by this means can Nicodemus gain the teaching for which he is come,—*ἰδεῖν τ. β. τ. θ.*,—become a disciple of Christ:—*ἴδοι, τούτεστι νοήσοι*, Theophyl.,—'*understand by sharing*'—'*have any conception of*.'—*ἄνωθεν*—*οἱ μὲν ἐκ τοῦ οὐρανοῦ φασιν, οἱ δὲ ἐξ ἀρχῆς*. Chrysost.,—who, as also Euthym., explains *γεν. ἄν.* by *παλιγγενεσία*:—Origen, Cyril, and Theophyl. taking the other meaning.—The true meaning is to be found by taking into account the answer of Nicodemus, who obviously understood it of a *new birth in mature life*. 'Born afresh' would be a better rendering than 'born again,' being closer to the meaning of *ἄνωθεν*, 'from the very beginning';—'unless a man begin his life anew altogether (*πάλιν ἄνωθεν*, Gal. iv. 9), he cannot' &c.—It is not impossible that the other meaning may *lie beneath this*,—as the *βασιλεία* is *τοῦ θεοῦ*, and so must the birth be;—but Grotius has remarked that in Hebrew and Aramaic (in one of which languages our Lord, discoursing with a Rabbinical Jew, certainly spoke) there is no word of double meaning corresponding to *ἄνωθεν*:—so that He must have expressed it, as Nicodemus understood it, of an *entirely new birth*. That John never uses the word elsewhere in this sense (Lücke) is here of little weight, for he only uses it three times more, and never with a verb cognate to *γεννάομαι*. The Evangelist most likely chose the Greek expression *γεν. ἄν.* as strictly corresponding to the term *ἀναγεννᾶσθαι*, which, when he wrote, was in common use in the Church:

Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν ; μὴ δύναται εἰς τὴν <sup>a</sup> κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ <sup>a</sup> γεννηθῆναι ; <sup>a</sup> ἀπεκρίθη ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω σοι, <sup>b</sup> εἰὰν μὴ τις γεννηθῇ <sup>b</sup> ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται

<sup>a</sup> Luke i. 41.  
xi. 27. Ps.  
xxi. 10.  
<sup>b</sup> 1 John v. 1.  
Rom. i. 4.  
Heb. xi. 35.

Arm. Cyr. Chrys. Theophyl. Aug. — 5. bef. Ἰησ. om. ὁ A E G H K M V X Δ all. Cyr.

see 1 Pet. i. 3. 23. On the birth itself, see below, ver. 5.—4.] It is impossible that Nicodemus can have so entirely and stupidly *misunderstood* the Lord's words, as his question here would seem to imply. The idea of new birth was by no means alien from the Rabbinical views. They described a proselyte when baptized as 'sicut parvulus jam natus.' Lightfoot in loc. I agree with Stier in thinking that there was something of the spirit that *would not* understand, and the disposition to turn to ridicule what he heard. But together with this there was also considerable *real ignorance*. The proselyte might be regarded as born again, when he became one of the seed of Abraham: this figure would be easily explained on the Judaical view: but that *every man* should need this, was beyond Nicodemus's comprehension. He therefore rebuts the assertion with a *reductio ad absurdum*, which in spirit expresses, as in ch. vi. 60, 'This is an hard saying; who can hear it?'—γέρων ὢν: probably he himself was old, and he instances his own case.—5.] The Lord passes by the question of Nicodemus without notice, further than that this His second assertion takes as it were the ground from under it, by explaining the token and means of the new birth.—There can be no doubt, on any *honest* interpretation of the words, that γεννηθῆναι ἐξ ὕδατος refers to the token or outward sign of baptism,—γ. ἐκ πνεύματος to the thing signified, or inward grace of the Holy Spirit. All attempts to get rid of *these two plain facts* have sprung from doctrinal prejudices, by which the views of expositors have been warped. Such we have in Calvin: 'spiritum, qui nos repurgat, et qui virtute sua in nos diffusa vigorem inspirat cœlestis vitæ;'—Grotius: 'spiritum aquæ instar emundantem' (!);—Cocceius: 'gratiam Dei, sordes et vitia abludentem;'—Lampe: 'obedientiam Christi' (!);—Tholuck, who holds that not Baptism itself, but only its idea, that of cleansing, is referred to;—and others, who endeavour to resolve ὕδατος καὶ πνεύματος into a figure of ἐν διὰ ὁνοῦν, so as to make it mean 'the cleansing or purifying Spirit.' All the better and deeper expositors have recognized the co-existence of the two, *water* and the *Spirit*. So for

the most part the ancients: so Lücke (in his last edition), De Wette, Neander, Stier, Olshausen (on ver. 5), &c.—This being then recognized, *to what does ὕδωρ refer?* At that time, two kinds of baptism were known: that of the *proselytes*, by which they were received into Judaism,—and that of *John*, by which, as a preparatory rite, symbolizing repentance, the people were made ready for Him who was to baptize them with the Holy Ghost. But both these were significant of *one and the same truth*; that namely of the *entire cleansing of the man* for the new and spiritual life on which he was to enter, symbolized by water cleansing the outward person. Both were appointed means,—the one by the Jewish Church,—the other, stamping that first with approval, by God Himself,—towards their respective ends. John himself declared his baptism to be *incomplete*,—it was *only with water*; One was coming, who should baptize *with the Holy Ghost*. That declaration of his is the key to the *understanding of this verse*. Baptism, *complete*, with *water* and the *Spirit*, is the admission into the Kingdom of God. Those who have received the *outward sign* and the *spiritual grace*, have entered into that Kingdom. And this entrance was fully ministered to the disciples when the Spirit descended on them on the day of Pentecost. So that, as spoken to Nicodemus, these words referred him to the baptism of John, which probably (see Luke vii. 30) he had slighted. But they were *not only* spoken to him. The words of the Lord have in them life and meaning for all ages of His Church: and more especially so these opening declarations of His ministry. He here unites together the two elements of a complete Baptism which were sundered in the words of the Baptist, ch. i. 33—in which united form He afterwards (Matt. xxviii. 20. Mark xvi. 16) ordained it as a Sacrament of His Church. Here He speaks of spiritual Baptism, as in ch. vi. of spiritual Communion, and in both places in connexion with the outward conditions and media of these sacraments. It is observable that here, as ordinarily (with a special exception, Acts x. 45), the outward sign comes first, and then the spiritual grace, vouchsafed in and by means of it where

c = ch. iv. 20,  
24. iv. 1.  
Acts v. 29 al.  
d = ch. 3.  
e = here only.  
f = ch. viii. 1.  
g = ch. viii. 14.  
h = ch. xii. 35. Heb.  
xi. 8. Gen.  
xvi. 8.

εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. <sup>6</sup> τὸ γεγεννημένον <sup>A B</sup>  
ἐκ τῆς σαρκὸς σὰρξ ἐστὶ, καὶ τὸ γεγεννημένον ἐκ τοῦ  
πνεύματος πνεῦμά ἐστι. <sup>7</sup> μὴ θαυμάσης ὅτι εἶπόν σοι  
Δεῖ ὑμᾶς γεννηθῆναι <sup>d</sup> ἄνωθεν. <sup>8</sup> τὸ ἐνεῦμα ὅπου θέλει  
πνεῖ, καὶ τὴν <sup>i</sup> φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας  
πόθεν ἔρχεται καὶ <sup>8</sup> ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ

Theophyl. ins. L U (B S?). — 5. ἀμὴν (once) om. A al. — 8. for καὶ bef. ποῦ ὑπ.,

duly received. — εἰσελθεῖν εἰς is more than ἰδεῖν above, though no stress is to be laid on the difference. The former word was perhaps used because of Nicodemus's expectation of *teaching* being all that was required: but now, the necessity of a real vital change having been set forth, the expression is changed to a practical one—the *entering into* the Kingdom of God.—6.] The neuter denotes not only the universal application of this truth, but (see Luke i. 35) the very first beginnings of life in the embryo, before sex can be predicated. So Bengel: 'notat ipsa prima stamina vitæ.'—The Lord here answers Nicodemus's hypothetical question of ver. 4, by telling him that *even could it be so*, it would not accomplish the birth of which He speaks.—In this σὰρξ is included *every part* of that which is born after the ordinary method of generation; even the spirit of man, which, receptive as it is of the Spirit of God, is yet in the natural birth *dead*, sunk in trespasses and sins, and in a state of wrath. Such 'flesh and blood' cannot inherit the Kingdom of God, 1 Cor. xv. 50. But when the man is born again of the Spirit (the water does not appear any more, being merely the outward form of reception,—the less included in the greater), then just as flesh generates flesh, so spirit generates spirit, after its own image, see 2 Cor. iii. 18 fin.; and since the Kingdom of God is a spiritual Kingdom, such only who are so born can enter into it.—7.] The weighty word here is ὑμᾶς. The Lord did not, could not, say this of *Himself*. Why?—Because in the full sense in which the flesh is incapacitated from entering the K. of God, He was *not born of the flesh*. He inherited the weakness of the flesh, but His Spirit was not, like that of sinful man, alien from holiness and God; and therefore on Him no second birth passed; when the Holy Spirit descended on Him at His baptism, the words spoken by the Father were indicative of *past approval*, not of *renewal*. His obedience was accepted as perfect, and the good pleasure of the Father rested on Him. Therefore He includes not Himself in this

necessity for the new birth.—The μὴ θαυμάσης applies to the next verse, in which Nicodemus is told that he has things as wonderful around him every day in the natural world. — 8.] The Lord might have chosen any of the mysteries of nature to illustrate the point:—He takes *that one*, which is above others symbolic of the action of the *Spirit*, and which (in both languages, that in which He spoke, as well as that in which His speech is reported) is expressed by *the same word as it*. So that the words as they stand apply themselves at once to the Spirit and His working, without any figure;—spiritus ubi vult spirat. Bengel, after Origen and Augustine, takes τὸ πν. of the *Holy Spirit* exclusively: but this can hardly be. The *form* of the sentence, as well as its import, is against it. The πνεῖ, ἀκούεις, οἶδας, are all said of well-known facts. And the comparison would not hold on that supposition.—'As the Spirit is in His working on those born of Him, so is *every one that is born of the Spirit*.' But on the other interpretation, we have 'The wind breatheth,' &c.:—*so is*, i.e. 'so it is with' (see a similar construction Matt. xiii. 45) *every one born of the Spirit*.—Notice it is not ὁ ἀνεμος here, but τὸ πνεῦμα, the gentle breath of the wind;—and it is heard, not felt;—a case in which the οὐκ οἶδας κ.τ.λ. is more applicable than in that of a violent wind steadily blowing. It is one of those sudden breezes springing up on a calm day, which has no apparent direction, but we hear it rustling in the leaves around.—The ὅπου θέλει, in the application, implies the *freedom* (2 Cor. iii. 17) and *unrestrained working* of the Spirit (1 Cor. xii. 11). — πᾶς ὁ γ. The Lord can hardly, as Stier explains (iv. 58), mean *Himself* by these words; or, if He does, only *inclusively*, as being γ. ἐκ τ. πν.,—not principally. He describes the *mystery of the spiritual life*;—we see its effects, in ourselves, and others who have it; but we cannot trace its beginnings, nor prescribe to the Holy Spirit His course: He works in us and leads us on, accompanying us with His witness,—*His voice*, spiritually discerned.—'Homo in quo spiritus spirat,



γεγεννημένος ἐκ τοῦ πνεύματος. <sup>9</sup> ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ Πῶς δύναται ταῦτα γενέσθαι; <sup>10</sup> ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ εἶ <sup>h</sup> ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; <sup>11</sup> ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἑώρακαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ <sup>i</sup> λαμβάνετε. <sup>12</sup> εἰ τὰ <sup>k</sup> ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἶπω ὑμῖν τὰ <sup>l</sup> ἐπουράνια πιστεύσετε; <sup>13</sup> καὶ οὐδεὶς <sup>m</sup> ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ <sup>m</sup> καταβάς, ὁ υἱὸς

<sup>h</sup> = here only. see James v. 6.

<sup>i</sup> = ch. i. 12, v. 43. Matt. xiii. 20.  
<sup>k</sup> 1 Cor. xv. 40.  
<sup>l</sup> Phil. ii. 10.  
<sup>m</sup> Phil. ii. 10.  
<sup>n</sup> 1 Cor. xv. 48.  
<sup>o</sup> Phil. ii. 10.  
<sup>p</sup> Eph. iv. 9.  
<sup>q</sup> Prov. xxx. 4.

e spiritu respirat.' Bengel.—This saying of the Lord—in contradiction to all so-called Methodism, which prescribes the time and manner of the working of the Spirit—assures us of the manifold and undefinable variety of both these. 'The physiognomies of those who are born again, are as various as those of natural men' (Dräseke, cited by Stier, iv. 61). — 9.] The question of Nicodemus is evidently still one of unbelief: see ver. 12. — 10.] I believe the E. V. is right in rendering *ὁ διδ.* 'a teacher;' the article is inserted as required by τοῦ before Ἰσραὴλ, which is expressed as giving a solemnity to Ἰσρ. as the people of God. Or it is possible that ὁ διδάσκαλος may merely be meant as *one of* οἱ διδάσκαλοι. I prefer either of these reasons for the presence of the article, to supposing it to have any emphatic meaning. Nicodemus was manifestly in no supereminent place among the ἀρχοντες: see ch. vii. 50—53. Still less can I with Bp. Middleton, Gr. Art. p. 242, 3, believe any *blame conveyed in the title*. — 11.] Henceforward the discourse is an answer to the *unbelief*, and in answering that, to the *question* (πῶς δ. τ. γεν.) of Nicodemus: by showing Him the appointed means of this new birth, and of being upheld in the life to which it is the entrance, viz.—*faith in the Son of God*.—ὁ οἶδαμεν λ. . . . . Why these plurals? Various interpretations have been given: ἡ περὶ ἐαυτοῦ καὶ τοῦ πατρὸς τοῦτό φησιν, ἡ περὶ ἐαυτοῦ μόνου (Euthym.);—*Loquitur de se et de Spiritu* (Bengel);—of Himself and the Prophets (Beza, Tholuck);—of Himself and John the Bapt. (Knapp);—of Teachers like Himself (Meyer);—of all the born of the Spirit (Lange, Wesley);—of the three Persons in the Holy Trinity (Stier);—or, the plural is *only rhetorical* (Lücke, De Wette). I had rather take it as a *proverbial* saying; q. d. "I am one of those who," &c. The Lord thereby brings out the unreasonableness of that unbelief which would not receive *His witness*, but made it an exception to the general pro-

verbial rule.—οὐ λαμβάνετε, addressed still to Nicodemus, and through him to the Jews: not to certain others who were present, as Olsh. supposes. — 12.] The words μαρτυρίαν λαμβάνειν prepared the way for the new idea which is brought forward in this verse—πιστεύειν. Faith is, in the most pregnant sense, 'the receiving of testimony;' because it is the making *subjectively real* the contents of that testimony. So the πιστεύειν εἰς αὐτόν is, *the full reception of the Lord's testimony*; because the burden of that testimony is, *grace and truth and salvation by Himself*. This faith is not reasoning, nor knowledge, but a *reception* of Divine Truth declared by One who came from God; and so it is *far above* reasoning and knowledge:—πιστεύομεν above οἶδαμεν.—But what are the ἐπίγεια? The matters relating to the new birth which have hitherto been spoken of;—called so because *that side of them* has been exhibited which is *upon earth*, and happens among men. ἂ τοῖς ἐπὶ γῆς ἐτι διατρίβουσιν ἀνθρώποις ἐνιστά ὑπάρχει τε καὶ νοηθῆναι. Origen. That the *parable about the wind* is not intended, is evident from κ. οὐ πιστεύετε, which in that case would be 'do not understand.' And the ἐπουράνια are the things of which the discourse goes on to treat *from this point*: viz. the *heavenly side* of the new birth and salvation of man, in the eternal counsels of God regarding His only-begotten Son.—Stier supposes a reference in this verse to Wisd. ix. 16. καὶ μόλις εἰκάζομεν τὰ ἐπὶ τῆς γῆς, καὶ τὰ ἐν χερσὶν εὐρίσκομεν μετὰ πόνου, τὰ δὲ ἐν οὐρανοῖς τίς ἐξιχρίασε; — 13.] The whole verse seems to have intimate connexion with and reference to Prov. xxx. 4; and as spoken to a learned doctor of the law, would recall that verse,—especially as the further question is there asked, 'Who hath gathered the wind in His fists?' (וְיִתְּצֶה בְּמַחְשָׁיו הַרוּחַ), and 'What is His name, and what His Son's name?' See also Deut. xxx. 12, and the

a Exod. iii. 14.  
Rev. i. 4.  
b = ch. viii. 28.  
xii. 32, 34  
only.  
met. Matt. xi. 23 al. Num. xxi. 9.

τοῦ ἀνθρώπου [ὁ ὦν ἐν τῷ οὐρανῷ].<sup>a</sup> καὶ καθὼς<sup>A B</sup>  
Μωσῆς<sup>b</sup> ὕψωσε τὸν ὄφιν ἐν τῇ ἐξήμῳ, οὕτως ὕψωθῆναι

ἡ A aben syr. Arm. Ambr. Aug. — 13. ὁ ὦν ἐν τῷ οὐρ. om. B L 1 Æth. txt (ὦν

citation Rom. x. 6—8. — All attempts to explain away the plain sense of this verse are futile and ridiculous. The Son of Man, the Lord Jesus, the Word made Flesh, *was in, came down from, heaven*,—and was *in heaven* (heaven about Him, heaven dwelling on earth, ch. i. 52), *while here*, and ascended up into heaven when He left this earth;—and by all these proofs, speaking in the prophetic language of accomplished Redemption, does the Lord establish, that *He alone* can speak of τὰ ἐπουράνια to men, or convey the blessing of the new birth to them. Be it remembered, that He is here speaking *proleptically*, of results of His course and sufferings on earth,—of the way of regeneration and salvation which God has appointed by Him. He regards therefore throughout the passage, the great facts of redemption *as accomplished*, and makes announcements which could not be literally acted upon till they had been so accomplished. See ver. 14 ff., whose sense will be altogether lost, unless this ἀναβίβηκεν be understood of His exaltation to be a Prince and a Saviour.—ὁ ὦν ἐν τ. οὐρ.] see ch. i. 18 and note. Doubtless the meaning involves ‘whose place is in heaven,’ but it also asserts the ‘being in heaven’ of the time then present: see ch. i. 51.—To explain such expressions as ἀναβαίνειν εἰς τ. οὐρ., &c. as mere *Hebrew metaphors* (Lücke, De Wette, &c.) is no more than saying that Hebrew metaphors were founded on deep insight into Divine truth:—these words in fact express the *truths on which Hebrew metaphors were constructed*. Socinus is quite right, when he says that *those who take ἀναβ. εἰς τ. οὐρ. metaphorically, must in all consistency take ὁ καταβὰς ἐκ τ. οὐρ. metaphorically also*. ‘qualis descensus, talis etiam ascensus.’—14.] From this point the discourse passes to the *Person of Christ*, and Redemption by His Death.—The Lord brings before this doctor of the Law the mention of Moses, who in his day by Divine command lifted up a symbol of forgiveness and redemption to Israel.—καθὼς. We must avoid all such ideas as that the Lord *merely compares* His death to the elevation of the brazen serpent, as if only a *fortuitous likeness* were laid hold of by Him. This would leave the *brazen serpent itself meaningless*, and is an explanation which can only satisfy those

who do not discern the typical reference of all the ceremonial dispensation to the Redeemer.—It is an important duty of an expositor here, to defend the obvious and only honest explanation of this comparison against the tortuous and inadequate interpretations of modern critics. The comparison lies between the *exalted serpent of brass*, and the *exalted Son of Man*. The *brazen serpent* sets forth the Redeemer. This by recent Commentators (Lücke, De Wette, and others) is considered impossible: and the tertium comparationis is held to be only ‘the lifting up.’ But this does not satisfy the construction of the comparison. ‘The brazen serpent was lifted up: every one who looked on it, lived,’ = ‘The Son of Man must be lifted up: every one who believes on Him, shall live.’ The *same thing* is predicated of the two;—both are lifted up;—cognate consequences follow,—*body-healing*, and *soul-healing* (as Erskine, On the Brazen Serpent). There must then be some *reason* why the *only two members of the comparison yet unaccounted for* stand where they do,—considering that the brazen serpent was lifted up not for any physical efficacy, but by command of God alone. *Now on examination we find this correspondence fully established*. The ‘serpent’ is in Scripture symbolism, *the devil*,—from the historical temptation in Gen. iii. downwards. But *why* is the devil set forth by the serpent? How does the bite of the serpent operate? It *pervades with its poison the frame of its victim*: that frame becomes poisoned;—and death ensues. So sin, the *poison of the devil*, being instilled into our nature, that nature has become σαρξ ἁμαρτίας,—a *poisoned nature*,—a *flesh of sin*. Now the brazen serpent was made in the *likeness of the serpents* which had bitten them. It represented to them the *poison* which had gone through their frames, and it was hung up there, on the banner-staff, as a trophy, to show them that *for the poison, there was healing*;—that the plague had been overcome. In it, there was *no poison*; only the *likeness* of it. Now was not the Lord Jesus made ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, Rom. viii. 3? Was not ‘He made Sin for us, who knew no sin?’ (2 Cor. v. 21.)—Did not He, on His Cross, make an open show of, and triumph over, the Enemy, so that it was *as*

δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, <sup>15</sup> ἵνα παῖς ὁ <sup>c</sup> πιστεύων \* εἰς <sup>c constr. ch. i. 12 and rell. d—ch. x. 28. 1 Cor. i. 18. 2 Thess. ii. 10.</sup> αὐτὸν [μὴ <sup>d</sup> ἀπόλῃται, ἀλλ'] ἔχῃ <sup>c</sup> ζωὴν αἰώνιον. <sup>16</sup> οὕτω  
 e Matt. xix. 16, 29. Acts xiii. 46, 48. Rom. ii. 7 al.

om. A<sup>1</sup>) A<sup>2</sup> abc Hil. Lucif. — 15. for εἰς αὐτὸν, ἐπ' αὐτὸν A. ἐν αὐτῷ B c. ἐπ' αὐτῷ L Theodoret. txt qu. ?—μὴ ἀπόλῃται ἀλλ' om. B L 7 al. a Copt. Æth. Arm.

if the Enemy himself had been nailed to that Cross (Col. ii. 15)? Were not Sin and Death and Satan crucified, when He was crucified? ἐκεῖ μὲν, ἐπεὶ δὲ ὅπως ἡ βλάβη, δι' ὅπως καὶ ἡ θεραπεία· ἐνταῦθα δέ, ἐπεὶ δι' ἀνθρώπου οὐ θάνατος εἰσῆλθεν εἰς τὸν κόσμον, δι' ἀνθρώπου καὶ ἡ ζωὴ παρεγένετο. Euthym.—δεῖ, it is necessary, in the Father's counsel—it is decreed, but not arbitrarily;—the very necessity of things, which is in fact but the evolution of the Divine will, made it requisite that the pure and sinless Son of Man should thus be uplifted and suffer; see Luke xxiv. 26. —ὕψωθῆναι. In this word there is more than the mere crucifixion. It has respect in its double meaning (of which see a remarkable instance in Gen. xl. 13, 19. E.V.) to the exaltation of the Lord on the Cross, and through the Cross to His Kingdom; and refers back to ἀναβέβηκεν εἰς τ. οὐρ. before. Stier quotes the Christian proverb, *Crux scala coeli*.—15.] The corresponding clause applying to the type is left to be supplied—'And as every one who looked on it was healed, so....'—πιστ. εἰς αὐτὸν] This expression, here first used by the Lord, implies His exaltation,—see ch. xii. 32. It is a belief in His Person being what God by His sufferings and exaltation hath made Him to be, and being that to ME. This involves, on the part of the believer, the anguish of the bite of the fiery serpent,—and the earnest looking on Him in Whom sin is crucified, with the inner eye of faith.—μὴ ἀπ. ἀλλ' ἔχῃ ζ. αἰ. Just as in the type, God did not remove the fiery serpents,—or not all at once,—but healing was to be found in the midst of them by looking to the brazen serpent (παῖς ὁ δεδηγμένος ἰδὼν αὐτὸν ζήσεται, LXX),—so the temptations and conflicts of sin shall not leave the believer,—but in the midst of these, with the Eye of Faith fixed on the uplifted Son of Man, he has eternal life; perishes not of the bite, but ζήσεται.—See on this verse the remarkable passage, Wisd. xvi. 5—13, where as much of the healing sign is opened as could be expected before the great Antitype Himself appeared.—16.] Many Commentators—since the time of Erasmus, who first suggested the notion,—have maintained that the discourse of the Lord breaks off here, and the rest, to ver. 21, consists of the remarks of the Evangelist. (So Tholuck, Olshausen, Lücke, De

Wette; which last attributes vv. 13, 14 also to John.) But to those who view these discourses of the Lord as intimately connected wholes, this will be as inconceivable, as the absurd idea of Matthew having combined into one insulated sayings of his Master. This discourse would be altogether fragmentary, and would have left Nicodemus almost where he was before, had not this most weighty concluding part been also spoken to him. This it is, which expands and explains the assertions of vv. 14, 15, and applies them to the present life and conduct of mankind.—The principal grounds alleged for supposing the discourse to break off here seem to be, (α) that all allusion to Nicodemus is henceforth dropped.—But this is not conclusive, for it is obvious that the natural progress of such an interview on his part would be from questioning to listening; and that even had he joined in the dialogue, the Evangelist would not have been bound to relate all his remarks,—but only those which, as vv. 2, 4 and 9, were important to bring out his mind and standing point. (β) that henceforth past tenses are used; making it more probable that the passage was added after the great events alluded to had taken place. But does not the Lord speak here, as in so many other places, *proleptically*, of the fulness of the accomplishment of those designs, which in the Divine Counsels were accomplished? Is not this way of speaking natural to a discourse which is treating of the development of the new birth, itself not yet brought in till the Spirit was given? See a parallel instance, with the Evangelist's explanation, ch. vii. 37—39. (γ) on account of the use of *μονογενῆς*, vv. 16, 18, which is peculiar to John. But, as Stier well inquires (iv. 101), whence did John get this word, but from the lips of his divine Master? Would he have ventured on such an expression, except by an authorization from Him? (δ) It is asserted that John often continues the Lord's discourses with additions of his own;—and ch. i. 16, and ch. iii. 31, are alleged as instances. Of these, ch. i. 16 is beside the question:—for the whole prologue is spoken in the person of the Evangelist, and the Baptist's testimony in ver. 15 is merely confirmatory of ver 14, and then the connexion goes on with ver. 16. On the untenableness of the view with



f constr. Gal.  
ii. 13 only.  
g ch. i. 14 and  
rell.

h = ver. 18 ch.  
xii. 47, 48.  
James v. 9.

i = ch. xii. 47.  
James v. 9.

γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον, <sup>f</sup> ὥστε τὸν υἱὸν [αὐτοῦ] τὸν <sup>g</sup> μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον. <sup>17</sup> οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν [αὐτοῦ] εἰς τὸν κόσμον ἵνα <sup>h</sup> κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. <sup>18</sup> ὁ πιστεύων εἰς αὐτὸν οὐ <sup>i</sup> κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, οὗ μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ

A B

Cyr. Cypr. Lucif. ins. A *bc*. — 16. αὐτοῦ om. B. — ἀπολλύηται A. — 17. αὐτοῦ om. B L 4 Cyr. — 18. δὲ om. B Orig. Tert. Cypr. ins. A *abcd* Iren. Hil. Lucif. Ambr.

regard to ch. iii. 31 ff., see notes there.—It would besides give us a very mean idea of the honesty or reverence of one who sets forth so sublime a view of the Divinity and Authority of the Lord, to suppose him capable, *in any place*, of attributing to his Master words and sentiments of his own invention. And that the charge amounts to this, every simple reader can bear testimony. The obvious *intention* of the Evangelist here is, *that the Lord shall have said these words*. If the Lord did not say them, but the Evangelist, we cannot stop with the view that he has *added his own remarks* to the Lord's discourse, but must at once pronounce him *guilty of an imposture and a forgery*. (See Stier, iv. 99—107). I conclude therefore on all these grounds that the words following, to ver. 21, cannot be otherwise regarded than as *uttered by the Lord in continuation of His discourse*.—ἡγάπησεν. The indefinite, signifying the universal and eternal existence of that love which God Himself is (1 John iv. 8).—τὸν κόσμον, *the world*, in the most general sense, as represented by, and included in, man,—Gen. iii. 17, 18, and i. 28;—*not, the elect*, which would utterly destroy the force of the passage; see on ver. 18.—The Lord here reveals *Love* as the one *ground of the Divine counsel* in redemption,—*salvation* of men, as its *one purpose with regard to them*.—τὸν μονογ. The reference is to the offering of Isaac, of whom (Gen. xxii. 2, Heb.:—the LXX have ἀγαπητὸν) *this term is used*: and Nicodemus would at once be reminded by it of the *love there required*, the *substitution there made*, and the *prophecy there uttered* to Abraham, to which ἵνα πᾶς ὁ πιστ. so nearly corresponds.—ἔδωκεν—absolute, not merely τῷ κόσμῳ—'gave up,'—παρέδωκεν,—Rom. viii. 32; where, as Stier remarks, we have again, in the οὐκ ἐφείσατο, an unmistakeable allusion to the οὐκ ἐφείσω said to Abraham, Gen. xxii. 16.—ἵνα . . . By the repetition of this final clause verbatim from ver. 15, we

have the identity of the former clauses established: i. e. the uplifting of the Son of Man like the serpent in the wilderness *is* the manifestation of the Divine Love in the gift of the Son of God:—ὁ υἱὸς τοῦ ἀνθρώπου of ver. 14, = in the strictest sense, ὁ υἱὸς αὐτ. ὁ μονογ. of ver. 16. — 17.] *The κόσμος*—the Gentile world—was according to Jewish ideas to be judged and condemned by the Messiah. This error the Lord here removes. The assertion ch ix. 39, εἰς κρίμα ἐγὼ εἰς τ. κόσ. τοῦτ. ἦλθον is no contradiction to this. The κρίμα there, as here, results from the separation of mankind into two classes,—those who will and those who will not come to the light; and that result itself is not the *purpose why* the Son of God came into the world, but is evolved in the accomplishment of the higher purpose, viz. Love, and the salvation of men. Observe, the latter clause does not correspond to the former—it is not ἵνα σώξῃ τὸν κόσμον,—but ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ:—the *free will* of the κόσμος is by this strikingly set forth, in connexion with vv. 19, 20. Not that the Lord is not the σωτὴρ τοῦ κόσμου (iv. 42), but that the peculiar cast of this passage required the other side of the truth to be brought out. — 18.] *Οὐ πιστ. εἰς αὐτ.* see above, ver. 15.—οὐ κρίνεται—see ch. v. 24, where the same assertion is made more fully; and note there.—ἤδη κέκριται, implying,—*by no positive act of judgment of Mine*,—but by the very nature of things themselves. God has provided a remedy for the deadly bite of sin; this remedy the man has not accepted, *not taken*: he must then perish in his sins; he is *already judged and sentenced*.—μὴ πεπίστευκεν. The perfect implies more than 'that faith is a definite act in time' (Lücke, De Wette); it sets before us the deliberate choice of the man, q. d. 'he hath not chosen to believe' (Lange, in Stier iv. 113); see 2 Thess. ii. 11, 12. — εἰς τὸ ὄν. not without meaning: that name was 'Ἰησοῦς, αὐτός γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν

θεοῦ. <sup>19 j</sup> αὕτη δέ ἐστιν ἡ κρίσις, <sup>k</sup> ὅτι τὸ <sup>kk</sup> φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. <sup>20</sup> πᾶς γὰρ ὁ <sup>l</sup> φαῦλα πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ <sup>m</sup> ἐλεγχθῇ τὰ ἔργα αὐτοῦ. <sup>21</sup> ὁ δὲ ποίων τὴν <sup>n</sup> ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα <sup>o</sup> φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι <sup>p</sup> ἐν θεῷ ἐστιν ἐργασμένα. <sup>22</sup> Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν <sup>q</sup> Ἰουδαίαν γῆν, καὶ ἐκεῖ <sup>r</sup> διέτριβε μετ' αὐτῶν καὶ

j constr. 1 John v. 11. iv. 9.  
k = ch. v. 29.  
Matt. xxiii. 33.  
kk see ch. i. 9.  
l ch. v. 29. Tit. ii. 8. James i. 16 only.  
Prov. xxii. 8.  
m Eph. v. 11, 13.  
n = 1 Cor. v. 8. xii. 6. Eph. iv. 21. vi. 14.  
o ch. ii. 11.  
p 1 Cor. vii. 39. xi. 11. 1 John iv. 16.  
q adj. Mark i. 5. Acts xvi. 1. xxiv. 24 only.  
r ch. xi. 54. Acts xii. 19. xv. 35.

ἀμαρτιῶν αὐτῶν, Matt. i. 21.—The *μονογενεὺς* also here sets before us the *hopelessness of such a man's state*; he has no other Saviour.—[19.] The particular nature of his decided judgment is now set forth,—that the *Light* (see ch. i. 7, and notes) *is come into the world*, (ἐλήλυθεν, in reference perhaps to ἐλήλυθας, ver. 2,) and men (= ὁ κόσμος, men in general; an awful revelation of the future reception of the Gospel) *loved* (the perversion of the affections and will is the deepest ruin of mankind) *the darkness* (see note on ch. i. 5; = the state of sin and unbelief) *rather than* (not = 'and not,' but as Bengel says, *Amabilitas lucis eos perculit, sed obhæserunt in amore tenebrarum*, see ch. v. 35. xii. 43. 2 Tim. iii. 4) *the light, because their deeds were evil* (their habits, thoughts, practices,—all these are included,—were perverted).—*ἡγάπησαν* and *ἦν* are the *indefinite Aorists*, implying the general usage and state of men, when and after the φῶς ἐλήλυθεν εἰς τ. κόσ. —[20.] This verse analyses the psychological grounds of the preceding. The φῶς is not here 'the common light of day,' nor light in general: but as before, 'the *Light*;' i. e. the Lord Jesus, and His salvation: see ver. 21 fin.—There is here a difference between φαῦλα πράσσειν, and ποιεῖν τὴν ἀλήθειαν, which is too remarkable to be passed over,—especially as the same distinction is observed in ch. v. 29,—οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀν. κρίσεως. Bengel, who noticed this, hardly I think gives the right reason for it: 'malitia est irrequieta, est quiddam operosius quam veritas;' nor does Stier fully reach it, 'that πρᾶς signifies more a subordination, a being the *servants* of sin, ἐργάται τῆς ἀδικίας, Luke xiii. 27.' I think the distinction is rather perhaps this,—that πράσσειν is more the *habit of action*; so that we might say 'he that practises evil;' but ποιεῖν the true *doing* of good, *good fruit*, good that remains. He who πράσσει, has nothing but his πρᾶγμα,

which is an event, a thing of the past, a source to him only of condemnation, for he has nothing to show for it, for it is also φαῦλον, worthless; whereas he that ποιεῖ, has his ποίημα,—he has abiding fruit; *his works do follow him*. So that the expressions will not admit of being interchanged. There may possibly be a hint at the coming by night of Nicodemus, but surely only by a distant implication. He might gather this from what was said, that it would have been better for him to make open confession of Jesus; but we can hardly say that the Lord reproves him for coming, even as he did.—[21.] Who is this ποίων τ. ἀλήθ. ? The end of ch. i. will best explain to us: ἐν ᾧ ὁ δόλος οὐκ ἐστι, see also Luke vii. 15, and Ps. xv. The πράσων πονηρὰ is crooked and perverse; he has a light, which he does not follow; he knows the light, and avoids it; and so there is no truth, singleness, in him; he is a man at variance with himself. But the simple and single-minded is he who knowing and approving the light, comes to it; and comes that he may be carried onward in this spirit of truth and single-mindedness to higher degrees of communion with and likeness to God. 'The good man seeks the Light, and to place his works in the Light, not from a vain love of praise, but from a desire for communion wherein he finds strength and security.' De Wette. But this is not all: the manifesting his works that they are wrought in God, is and can be only by the candle of the Lord being kindled within him and he himself born again in the Kingdom of God; see Ps. cxxxix. 23, 24.—We hear nothing of the effect produced on Nicodemus by this interview. It certainly did not alienate him from Jesus, see ch. vii. 50. xix. 39, also ch. xii. 42. "It speaks for the simplicity and historic truthfulness of our Evangelist, that he adds nothing more, and even leaves untold the immediate result which the discourse had." (Baumgarten-Crusius, in Stier, iv. 124.)

22—36.] Removal of Jesus and His

<sup>a</sup> Luke i. 10, 20. <sup>23</sup> <sup>a</sup> ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν AB  
<sup>Jer. xxxiii. 20.</sup> <sup>na</sup> ἐγγὺς τοῦ Σαλείμ, ὅτι <sup>b</sup> ὕδατα πολλὰ ἦν ἐκεῖ, καὶ  
<sup>sa ch. vi. 10, 23.</sup> <sup>c</sup> παρεγένοντο καὶ ἐβαπτίζοντο. <sup>24</sup> οὕτω γὰρ ἦν <sup>d</sup> βεβήλη-  
<sup>b plur. Rev. viii. 10, xiv. 7. xvi. 4.</sup> <sup>e</sup> μένος εἰς τὴν <sup>d</sup> φυλακὴν ὁ Ἰωάννης. <sup>25</sup> ἐγένετο οὖν  
<sup>1. Eod. xv. 27.</sup> <sup>c</sup> Ζήτησις <sup>f</sup> ἐκ τῶν μαθητῶν Ἰωάννου μετὰ <sup>f</sup> Ἰουδαίου περὶ  
<sup>c Luke xii. 51.</sup> <sup>e</sup> καθαρισμοῦ. <sup>26</sup> καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον  
<sup>al. Acts v. 21 and freq.</sup> <sup>d</sup> αὐτῷ Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ABD  
<sup>d Matt. xviii. 30. Luke xii. 58. Acts xvi. 37.</sup> <sup>h</sup> ὃ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες  
<sup>e Acts xv. 2.</sup> <sup>1</sup> ἔρχονται πρὸς αὐτόν. <sup>27</sup> ἀπεκρίθη Ἰωάννης καὶ εἶπεν  
<sup>1 Tim. i. 4. 7.</sup> <sup>f</sup> Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ἧ δεδο-  
<sup>30. Rom. ii. 27. xii. 18.</sup> <sup>g</sup> χῆ, ii. 6 and  
<sup>Rev. ii. 9.</sup> <sup>h</sup> ref.  
<sup>g ch. ii. 6 and ref.</sup> <sup>h</sup> constr. Acts xiii. 22. see ch. v. 33.

—23. σαλλειμ A. — 25. rec. μετὰ Ἰουδαίων, with G? H *ber* Orig. Copt. Æth. Arm. Aug., but txt A B E F K L M S U V Δ 35 all. Syrr. Eus. Cyr. Chrys. Euth. Theophyl.

*disciples into the neighbourhood of the Baptist, who, upon occasion given, bears another notable testimony to Him. — 22.]* μετ. ταῦτα:—the sequence is not immediate; for this, John uses μετὰ τοῦτο. — τ. Ἰουδ. γ. The rural districts of Judæa, in distinction from the metropolis. — ἐβάπτ., viz. by means of His disciples;—see ch. iv. 2, and note. The place is not named: perhaps He did not remain in one fixed spot. — 23.] The situation of these places is uncertain. Eusebius and Jerome place Salim eight Roman miles south of Scythopolis, and Ænon at the same distance, on the Jordan. If Scythopolis was the ancient Bethshan, both places were in Samaria: and to this agree Epiphanius and the Samaritan chronicle called Abul Phatach. In Judith iv. 4, we find mention of ὁ αὐλὼν Σαλίμ in Samaria. An Ænon in the wilderness of Judah is mentioned Josh. xv. 61, and ib. ver. 32, בְּיַחְזָבְּ וּבְיַעַן Σαλειμ κ. Ἰν (Alex.), both in Judah, where it is certainly more probable, both from the text here and from *a priori* considerations, that John would have been baptizing, than in Samaria. The name יַעַן is an intensive form of יַן a fountain, which answers to the description here given. Both places were West of the Jordan, see ver. 26, and compare ch. i. 28. — παρεγ. κ. ἐβ., i. e. the multitudes. — 24.] There is much difficulty, which probably never will be cleared up, about the date of the imprisonment of John, and its reference to the course of our Lord's ministry. Between Matt. iv. 11, 12, there seems to be a wide hiatus, in which (see note there) the first chapters of this Gospel should be inserted. But the records from which the three synoptic Gospels have arisen were apparently unconscious of any such interval. Our Evangelist seems here to refer to such records, and to insert this remark, that it might not

be imagined, as it would be from them, that the Lord's public ministry (in the wider sense, see below on ver. 26) begun with the imprisonment of the Baptist. — 25.] The circumstances under which this dispute arose seem to have been these:—John and our Lord were baptizing near to one another. (On the relation of their baptisms see below on ver. 26.) They were both watched jealously (see ch. iv. 1) by the Pharisees. One of these (Ἰουδαῖος, i. e. Ἰουδ. τις) appears to have entered into dispute with the disciples of John about the relative importance of the two baptisms; they perhaps maintaining that their master's καθαρισμὸς preparatory to the Messiah was absolutely necessary for all, and *he* (the Ἰουδαῖος) pointing out to them the apparent inconsistency of this Messiah Himself authorizing a baptism in His name, and alleging that if so, their master's baptism was rendered superfluous. We are driven to these conjectures because the text gives us no further insight into the fact than what the circumstances and the answer of John render probable. — 26.] comp. ch. i. 28. — πάντες ἔρχ. Not, probably, any who had been baptized already by John; but multitudes of persons. The baptism now carried on by the disciples appears to have stood very much in the same position as that of John. It was preparatory to the *public ministry* of the Lord *properly so called*, which began in Galilee after the imprisonment of John. It was *not accompanied with the gift of the Spirit*, see ch. vii. 39. As John's commission was now on the wane, so the Lord's was expanding. The solemn cleansing of the temple was its opening; and now it is proceeding onwards, gathering multitudes around it (see ch. iv. 1). — 27.] The subject of this answer is,—the divinely appointed humiliation and eclipsing of the



μένον αὐτῷ ἐκ τοῦ οὐρανοῦ. <sup>28</sup> αὐτοὶ ὑμεῖς μοι ἰμαρτυρεῖτε <sup>i</sup> see Rom. viii. 16.  
 ὅτι εἶπον Οὐκ ἐμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος <sup>k</sup> k = Luke xix. 4, 28. ch. x. 4. Gen. xxiv. 7.  
 εἰμὶ <sup>k</sup> ἔμπροσθεν ἐκείνου. <sup>29</sup> ὁ ἔχων τὴν <sup>l</sup> νύμφην <sup>m</sup> νυμφίος <sup>l</sup> l = Rev. xviii. 23. xxi. 2, 9. xxii. 17 only. Jer. ii. 32. see Matt. x. 35 and l. m ch. ii. 9 & reff. n 1 Thess. iii. 9. Matt. ii. 10. Luke xxii. 15. Jonah iv. 6. Isa. lxvii. 10. o 1 Thess. iii. 9. p = ch. xvi. 24.  
 ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων  
 αὐτοῦ, <sup>n</sup> χαρὰ χαίρει <sup>o</sup> διὰ τὴν φωνὴν τοῦ νυμφίου.  
 αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ <sup>p</sup> πεπλήρωται. <sup>30</sup> ἐκείνον δεῖ  
<sup>q</sup> αὐξάνειν, ἐμέ δὲ <sup>r</sup> ἐλαττοῦσθαι. <sup>21</sup> ὁ <sup>s</sup> ἄνωθεν ἐρχόμενος  
<sup>t</sup> ἐπάνω πάντων ἐστίν. ὁ ὢν <sup>u</sup> ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστι  
 καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος

q intr. Matt. vi. 28. Mark iv. 8. Luke i. 80 al. fr.  
 t = Luke xix. 17, 19. Job xxxiii. 12.

r Heb. ii. 7, 9 only. from Ps. viii. 5.  
 u ch. viii. 23. 1 John ii. 16. iv. 5.

s ver. 3 and reff.

—26. ἰδοὺ D 2.—28. μοι om. E F M V al.—ἐγὼ om. D abc Cypr.—29. ἐστὼς D.—  
 31. ὁ δὲ ὢν D ab Syr.—ἀπὸ τῆς γ. D<sup>2</sup>.—ἐπάν. πάντ. ἐστ. om. D 3 al. ab Hil. Arm.

Baptist himself before the greater Majesty of Him who was come after him. Accordingly he begins in this verse by answering to the zeal of his disciples, 'that he cannot go beyond the bounds of his heaven-appointed mission.' 'Non possum mihi arrogare et capere quæ deus non dedit.' (Wetstein.) Some apply the words to Jesus:—εἰ δὲ λαμπρότερα τὰ ἐκείνου, καὶ πάντες πρὸς αὐτὸν ἔρχονται, θαυμάζειν οὐ χρή. τοιαῦτα γὰρ τὰ θεῖα. Chrysost. But the whole tone of the answer makes the other view more likely. Of course the remark, being general, may in the background have reference to the greater mission of Jesus; but not primarily. The parallelism of ἄνθρωπος here and himself as the subject of εἶπον in the next verse, also supports this view; see Heb. v. 4.—28.] 'Not only so, but I have always given the same consistent testimony; that I was only the prerunner of One greater than myself.' ἐκείνου does not refer to ὁ Χριστός, in which case it would have been αὐτοῦ (see, however, apparent exceptions to this, ch. vii. 45. Acts iii. 13; see also Winer, Gr. § 23. 1): but to Jesus, as the subject of ver. 26; and thus is not merely a general testimony with regard to the Messiah, but a personal one to Jesus.—29.] Here first, (and here only in our Gospel,) comes, from the mouth of the Forerunner, the great symbolical reference which is so common in the other Gospels and in the Epistles. It is remarkable that the Lord brings it forward in His answer to the disciples of John respecting fasting, Matt. ix. 15; where see note on the further import of the terms used.—The φίλος τοῦ νυμφίου (Heb. נָשִׂים) was the regular organ of communication in the preliminaries of marriage, and had the ordering of the marriage feast. It is to this last time, and not to any ceremonial custom connected with

the marriage rites, that this verse refers. The friend rejoices at hearing the φωνὴ τοῦ νυμφίου, (see Jer. vii. 34. xvi. 9. xxv. 10. Rev. xviii. 23,) in his triumph and joy, at the marriage. He χαρὰ χαίρει (see reff. 1 Thess. iii. 9, is not a parallel case as to construction, for ἡ there is only by attraction) because he hears in the voice of the Bridegroom an assurance of the happy completion of his mission, and on account of the voice itself,—τὴν οὕτω γλυκεῖαν, τὴν οὕτως ἐπέραστον, τὴν οὕτω σωτήριον.—ἐστηκὼς καὶ belongs merely to the graphic setting forth of the similitude.—αὕτη . . . πεπλήρω. παραδόντος ἐκείνῳ τὴν νύμφην, καὶ πεπληρωκότος, ὡς εἴρηται, τὴν ἐγγεμισθεῖσάν μοι διακονίαν. Euthym.—30.] ἐλαττοῦσθαι,—ὡς, ἡλίῳ ἀνατείλαντος, ἑωσφόρον. Euthym. See note on Matt. xi. 2.—31.] Many modern critics, beginning with Bengel and Wetstein, and including Lücke, Kuinoel, Olshausen, Tholuck, De Wette, and others, maintain that after ver. 30 we have the words, *not of the Baptist, but of the Evangelist*. Lücke and De Wette assume that the Evangelist has put his own thoughts into the Baptist's mouth, or at least mixed them with his words. The reason of this arbitrary proceeding is, (a) *That the sentiments of the following verses seem to them not to be congruous with the time and position of the Baptist*. But some of them confess (e. g. Lücke, De Wette) that this very position of the Baptist is to them yet unexplained, and are disposed to question the applicability to their idea of it of very much which is undoubtedly recorded to have been said by him. So that we cannot allow such a view much critical weight, unless it can be first clearly shown, *what were* the Baptist's convictions concerning the Person and Office of our Lord. (β) *That the diction and sentiments of the following verses are so*

c = ver. 11.  
d = ch. i. 12  
and refl.  
e = and constr.  
here only.  
see ch. vi. 27  
al. Rom. xv.  
28.  
f subj. ch. vii.  
18. viii. 26.  
Matt. xxii.  
16 al.  
g = 1 Cor. vii. 5.  
xii. 27.  
h = 2 Cor. i. 22.  
viii. 16. ch.  
v. 4. Judg.  
iii. 28. Gen.  
xxix. 4.  
i Luke xxiii.  
46. Matt.  
xvii. 22 al.  
Exod. xiii. 3.  
k ch. i. 12 and refl.  
l ver. 15.  
m = here only. (see ὁδόν, ver. 3. Luke ii. 26 al.) Ps. lxxxviii. 48.

<sup>1</sup> ἐπάνω πάντων ἐστὶ, <sup>32</sup> [καὶ] ὁ ἑώρακε καὶ ἤκουσε, τοῦτο ABD  
<sup>c</sup> μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς <sup>d</sup> λαμβάνει.  
<sup>33</sup> ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν <sup>e</sup> ἐσφράγισεν ὅτι ὁ θεὸς  
<sup>f</sup> ἀληθὴς ἐστίν. <sup>34</sup> ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα ABCD  
τοῦ θεοῦ λαλεῖ. οὐ γὰρ <sup>g</sup> ἐκ μέτρου δίδωσιν [ὁ θεὸς] τὸ  
πνεῦμα. <sup>35</sup> ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα δέδωκεν  
<sup>h</sup> ἐν τῇ <sup>i</sup> χειρὶ αὐτοῦ. <sup>36</sup> ὁ <sup>k</sup> πιστεύων εἰς τὸν υἱὸν ἔχει  
<sup>l</sup> ζωὴν αἰώνιον· ὁ δὲ <sup>m</sup> ἀπειθῶν τῷ υἱῷ οὐκ <sup>n</sup> ὄψεται ζωὴν,  
ἀλλ' ἡ ὀργὴ τοῦ θεοῦ <sup>n</sup> μένει ἐπ' αὐτόν.

11 Acts xiv. 2. 1 Pet. ii. 7, 8. Exod. xxiii. 21.  
n ch. i. 32.

Tert. — 32. καὶ (1st) om. B D L 2 Copt. ins. A c Orig. — τοῦτο om. D 4 ab Hil. Copt. Æth. Arm. Eus. — 34. ὁ θ. (2nd) om. B C<sup>1</sup> L 2 b Cyr. ins. A D. — 36. ἵνα ὁ π. εἰς τ. νί. ἐχρ D d.

entirely in the style of our Evangelist. But first, I by no means grant this, in the sense which is here meant. It will be seen by the refl. that the Evangelist does not so frequently repeat himself as in most other passages of equal length. And even were this so, the remark made above on vv. 16—21, would apply here also; that the Evangelist's peculiar style of theological expression was formed on some model; and on what more likely than in the first place the discourses of his Divine Master, and then such sententious and striking testimonies as the present? But there is a weightier reason than these for opposing the above view, and that arises from what modern criticism has been so much given to overlook,—the *inner coherence of the discourse itself*; in which John explains to his disciples the *reason why* HE must increase; whereas his own dignity was to be eclipsed before Him. This will be seen below as we proceed.—And there is nothing inconsistent with what the Lord Himself says of the Baptist in these verses. He (the Baptist) ever speaks not as a *disciple* of Jesus, not as *within* the Kingdom,—but as knowing the blessedness of those who should be within it; as *standing by*, and hearing the Bridegroom's voice.—Nor again is there any thing inconsistent with the evident weakening of his own faith afterwards in the onward waning of his days in prison; see note on Matt. xi. 2. — ὁ ἄνωθ. ἐρχ. This gives us the *reason why* HE must increase: His power and His words are not from below, temporary, limited; but are divine and inexhaustible; and, ver. 32.] His witness is not, like John's, only of what he has been forewarned to expect, but of that which HE has seen and heard. But οὐδεὶς,—i. e. in reference to the κόσμος into which HE is come, the σκορία in which

His light shines,—no one comparatively,—receives His testimony. The state of men's minds at Jerusalem with regard to Jesus must ere this have been well known to the Baptist. — 33, 34.] This exception shows the correctness of the sense just assigned to οὐδεὶς.—ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν καὶ πιστεύων αὐτῷ, ἐβεβαίωσεν, ἐδείξεν, ὅτι ὁ θεὸς ἀληθὴς ἐστίν ὁ ἀποστείλας αὐτόν, οὗτινός ἐστι τὰ ῥήματα ἃ λαλεῖ· ὁ δὲ μὴ λαβὼν αὐτήν, καὶ ἀπιστῶν αὐτῷ, τοῦναντίον ποιεῖ, καὶ οὐδὲν ἕτερον ἢ προδήλως θεομαχεῖ. Euthym.—The middle σφραγίζομαι is more usual in this signification. See instances in Wetstein. — ἀληθής, not as Wetstein, 'Deum veracem esse, et quæ per prophetas promiserat, præstitisse;' this does not suit the context, and besides would require πιστός, not ἀληθής (see 1 John i. 9): but, as above from Euthym., 'true.' — οὐ γὰρ ἐκ μ. . . Seeing that the contrast is between the *unlimited* gift of the Spirit to Him that comes from above, and the *limited* participation of Him by those who are of the earth; we must not understand the assertion generally, but supply αὐτῷ, as has usually been done, after δίδωσι. 'Spiritus sanctus non habitabit super Prophetas, nisi mensura quadam; quidam enim librum unum, quidam duos vaticiniorum ediderunt.' (Vajikra rabba, in Wetstein.) This unmeasured pouring of the Spirit on Him accounts for His speaking the words of God. — 35.] This, again, is the *ground why* the Father 'gives not the Spirit by measure to Him;' see Matt. xi. 27—29, with which this verse forms a remarkable point of connexion, showing that what is commonly known as the Johanneic form of expression was not confined to him, but originated higher, having its traces in the synoptic narrative, which is confessedly, in its main features,

IV. <sup>1</sup> Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς <sup>1</sup> ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης· <sup>2</sup> καίτοιγε Ἰησοῦς αὐτοὺς οὐκ ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ· <sup>3</sup> ἄφηκε τὴν Ἰουδαίαν καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. <sup>4</sup> ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. <sup>5</sup> ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην † Συχάρ, <sup>a</sup> πλησίον τοῦ χωρίου \* ὁ <sup>b</sup> ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. <sup>6</sup> ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς <sup>c</sup> κεκοπιακῶς <sup>d</sup> ἐκ τῆς <sup>e</sup> ὁδοῦ· πορεύας ἐκαθίζετο <sup>f</sup> οὕτως ἐπὶ τῇ πηγῇ. Ὥρα ἦν † ὥς ἔκτη.

b GEN. xlviii. 22. c = Matt. xi. 28. Rev. ii. 3 only. Isa. xl. 31. d = Luke xi. 6. xii. 36. ch. xiii. 4, or Matt xv. 5. 2 Cor. vii. 9. e 2 Cor. xi. 26 only. f 1 Macc. vi. 41. f = Acts xx. 11. xxvii. 17. see Heb. vi. 16.

CHAP. IV. 1. for ὁ κύριος, ὁ Ἰησοῦς D 10 al. *abey* Syrr. Copt. Arm. Chrys. Aug. txt A B C.—bef. Ἰωάν. om. ἢ A L 1.—2. καίτοι C.—3. τὴν Ἰουδ. γῆν D al. *abd* Æth. Arm. Chrys. Theophyl. Aug.—πάλιν om. A E F G H K S U V D 44 all. Syr. Orig. Chrys. ins. B C D L M *abc*.—5. rec. *σιχάρ* with c. txt A B C D K L S V 36 a Copt. Arm. Cyr. Chrys. Theophyl. Ambr.—οὐ ἔδωκ. C\* D L M S 14 Chrys. txt A B.—τῷ

independent of him.—36.] Comp. ch. i. 12, 13. iii. 15.—ἀπειθῶν may mean *disbelieving*, see reff. Unbelief implies disobedience.—μένει. It *was on him*, see ver. 13, in his state of darkness and nature,—and can only be removed by faith in the Son of God, which he *has not*.

CHAP. IV. 1—42.] *The Lord, on His way back to Galilee through Samaria, discourses with a Samaritan woman. Confession of His Messiahship by the Samaritans.*—1.] An inference may be drawn from this, that the Lord knew the anger of the Pharisees to be more directed against Him than against the Baptist,—probably on account of what had passed in Jerusalem.—ὅτι Ἰησοῦς, not ὅτι αὐτοὺς . . . because the report which the Pharisees had heard is given verbatim: the ὅτι is 'recitantis' merely.—2.] Probably for the same reason that Paul did not baptize usually (1 Cor. i. 14—16); viz. because His office was to preach and teach;—and the disciples as yet had no office of this kind. To assume a further reason, e.g. that there might not be ground for those whom the Lord Himself had baptized to boast of it, is arbitrary and unnecessary.—'Johannes, minister, sua manu baptizavit; discipuli ejus, ut videtur, neminem. At Christus baptizat Spiritu Sancto.' Bengel.—4.] If He was already on the borders of Samaria, not far from Ænon (see note on ch. iii. 23), the direct way was through Samaria. Indeed without this assumption, we know that the Galileans ordinarily took this way (Jos. Antt. xx. 6, 1, beginning). But there was probably design also in the journey. It could not have been mere speed (πάντως ἔδει τοὺς ταχὺν βουλομένους ἀπελθεῖν δι' ἐκεῖ-

νης πορεύεσθαι, Jos. Vit. 52),—since He made two days' stay on the way.—5.] Sychar is better known by the O. T. name of Sychem (Συχέμ), or τὰ Σίκιμα (Josephus, Euseb., &c.), or ἡ Σικίμα (LXX, 3 Kings i. 25). It was a very old town on the range of Mt. Ephraim, in a narrow valley between Mt. Ebal and Mt. Gerizim, Judg. ix. 7. The name Sychar has been variously derived: from *συχα*, a lie, or *ρυψ*, drunken (Is. xxviii. 1), by some (Reland, Lightfoot), who believe it to have originally been an opprobrious name given by the Jews, but by this time to have lost its signification, and become the usual appellation: by others from *Συχέμ*, by mere corruption of the terminating liquid *μ* into *ρ*, Olsh.—Very near it was afterwards built Flavia Neapolis (Συχέμ, νῦν ἔρημος, δέικνυται δὲ ὁ τόπος ἐν προαστείῳ νέας πόλεως. Euseb. Onomasticon, in Winer, sub voce). There is a long and interesting history of Sicheim and the Samaritan worship on Gerizim, and the Christian church in the neighbourhood, in Robinson's Palestine, iii. 113—136.—τοῦ χωρ. ὁ ἔδωκ. . . . This is traditional: it finds however support from Gen. xxxiii. 19, where we find Jacob buying a field near Shechem, and Josh. xxiv. 32, where, on the mention of Joseph's bones being laid there, it is said that it became the inheritance of the children of Joseph. *This form of the tradition is supposed to have arisen from the mistranslation by the LXX of Gen. xlviii. 22, ἐγὼ δὲ διδωμι σοι Σίκιμα ἐξαιρέτον* (ἱσθ' *εἰς*, 'one share') ὑπὲρ τοῦ ἀδελφούς σου. The Lord does not allude to it in the conversation, though the woman does.—6.] Robinson (iii. 112) can only

o in John, ch. vi. 23. xi. 2. xx. 2, 18, 20, 27. xxi. 7. 12, only. in Luke, passim. p pres. ch. i. 39 and reff. q Acts xv. 17. xvii. 27 only. Xen. Mem. i. 2, 3 f. r = Matt. iv. 11 al. s = Cor. xi. 19. t = Luke xx. 29. 1 Cor. vii. 26. a w. gen. here only. Num. x. xliii. 37. Deut. xi. 30.



ε ch. ii. 8 only.  
 Gen. xxiv.  
 20.  
 h Matt. xxvii.  
 31 f. Rev.  
 xvi. 6.  
 i plur. here  
 only. 2 Chron.  
 xi. 23.  
 k = Luke xx.  
 31. ch. vii.  
 12. 1 Cor. xv.  
 12.  
 l = Matt. xx.  
 20. James i. 5.  
 m here only f.  
 n Acts viii. 20.  
 xi. 17. Rom.  
 v. 15, 17.

ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἡ ἀντλήσαι ὕδωρ. λέγει ABCD  
 αὐτῇ ὁ Ἰησοῦς Δός μοι <sup>h</sup> πιεῖν. <sup>s</sup> οἱ γὰρ μαθηταὶ αὐτοῦ  
 ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα <sup>i</sup> τροφὰς ἀγοράσωσι.  
<sup>9</sup> λέγει οὖν αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις <sup>k</sup> Πῶς σὺ Ἰουδαῖος  
 ὦν παρ' ἐμοῦ πιεῖν <sup>l</sup> αἰτεῖς γυναῖκός Σαμαρεῖτιδος † οὔσης ;  
 οὐ γὰρ <sup>m</sup> συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. <sup>10</sup> ἀπεκρίθη  
 Ἰησοῦς καὶ εἶπεν αὐτῇ Εἰ ᾗδεῖς τὴν <sup>n</sup> δωρεὰν τοῦ Θεοῦ,  
 καὶ τίς ἐστὶν ὁ λέγων σοι Δός μοι πιεῖν, σὺ ἂν ᾗτησας

Ἰωσ. B. — 6. rec. ὡσεὶ ἔκτη, with qu. ? txt A B C D L 1 al. — 9. σὺ Ἰουδ. ὦν πῶς  
 D abd. — οὔσης om. D. — rec. οὗς. γυν. Σ. with qu. ? but aft. Σαμ. A B C L Cyr. —

solve the difficulty of the present well standing in a spot watered by so many natural fountains, by supposing that it may have been dug, according to the practice of the patriarchs, by Jacob, in connexion with the plot of ground which he bought, to have an independent supply of water. — οὗτος—see reff.—refers to κεκοπιακὸς ἐκ τ. ὁδ., and may be rendered 'accordingly.' There is no authority for the meaning ἀπλῶς ὡς ἔτυχε, 'just as he was,' or 'just as it happened,' i. e. on the bare stone. — ὥρα . . . ἔκτη, mid-day. Townson supposed the sixth hour, according to John, to mean *six in the evening*, 'after the way of reckoning in Asia Minor:'—but, as Lücke observes (i. 580), this way of reckoning in Asia Minor is a pure invention of Townson's. A decisive answer however to such a supposition here, or anywhere else in our Evangelist, is, that he would naturally have specified whether it was 6 A.M. or P.M. The unusualness of a woman coming to draw water at mid-day is no argument against its possibility; and her being *alone* seems to show that it was not the common time. — 7.] ἐκ τ. Σ., i. e. a Samaritan—so γυνὴ Χανα. ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα, Matt. xv. 22.— 8.] The disciples had probably taken with them the baggage, among which would be the ἀντλήμα,—see ver. 11.—The Rabbis say that a Jew might not eat the bread or drink the wine of a Samaritan: but that appears from this verse to be exaggerated. — 9.] Ἰουδαῖος ὦν. She knew this perhaps by His dress, more probably by His dialect. There seems to be a sort of playful triumph in the woman's question, q. d. 'even a Jew, when weary and a-thirst, can humble himself to ask drink of a Samaritan woman.' — οὐ γὰρ συγχρ. . . . are the words of the Evangelist to explain her question. συγχρόμαι is properly spoken of *trade*,—but here is in a wider signification. Wetstein quotes from Polybius, παρὰ Ταραντίνων καὶ Λοκρῶν συγχρο-

σάμενοι πεντηκοντόρους καὶ τριήρεις.— The question of the woman shows a lively naïve disposition, which is further drawn out and exemplified by Him who knew what is in man, in the following dialogue. — 10.] The important words 'the gift of God' have been misunderstood by many commentators. Some suppose them to mean '*our Lord Himself*,' and to be in apposition with the next clause, καὶ τίς ἐστὶν κ.τ.λ. Others, '*this opportunity of speaking with Me*.' Doubtless both these meanings are involved, — especially the former; but *neither of them is the primary one*, as addressed to the woman. The WATER is, in this first part of the discourse, the subject, and serves as a point of connexion, whereby the woman's thoughts may be elevated, and her desire aroused. The process of the discourse in this particular is similar to that in Acts xiv. 17. From recognizing *this water* as the gift of God, in its *limitation*, ver. 13, and its *parabolic import*, ver. 14, her view is directed to Him who was speaking with her, and the Gift which He should bestow, — THE GIFT OF THE HOLY SPIRIT: see ch. vii. 37—39. — τίς ἐστὶν] These pregnant words form the *second step* in the Lord's declaration. He who speaks with thee is no ordinary Ἰουδαῖος, nor any ordinary man, but One who can give thee the gift of God; One sent from God, and God Himself. All this lies in the words, which however only serve to arouse in the woman's mind the question of ver. 12 (see below). — ὕδωρ ζῶν] Designedly used in a double sense by the Lord, that the woman may lay hold of the *material* meaning, and by it be awakened to the *higher one* (see reff.). The words bring with them, and in the Lord's inner meaning involved, the performance of all such prophetic promises as Ezek. xxxvi. 25. Zech. xiii. 1 (see also Jer. ii. 13); but, as regarded the woman, the *ordinary sense* was that intended for her to fasten on, which she does accordingly.

αὐτὸν, καὶ ἔδωκεν ἄν σοι ὁ ὕδωρ ὁ ζῶν. <sup>11</sup> λέγει αὐτῷ ἡ γυνὴ Κύριε, οὐτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; <sup>12</sup> μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ ὀρέγματα αὐτοῦ; <sup>13</sup> ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· <sup>14</sup> ὃς δ' ἂν πίνη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἡ ἀλλομένου εἰς ζωὴν

οὐ γὰρ . . . Σαμαρ. om. D ab. ins. A B C c Orig. Aug.—11. ἡ γυνὴ om. B.—οὐδὲ D.—οὖν om. D ab Ambr. Aug.—ὑδωρ ζῶν D Syr.—12. δέδωκεν C Orig.—αὐτοῦ (last) om. D.—14. for ὃς δ' ἂν πίνη, ὃ δὲ πίνων D d.—οὐ μὴ διψ. ἐ. τ. αἰ., ἀλ. τ. ὑδ. ὃ δ. αὐτ. om. C<sup>1</sup> 7 al. Sahid. Orig. Ambr.—μὴ om. D.—ὃ ἐγὼ δ. αὐ. D M 6 al. ab Arm.—

On the question, how this living water could be now given, before Jesus was glorified, see on ch. vii. 38.—[11.] Though κύριε is not to be pressed as emphatic, it is not without import; it surely betokens a different regard of the Stranger than σὺ Ἰουδαῖος ὢν did:—κύριον αὐτὸν προσ-ηγόρευσε, νομίσασα μέγαν εἶναι τινα. Euthym. The course of her thoughts appears to be: 'Thou canst not mean living water (ἀναβλύζον καὶ ἀλλόμενον, Euthym.), from *this* well, because thou hast no vessel to draw with, and it is deep; whence then hast thou (knowest thou of, drawest thou) the living water of which thou speakest? Our father Jacob was contented with *this*, used it, and bequeathed it to us: if thou hast better water, and canst give it (notice the ἔδωκεν in both verses), thou must be greater than Jacob.' There is something also of Samaritan nationality speaking here. Claiming Jacob as her father (ὅταν μὲν εὖ πράττοντας βλέπωσι τοὺς Ἰουδαίους, συγγενεῖς ἀποκαλοῦσιν, ὡς ἐξ Ἰωσήπου φύντες, ὅταν δὲ πταισάντας ἰδῶσιν, οὐδαμῶθεν αὐτοῖς προσήκειν λέγουσιν. Jos. Antt. ix. 14, 3), she expresses by this question an appropriation of descent from him, such as almost to exclude, or at all events set at a greater distance, the Jews, to one of whom she believed herself to be speaking.—[13, 14.] The Lord, without noticing this, by His answers leaves it to be implied, that, *assuming what she has stated, He is greater than Jacob*: for his (Jacob's) gift was of water which cannot satisfy; but the water which He should give has *living power*, and becomes an eternal fountain within. This however, 'that He was greater than Jacob,' lies only in the background: *the water* is the subject, as before.—The words

apply to every similar quenching of desire by earthly means: the desire springs up again;—is not *satisfied*, but only *postponed*. The manna was as insufficient to satisfy hunger,—as this water, thirst, see ch. vi. 49. 55: it is only the ὕδωρ ζῶν, and the ἀρετὴ τῆς ζωῆς, which can *satisfy*.—The ὁ πίνων sets forth the recurrence, the interrupted seasons of drinking of earthly water;—the ὃς δ' ἂν πίνη—the *once having tasted*, and ever continuing in the increasing power, and living forth-flowing, of that life-long draught.—οὐ μὴ διψήσῃ, shall never have to go away and be exhausted, and come again to be filled;—but shall have the spring at home, in his own breast,—so that he can 'draw water with joy out of the wells of salvation' (Isa. xii. 3) at his pleasure. 'Ubi sitis recurrit, hominis, non aquae defectus est.' Bengel.—γενήσεται πηγὴ. All earthly supplies have access only into those lower parts of our being where the desires *work themselves out*—are but *local applications*; but the heavenly gift of spiritual life which Jesus gives to those who believe on Him, enters into the *very secret* and *highest place* of their *personal life*, the *source whence the desires spring out*;—and, its nature being living and spiritual, it does not merely *supply*, but it *lives* and *waxes* onward, unto everlasting life, *in duration*, and also as *producing and sustaining it*.—It should not be overlooked, that this discourse had, besides its manifold and wonderful meaning for us all, an especial moral one as applied to the woman,—who, by successive draughts at the 'broken cistern' of carnal lust, had been vainly seeking solace:—and this consideration serves to bind on the following verses (ver. 16 ff.) to the preceding, by another link besides those noticed below.—

15. λέγει πρὸς αὐτὸν ἡ γυνὴ Κύριε, δός μοι ABCD  
 τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ \* ἔρχομαι ἐνθάδε  
 ἀντλεῖν. 16. λέγει αὐτῇ ὁ Ἰησοῦς Ὑπαγε ἐφύνησον τὸν  
 ἄνδρα σου καὶ ἐλθὲ ἐνθάδε. 17. ἀπεκρίθη ἡ γυνὴ καὶ  
 εἶπεν Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς Καλῶς  
 εἶπας ὅτι ἄνδρα οὐκ ἔχω. 18. πέντε γὰρ ἄνδρας ἔσχες,  
 καὶ νῦν ὃν ἔχεις οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας.

15. for ἔρχ., διέρχομαι B Orig. ἔρχομαι E F G K L M (H S?) all. Theophyl. txt A C D U V Δ, &c. (διέρχομαι Orig. 4 times.) — 17. ὅτι ἀνδ. οὐκ ἔχεις D bc Origen,

15.] This request seems to be made still under a misunderstanding, but not so great an one as at first sight appears. She apprehends this water as something not requiring an *ἀντλημα* to draw it;—as something whose power shall never fail;—which shall quench thirst for ever;—and half in banter, half in earnest, wishing perhaps besides to see whether the gift would after all be conferred, and how,—she mingles in with the *τοῦτο τὸ ὕδωρ*,—implying some view of its distinct nature,—her ‘not coming hither to draw,’—her willing avoidance of the toil of her noonday journey to the well. We must be able to enter into the complication of her character, and the impressions made on her by the strange things which she has heard, fully to appreciate the spirit of this answer. — 16.] The connexion of this verse with the foregoing has been much disputed; and the strangest and most unworthy views have been taken of it. Some (Grotius) have referred it to the supposed indecorum of the longer continuance of the colloquy with the woman alone (!); some (Cyril Alex. in Catena, Lücke, p. 588) to the incapacity of the female mind to apprehend the matters of which He was to speak (! !). Both these need surely no refutation. The band of women from Galilee, ‘last at the cross, and earliest at the tomb,’ are a sufficient answer to them.—Those approach nearer the truth, who believe the command to have been given to awaken her conscience (Maldonatus and al.); or to show her the Divine knowledge which the Lord had of her heart (Meyer). But I am persuaded that the right account is found, in viewing this command as the *first step of granting her request*, δός μοι τοῦτο τὸ ὕδωρ. The first work of the Spirit of God, and of Him who here spoke in the fulness of that Spirit, is, to *convince of sin*. The ‘give Me this water’ was not so simple a matter as she supposed. The heart must first be laid bare before the Wisdom of God: the secret sins set in the light of His countenance; and this the Lord here does. The

command itself is of course given in the fulness of knowledge of her sinful condition of life. In every conversation which our Lord held with men, while He connects usually one remark with another by the common links which bind human thought, we perceive that He knows, and sees through, those with whom He speaks. Euthymius, though not seeing the whole bearing of the command, expresses well this last remark:—*ἐγκεκμημένης καὶ ζητούσης λαβεῖν, λέγει ὕπαγε κ.τ.λ. προποιοῦμενος ὅτι χρὴ κάκεινον κοινωνῆσαι ταύτῃ τοῦ δώρου. καὶ ὅτι μὲν οὐκ ἔχει ἄνδρα νόμιμον, ἐγίνωσκεν, ὥς πάντα εἰδώς· ἐβούλετο δὲ ταύτην εἰπεῖν ὅτι οὐκ ἔχω ἄνδρα, ἵνα λοιπὸν, προφάσεως δρασάμενος, προφητεύσῃ τὰ κατ’ αὐτήν, καὶ διορθώσῃται ταύτην. θέλει γὰρ τῶν προρρήσεων καὶ τῶν θαυμάτων τὰς ἀφορμὰς παρ’ αὐτῶν λαμβάνειν τῶν προσιόντων, ὥστε καὶ τὴν τοῦ κενοδοξεῖν ὑπόνοιαν διαφεύγειν, καὶ οικειοῦσθαι μᾶλλον αὐτοῦς.* — 17.] This answer is not for a moment to be treated as something unexpected by Him who commanded her (Lücke). He has before Him her whole life of sin, which she in vain endeavours to cover by the doubtful words of this verse. — 18.] There was *literal* truth, but no more, in the woman’s answer: and the Lord, by His Divine knowledge, detects the hidden falsehood of it. Notice it is *ἀληθές*, not *ἀληθὺς*: *this one word was true.* — *πέντε γὰρ ἄνδ. ἔσχ.* These five were certainly lawful husbands; they are distinguished from the sixth, who was not;—probably the woman had been separated from some by divorce (the law of which was but loose among the Samaritans),—from some by death,—or perhaps by other reasons more or less discreditable to her character, which had now become degraded into that of an openly licentious woman. The conviction of sin here lies beneath the surface: it is not pressed, nor at the moment does it seem to have worked deeply, for she goes on with the conversation with apparent indifference to it; but the Lord’s words in



<sup>19</sup> λέγει αὐτῇ ἡ γυνὴ Κύριε, <sup>20</sup> θεωρῶ ὅτι προφήτης εἶ σύ. <sup>21</sup> οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει ἠ προσεκύνησαν, καὶ ἡμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. <sup>22</sup> λέγει αὐτῇ ὁ Ἰησοῦς Γύναι, <sup>23</sup> πιστεύουσιν μοι ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ. <sup>24</sup> ἡμεῖς <sup>25</sup> προσκυνεῖτε ὁ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὁ οἶδαμεν, ὅτι

g = and constr. here only. see ch. vi. 40. xiv. 17. h = ch. xii. 29. Acts viii. 27. xxiv. 11. i constr. Mark xvi. 13, 14. ch. v. 40. Acts viii. 12. j w. acc. Luke xxiv. 52.

Heracleon. — 19. σὺ om. D ab Hil. — 21. πιστενεῖ μοι γύναι B C<sup>1</sup> L c Sahid. Heracleon, Orig. Æth. Cyr. Hilar. Aug. txt A cd. — γ. π. μοι A D c. — for ὅτε, ὅτι A. — 23. αὐτὸν

vv. 25, 26 would tend to infix it more deeply, and we find at ver. 29, that it had been working during her journey back to the city. — 19.] In speaking this her conviction she virtually confesses all the truth. That she should pass to another subject immediately, seems, as Stier remarks (iv. 152), to arise, not from a wish to turn the conversation from a matter so unpleasing to her, but from a real desire to obtain from this Prophet the teaching requisite that she may pray to God acceptably. The idea of her endeavouring to *escape from the Lord's rebuke*, is quite inconsistent with her recognition of Him as a prophet. Rather we may suppose a pause, which makes it evident that He does not mean to proceed further with His laying open of her character. — 20. ἐν τούτῳ τῷ ὄρει — Mount Gerizim, on which once stood the national temple of the Samaritan race. In Neh. xiii. 28 we read that the grandson of the high-priest Eliashib was banished by Nehemiah because he was son-in-law to Sanballat, the Persian satrap of Samaria. Him Sanballat not only received, but (Joseph. Ant. xi. 8, 2—4) made him high-priest of a temple which he built on Mount Gerizim. Josephus makes this appointment sanctioned by Alexander, when at Tyre;—but the chronology is certainly not accurate, for between Sanballat and Alexander is a difference of nearly a century. This temple was destroyed 200 years after by John Hyrcanus (b.c. 129), see Jos. Ant. xiii. 9, 1; but the Samaritans still used it as a place of prayer and sacrifice, and to this day the few Samaritans resident in Naplus (Sichem) call it the holy mountain, and turn their faces to it in prayer. — They defended their practice by Deut. xxvii. 4, where our reading and the Heb. and LXX is Ebal, but that of the Samaritan Pentateuch, Garizim (probably an alteration): also by Gen. xii. 6, 7. xiii. 4. xxxiii. 18. 20. Deut. xi. 26 ff. — Our fathers' most likely mean not the patriarchs, but the ancestors of the then Samaritans. — ὁ τόπος. The definite place

spoken of Deut. xii. 5. — She pauses, having suggested, rather than asked, a question, — seeming to imply, 'Before I can receive this gift of God, it must be decided, *where* I can acceptably pray for it;' and she leaves it for Him whom she now recognizes as a prophet, to resolve this doubt. — 21.] The Lord first raises her view to a higher point than her question implied, or than indeed she, or any one, without His prophetic announcement, could then have attained. — οὔτε . . . οὔτε are *exclusive*; 'Ye shall worship the Father, but not (only) in this mountain, nor in Jerusalem;' — had it been οὐδὲ . . . οὐδὲ, it would have meant, 'Ye shall not worship the Father, either in this mountain, or in Jerusalem.' — The προσκυνήσετε, though embracing in its wider sense *all mankind*, may be taken primarily as foretelling the success of the Gospel in Samaria, Acts viii. 1—25. — τῷ πατρὶ, as implying the One God and Father of all. There is also, as Calvin remarks (Stier, iv. 155), a 'tacita oppositio' between ὁ πατήρ, — and ὁ π. ἡμ. Ἰακώβ, ver. 12, οἱ πατέρες ἡμῶν, ver. 20. — 22.] But He will not leave the temple of Zion and the worship appointed by God without His testimony. He decides her question not merely by affirming, but by *proving* the Jewish worship to be the right one. In the Samaritan worship there was no leading of God to guide them, there were no prophetic voices revealing more and more of His purposes. The neuter ὁ is used to show the want of personality and distinctness in their idea of God: — the second ὁ, merely as corresponding to it in the other member of the sentence. — The ἡμεῖς is remarkable, as being the *only instance* of our Lord thus speaking. But the nature of the case accounts for it. He never elsewhere is speaking to one so set in opposition to the Jews on a point where Himself and the Jews stood together for God's truth. He now speaks *as a Jew*. The nearest approach to it is in His answer to the Canaanitish woman, Matt. xv. 24, 26. — ἡ σωτ. ἐκ τ. Ἰ. ἐστ. It was

<sup>k</sup> = here only.  
<sup>l</sup> ch. v. 28.  
<sup>m</sup> ch. i. 9 reff.  
<sup>n</sup> here only.  
<sup>a</sup> = 1 Cor. xiv.  
<sup>15</sup>, 16. Phil.  
<sup>iii</sup>. 3. Eph.  
<sup>vi</sup>. 18.  
<sup>b</sup> 2 Cor. vii. 14.  
<sup>1</sup> John iii. 18.  
<sup>c</sup> = ch. i. 38.  
<sup>ver</sup>. 27. 2 Cor.  
<sup>xii</sup>. 14.  
<sup>d</sup> = Heb. xii.  
<sup>23</sup>. 1 Pet. iii.  
<sup>19</sup>.  
<sup>e</sup> ch. i. 42 only.

ἡ <sup>k</sup> σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. <sup>23</sup> ἀλλ' <sup>1</sup> ἔρχεται <sup>ABCD</sup>  
 ὥρα καὶ νῦν ἐστίν, ὅτε οἱ <sup>m</sup> ἀληθινοὶ <sup>n</sup> προσκυνηταὶ  
 προσκυνήσουσι τῷ πατρὶ ἐν <sup>a</sup> πνεύματι καὶ <sup>b</sup> ἀληθείᾳ. καὶ  
 γὰρ ὁ πατὴρ τοιούτους <sup>c</sup> ζητεῖ τοὺς προσκυνῶντας αὐτόν.  
<sup>24</sup> <sup>d</sup> πνεῦμα ὁ θεὸς, καὶ τοὺς προσκυνῶντας αὐτόν ἐν  
 πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. <sup>25</sup> λέγει αὐτῷ ἡ  
 γυνὴ Οἶδα ὅτι <sup>e</sup> μεσσίας ἔρχεται, ὁ λεγόμενος χριστός·

in this point especially, the promised salvation by the great Deliverer (see Gen. xlix. 18), that the Samaritan rejection of the prophetic word had made them so deficient in comparison of the Jews. But not only this;—the Messiah Himself was to spring from among the Jews, and *had sprung* from among them;—not *ἔσται*, but *ἐστίν*.—See Isa. ii. 1—3.—*ὅτι*, because; this is the reason why we know what we worship, because the promises of God are made to us, and we possess them and believe them; see Rom. iii. 1, 2.—23.] The discourse returns to the ground taken in ver. 21, but not so as to make ver. 22 parenthetical only: the spiritual worship now to be spoken of is the carrying out and consequence of the *σωτηρία* just mentioned, and could not have been brought in without it.—*καὶ νῦν ἐστίν*.—‘Hoc (versu 21 non additum) nunc additur, ne mulier putet, sibi tantisper sedem in Judæa querendam esse.’ Bengel.—οἱ ἀληθ. προσκ., as distinguished (1) from *hypocrites*, who have pretended to worship Him: (2) from *all* who went before, whose worship was necessarily imperfect.—The ἐν πνεύματι καὶ ἀληθείᾳ (not without an allusion to ἐν τούτῳ τῷ ὄρει) is, in its first meaning, opposed to ἐν ἔθει καὶ ψεύδει,—and denotes the earnestness of spirit with which the true worshippers shall worship; so Ps. cxliv. 18, ἐγγὺς κύριος πᾶσι τοῖς ἐπικαλουμένοις αὐτόν ἐν ἀληθείᾳ. A deeper meaning is brought out where the ground of this kind of worship is stated, in the next verse.—*ζητεῖ*—not only ‘requires,’ from His very nature, but ‘seeks,’—‘is seeking.’ This seeking on the part of the Father naturally brings in the idea, in the woman’s answer, of the Messiah, *by Whom* He seeks (Luke xix. 10) His true worshippers to gather them out of the world.—*τοὺς προσκ.* The construction is, the Father is seeking for such to be the οἱ προσκυνῶντες αὐτόν,—for οἱ προσκ. αὐτ. of this kind.—24.] πνεῦμα ὁ θεός, was the great Truth of Judaism, whereby the Jews were distinguished from the idolatrous people around them. And the Samaritans held even more strongly than the

Jews the pure monotheistic view. Traces of this, remarks Lücke (from Gesenius), i. 599 note, are found in the alterations made by them in their Pentateuch, long before the time of this history. This may perhaps be partly the reason why the Lord, as Bengel remarks, ‘Discipulis non tradidit sublimiora,’ than to this Samaritan woman.—God being pure Spirit (perhaps better not, a Spirit, since it is His Essence, not His Personality which is here spoken of), cannot dwell in particular spots or temples (see Acts vii. 48. xvii. 25);—cannot require, nor be pleased with, earthly material offerings nor ceremonies, as such: on the other hand, is only to be approached in *that part of our being, which is Spirit*,—and even there, inasmuch as He is pure and holy, with no by-ends nor hypocritical regards, but in truth and earnestness. But here comes in the deeper sense alluded to above. How is the Spirit of man to be brought into communion with God? In templo vis orare; in te ora. Sed prius esto templum Dei. Aug. (Stier, iv. 165.) And how is this to be? *Man cannot make himself the temple of God.* So that here comes in the gift of God, with which the discourse begun,—*the gift of the Holy Spirit*, which Christ should give to them that believe on Him. So we have, ‘praying ἐν πνεύματι ἀγίῳ,’ Jude ver. 20. So beautifully does the expression ὁ πατὴρ here bring with it the new birth by the Spirit,—and for us, the readers of the Gospel, does the discourse of ch. iii. reflect light on this. And so wonderfully do these words form the conclusion to the great subject of these first chapters: ‘*God is become one flesh with us, that we might become one Spirit with Him.*’—25.] These words again seem uttered under a complicated feeling. From her ‘saying,’ ver. 29, she certainly had some suspicion that He who had told her all things, &c., was the Christ: and from her breaking in with this remark after the weighty truth which had been just spoken, it seems as if she thought thus,—‘How these matters may be, I cannot understand;—they will be all made clear when the Christ shall come.’

ὅταν ἔλθῃ ἐκεῖνος, ἡ ἀναγγελεῖ ἡμῖν πάντα. <sup>26</sup> λέγει αὐτῇ  
ὁ Ἰησοῦς Ἐγώ εἰμι, ὁ λαλῶν σοι. <sup>27</sup> Καὶ ἐπὶ τούτῳ  
ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς  
ἐλάλει· οὐδεὶς μὲντοι εἶπε Τί ζητεῖς; ἢ Τί λαλεῖς μετ'  
αὐτῆς; <sup>28</sup> ἀφῆκεν οὖν τὴν ὕδριάν αὐτῆς ἡ γυνὴ καὶ  
ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις <sup>29</sup> Δεῦτε  
ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· <sup>1</sup> μὴτι  
οὗτός ἐστιν ὁ χριστός; <sup>30</sup> ἐξῆλθον [οὖν] ἐκ τῆς πόλεως,  
καὶ ἦρχοντο πρὸς αὐτόν. <sup>31</sup> Ἐν [δὲ] τῷ μεταξὺ ἡρώτων  
αὐτὸν οἱ μαθηταὶ λέγοντες Ῥαββί, φάγε. <sup>32</sup> ὁ δὲ εἶπεν

f = ch. xvi. 13,  
14 al. Acts  
xx. 20, 27.  
1 Pet. i. 12.  
1sa. xlv. 7.  
g ch. viii. 24.  
xviii. 5, 6, 8.  
Deut. xxxii.  
33.  
h = 2 Cor. vii.  
4. 1 Thess.  
iii. 7. Phil. i.  
5. Eph. iv.  
25. Deut.  
xxiv. 15.  
i = Matt. iv. 11  
al.  
k ch. ii. 6 only.  
l Matt. vi. 16 al.  
Mal. iii. 8.  
m here only.  
see Acts xiii.  
42.  
mm = Matt.  
xv. 23 al.

om. D<sup>1</sup> d. — 25. οἶδαμεν G L al. Copt. Sahid. Syr. Orig. (once) Cyr. — ἀναγγελεῖ D. —  
27. ἐν τούτῳ D. ἐπὶ τούτῳ E K U al. Orig. — rec. ἰθαύμασαν with qu. ? but txt  
A B C D G K L M 7 al. aber Syr. Orig. Cyril. Chrys. Theophyl. — 29. for ὅσα, ἂ B C<sup>1</sup>  
ad Orig. txt A D bc Orig. — for οὗτος, ἐκεῖνος D. — 30. καὶ ἐξῆλθ. C D b Syrr. Æth.  
ἐξῆλθον, omg. καὶ or οὖν or δὲ, A B c Orig. txt qu. ? — 31. δὲ, om. C<sup>1</sup> D L. ins. A B.

The question of ver. 20 had not been answered to her liking or expectation: she therefore puts aside, as it were, what has been said, by a remark on that suspicion which was arising in her mind.—It is not certain what expectations the Samaritans had regarding the Messiah. The view here advanced might be well derived from Deut. xviii. 15;—and the name, and much that belonged to it, might have been borrowed from the Jews originally.—ὁ λεγόμεν. χριστός appear to me to be the words of the woman, not of the Evangelist: for in this latter case he would certainly have used ὁ μεσσίας again in ver. 29. See also the difference of expression where he inserts an interpretation, ch. i. 42. xix. 13. 17. It is possible that the name ὁ χριστός had become common in popular parlance, like many other Greek words and names.—ἀναγγέλλω is used especially of enouncing or propounding by divine or superior authority,—see reff. — 26.] Of the *reasons* which the Lord had, thus to declare Himself to this Samaritan woman and through her to the inhabitants of Sichem (ver. 42), as the Christ, thus early in His ministry, we surely are not qualified to judge. There is nothing so opposed to true Scripture criticism, as to form a pre-conceived plan and rationale of the course of our Lord in the Flesh, and then to force recorded events into agreement with it. Such a plan *will be formed* in our own minds from continued study of the Scripture narrative:—but by the arbitrary and procrustean system which I am here condemning, the very facts which are the chief data of such a scheme, are themselves set aside. When De Wette says, ‘This early and decided declaration of Jesus is in contradiction with

Matt. viii. 4, and xvi. 20,’—he forgets the very different circumstances under which both those injunctions were spoken:—while he is forced to confess that it is in agreement with the whole spirit of the Sermon on the Mount. He who knew what was in man, varied His revelations and injunctions, as the time and place, and individual dispositions required.—ἐγώ εἰμι. The verb involves in it the predicate.—ὁ λαλῶν σοι has a reference to her words ἀναγγελεῖ ἡμ. πάντα.—‘I am He, who am now speaking to thee,’—fulfilling part of this *telling all things*, see also her confession, ver. 29. — 27.] μετὰ γυν., ‘with the woman;’ as E. V. No inference can be drawn as to the indefiniteness of the noun, from the omission of the article *after a preposition*, see Bp. Middleton, ch. vi. § 1.—τί ζ. . . .] either, —to the woman, ‘What seest thou?’ and to the Lord, ‘Why talkest Thou with her?’—or perhaps both questions to *Him*; and then we must suppose a mixture of two constructions, of τί ζ. παρ’ αὐτῆς; and τί λαλεῖς μετ’ αὐτῆς;—I rather prefer the former interpretation. — 28—30.] She does not mention to the men His own announcement of Himself,—but as is most natural under such circumstances rests the matter on the testimony likely to weigh most with them,—*her own*. We often, and that unconsciously, put before another not *our* strongest, but what is likely to be *his* strongest reason. At the same time she shows how the suspicion expressed in ver. 25 arose in her own mind.—ἦρχοντο —‘were coming,’—had not arrived, when what follows happened. — 31, 32.] The bodily thirst (and hunger probably, from the time of day) which the Lord had felt before, had been and was forgotten in the



n ch. vi. 27, 55. αὐτοῖς Ἐγὼ <sup>n</sup> βρωσιν ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἶδατε. ABCD  
 Heb. xlii. 16. 33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους <sup>p</sup> Μήτις ἤνεγκεν  
 Gen. xlvii. 21. 34 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐμὸν <sup>r</sup> βρωμά  
 p ch. vii. 48. αὐτῷ <sup>q</sup> φαγεῖν; 35 <sup>s</sup> ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ  
 q ver. 7. Rev. 154. Luke 154. 35 οὐχ ὑμεῖς λέγετε ὅτι ἐτι  
 r Matt. xiv. 154. 1 Cor. x. 3 al. 35 <sup>t</sup> τελειώσω αὐτοῦ τὸ ἔργον. 35 οὐχ ὑμεῖς λέγετε ὅτι ἐτι  
 s Matt. vii. 21. 35 <sup>u</sup> τερράμηνός ἐστι καὶ ὁ <sup>v</sup> θερισμός ἐρχεται; ἰδοὺ λέγω  
 t = ch. v. 36, xvii. 4. 2 Chron. viii. 16. u here only. Judg. xix. 2. xx. 47 alex. v Matt. xiii. 30 al. Gen. viii. 22.

—33. for οὖν, δὲ D ab. txt A B C c Orig.—for πρὸς ἀλλ., ἐν ἑαυτοῖς D.—34. ποιήσω B C D K L 6 Clem. Orig. Hieracleon, Cyr. txt A E G H M S U V Δ al. Orig.—35. ἐτι om. D L 17 all. Orig. Cyr. Chrys. Theophyl. ins. A B E C abc Orig.—rec. *τερράμηνον* with H? al. txt A B C<sup>2</sup> (in C<sup>1</sup> it appears to have been written *τράμηνος* by mistake, or perhaps *τρίμηνος*, as in one MS.) D E G K L M S V 24 all. Orig. Cyr.

carrying on of His divine work in the soul of this Samaritan woman. Although ἐγὼ and ὑμεῖς are emphatic, the words are not spoken in blame, for none was deserved: but in fulness and earnestness of spirit;—in a feeling analogous to that which comes upon us when called from high and holy employment to the supply of the body or business of this world.—βρωσις, generally distinguished, as ‘eating,’ from βρωμα, ‘food’ (see 1 Cor. viii. 4), is here equivalent to it.—33.] It is very characteristic of the first part of this Gospel to bring forward instances of unreceptivity of spiritual meaning; compare ch. ii. 20. iii. 4. iv. 11. vi. 42, 52.—They probably have the woman in their thoughts.—34.] Christ alone could properly say these words. In the believer on Him, they are partially true,—true as far as he has received the Spirit, and entered into the spiritual life;—but in Him they were absolutely and fully true. His whole life was the doing of the Father’s will. We can ‘eat and drink, &c. to the glory of God,’—but in Him the hallowing of the Father’s name, doing His will, bringing about His Kingdom, was His *daily bread*, and superseded the thoughts and desires for the other, needful as it was for His humanity.—ἵνα is not = ὅτι. The latter would imply what was true (but not here expressed), that the *absolute doing*, &c. was His food;—as it now stands, it implies that it was His food to *carry onward* to completion that work: to be ever, step after step, having regard to its being completed. My meat is (not to do, as Eng. Ver., but) that I may do, &c. In the τελειώσω αὐτοῦ τὸ ἔργον, the way is prepared for the idea introduced in the next verse. These words give an answer to the questioning in the minds of the disciples, and show that He had been employed in the Father’s work during their absence.—35.] The sense of these much-controverted words will be best ascertained by narrowly

observing the form of the sentence. οὐχ ὑμεῖς λέγετε, ὅτι . . . surely cannot be the introduction to an observation of what was matter of fact at the time. Had the words been spoken at a time when it wanted four months to the harvest, and had the Lord intended to express this,—is it conceivable that He should have thus introduced the remark? Would not, must not, the question have been a direct one in that case—‘are there not four months?’ &c. I know not how to account for this οὐχ ὑμεῖς λέγετε, ὅτι . . . except that it introduces some common saying which the Jews, or perhaps the people of Galilee only, were in the habit of using. ‘Are not ye accustomed to say, that’ . . . ?—That we hear of no such proverb elsewhere, is not to the point;—for such unrecorded sayings are among every people. That we do not know whence to date the four months, is again no objection:—there may have been, in the part where the saying was usual (possibly in the land west of the lake of Tiberias, for those addressed were from thence, and the ὑμεῖς seems to point to some particular locality), some fixed period in the year,—the end of the sowing, or some religious anniversary,—when it was a common saying that it wanted four months to harvest. And this might have been the first date in the year which had regard to the harvest, and so the best known in connexion with it.—If this be so, all that has been built on this saying, as giving a chronological date, must fall to the ground. (Lightfoot, Meyer (1), Wieseler, i. p. 215 ff., and others, maintain, that since the harvest begun on the 16th of Nisan, we must reckon four months back from that time for this journey through Samaria, which would bring it to the middle of Chisleu, i. e. the beginning of December.)—To get the meaning of the latter part of the verse, we must endeavour to follow, as far as may be, the train of thought which pervades the

<sup>w</sup> ὑμῖν <sup>w</sup> ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς <sup>w</sup> Luke xi. 20  
<sup>y</sup> χώρας, ὅτι λευκαὶ εἰσι <sup>z</sup> πρὸς θερισμόν ἤδη. <sup>36</sup> [καὶ] <sup>y</sup> = Luke xii.  
ὁ <sup>a</sup> θερίζων <sup>b</sup> μισθὸν λαμβάνει, καὶ <sup>c</sup> συνάγει καρπὸν εἰς <sup>z</sup> = Luke xii.  
ζωὴν αἰώνιον· ἵνα [καὶ] ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ <sup>in. Jam. v. 4.</sup>  
θερίζων. <sup>37</sup> ἐν γὰρ τούτῳ ὁ λόγος ἐστίν ὁ <sup>su. xiii. 3.</sup>  
ἀληθινός, <sup>a</sup> <sup>Cor. ix. 10.</sup>  
ὅτι ἄλλος ἐστίν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. <sup>Matt. vi. 26.</sup>  
<sup>38</sup> ἐγὼ <sup>Ruth ii. 3.</sup>  
ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς <sup>particip. =</sup>  
<sup>Matt. iv. 3.</sup>  
κεκοπίακατε· ἄλλοι <sup>b</sup> = <sup>Matt. xv.</sup>  
<sup>c</sup> <sup>8. Prov. xi.</sup>  
κεκοπίακασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν <sup>21.</sup>  
<sup>d</sup> <sup>c = Matt. xiii. 12.</sup>  
<sup>39</sup> Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν <sup>xiii. 30.</sup>  
<sup>e</sup> <sup>xxviii. 6.</sup>  
τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης <sup>d = ch. xix. 35.</sup>  
<sup>e</sup> <sup>Rev. xv. 3.</sup>  
<sup>29</sup> <sup>xvi. 7 al.</sup>  
<sup>2</sup> <sup>2 Chron. ix.</sup>  
<sup>5.</sup>

Chrys. Theophyl. — 36. καὶ om. B C<sup>1</sup> D L 3 *ab* Copt. Orig. Cyr. Iren. ins. A K al. *c* and C<sup>2</sup>. (A C<sup>1</sup> D E L al. *bd* join ἡδὲ with *o* θερ.)—bef. *o* στ. om. καὶ B C L Copt. Orig. Heracleon. ins. A D *abc*. — 37. bef. ἀλλῷθ. om. *o* C<sup>1</sup> K L Δ 15 al. Orig. Theophyl. ins. A B D *bc* Orig. Iren. — 38. ἀπέσταλκα D.—*o* om. D d (Lach. L Tisch.)—ἐκο-

discourse. He that soweth the good seed is the Son of Man: the Lord had now been employed in this His work. But not as in the natural year, so was it to be in the world's life-time. One-third of the year may elapse, or more, before the sown seed springs up; but the *sowing by the Son of Man* comes late in time, and the harvest should immediately follow. The fields were whitening for it;—these Samaritans (not that I believe He pointed to them approaching (Chrys. and most expositors), but had them in His view in what He said), and the multitudes in Galilee, were all nearly ready. In the discourse as far as ver. 38, He is ὁ σπείρων, the disciples (see Acts viii.), were the οἱ θερίζοντες.—He was the κεκοπιακώς, they were the εἰς τὸν κόπον αὐτοῦ εἰσέλθυότες. The *past* is used, as descriptive of the office which each held, not of the actual thing done. I cannot also but see an allusion to the words spoken by Joshua (xxiv. 13), *on this very spot*;—‘I have given you a land for which ye did not labour’—ἐφ’ ἣν οὐκ ἐκοπιάσατε ἐπ’ αὐτῆς.—Taking this view, *I do not believe there was any allusion to the actual state of the fields at that time.* The words ἐπάρατε κ.τ.λ. are of course to be understood *literally*;—they were to lift up their eyes and look on the lands around them;—and then came the assurance; ‘they are whitening already towards the harvest.’ And it seems to me that on *this view*—of the Lord speaking of spiritual things to them, and announcing to them the approach of the spiritual harvest, and none else,—*the right understanding of the following verses depends.*—It is of course *possible* that it may have been seed-time;—possible also, that the fields may have been actually

whitening for the harvest;—but to lay down either of these as certain, and build chronological inferences on it, is quite unwarranted.—*ἤδη* belongs certainly to ver. 35, and refers back to *ἔτι*. Taken with ver. 36, it would not agree with the *truth* of the comparison. The harvest was *not yet come*.—36.] The *μισθὸς* of the *θερίζων* is in the *χαρὰ* here implied, in having gathered many into eternal life, just as the *βοῶσις* of the *σπείρων* was His joy already begun in His heavenly work.—37.] *ὁ λόγ. ὁ ἀλ. ἔστιν*, i. e. *has place*, applies = *συμβέβηκε* in 2 Pet. ii. 22. So Winer, Meyer (1), Stier, but contr. Lücke, De Wette, who question the propriety of the art., and take (*ὁ*) *ἀληθινός* for the predicate, and as = *ἀληθής*. John's usage however is to join *ὁ λόγ. ὁ ἀληθινός*: see ch. xv. 1.—38.] Here, as often, the Lord speaks of the office and its work as *accomplished*, which is but beginning (see Isa. xlii. 10).—By *ἄλλοι* here He cannot mean the O. T. prophets (Grotius, Bengel, Lange), for then His own place would be altogether left out;—and besides, all Scripture analogy is against the idea of the O. T. being the *seed* of which the N. T. is the *fruit*;—nor can it be *right*, as Olshausen maintains, to leave Him out, as being the *Lord of the harvest*;—for He is certainly *elsewhere*, and was by the very nature of the case *here, the Sower*.—The plural is I believe merely inserted as the correspondent word to *ὑμῖς* in the explanation, as it was *ἄλλος*—*ἄλλος*, in the proverb. (So Lücke, Tholuck, Stier. De Wette denies their interpretation, but gives none of his own).—39—42.] The truth of the saying of ver. 35 begins to be manifested. These Samaritans were the foundation of the church

“Οτι εἶπέ μοι πάντα \* ὅσα ἐποίησα. <sup>40</sup> ὡς οὖν ἦλθον ABCD  
 ὁ πρὸς αὐτὸν οἱ Σαμαρεῖται, <sup>41</sup> ἡρώτων αὐτὸν ἡ μείναι παρ’  
 αὐτοῖς, καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. <sup>42</sup> καὶ πολλῇ πλείους  
 ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, <sup>43</sup> τῇ τε γυναικὶ ἔλεγον  
 ὅτι οὐκέτι διὰ τὴν σὴν ἰαλιὰν πιστεύομεν· αὐτοὶ γὰρ  
 ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν <sup>44</sup> ἁλθῶς ὁ  
 ἰστωτὴρ τοῦ κόσμου, [ὁ χριστός].  
 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν [καὶ ἀπῆλθεν]  
 εἰς τὴν Γαλιλαίαν. <sup>45</sup> αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν  
 ὅτι προφῆτης ἐν τῇ ἰδίᾳ πατριδὶ τιμὴν οὐκ ἔχει. <sup>46</sup> ὅτε

πνίσαι . . . ἐκοπίασαν D. — 39. for ὅσα, ᾧ B C<sup>1</sup> L b Orig. txt A D Orig. — 40. for  
 ὡς οὖν ἦλθον, ἦλθον οὖν B. — μείναι πρὸς αὐτοὺς C. — 42. for τε, ἐὶ D E a Orig. Syr.  
 — ὅτι om. B Orig. Iren. — λαλιὰν σου B Orig. txt (for λ., μαρτυρίαν D) A C D Heracleon.  
 — αὐτοῦ γ. ἀκ. D ad. — ὁ χρ. om. B C<sup>1</sup> 4 aben Copt. Syr. Aeth. Arm. Orig. Heracl. Iren.  
 Aug. ins. A D. — 43. καὶ ἀπῆλθον. om. B C D 2 ab Copt. Orig. Cyr. txt (κ. ἦλθ. L)  
 A L. — 44. rec. ὁ Ἰη. with B? but txt A B? C D G H K S V 10 al. Orig. Cyr. Theophyl.

afterwards built up there. It does not seem that any miracle was wrought there: αὐτοὶ ἀκηκόαμεν was enough to raise their faith to a point never attained by the Jews, and hardly as yet by the disciples,—that He was the Saviour of the world. Their view seems to have been less clouded by prejudice and narrow-mindedness than that of the Jews; and though the conversion of this people lay not in the plan of the official life of the Lord, or working of His Apostles during it (see Matt. x. 5),—yet we have abundant proof from this history, of His gracious purposes towards them. A trace of this occurrence may be found ch. viii. 48, where see note. Compare throughout Acts viii. 1—25. (In ver. 42 λαλιὰ is not to be distinguished from λόγος before: see ch. viii. 43.)

43—54.] *The second miracle of Jesus in Galilee. The healing of the ruler's son.* — 43.] τὰς should have been expressed in E. V. ‘after the two days.’—We find no mention of the disciples again till ch. vi. 3, see note there. — ἐξῆλθεν εἰς is more in John's style than the received text (see ch. i. 44);—probably καὶ ἀπῆλθεν is interpolated: see var. read.—44.] Much difficulty has been found in the connexion of this verse, but unnecessarily. Some have supposed that the Evangelist means *Judæa* by ἡ ἰδία πατρις (Orig. Lücke (second edit., but see below), Ebrard, &c.),—which cannot be, for there is no allusion to Judæa at all here, as He came from Samaria, and the verse manifestly alludes to His journey into Galilee;—some, that Capernaum is meant, or Nazareth, and ‘He went into Galilee,’ as distinguished from one or other of these places (Chrys., Euthym., Cyril,

Olsh.);—but neither can this be, for our Evangelist does not so lightly pass over the reasons of the remarks he makes, and there is no allusion to any city in Galilee, but to His going into Galilee in general.—Some again suppose it to be a reason why He did not go into Galilee before, but remained in Judæa and Samaria (Theophyl., Meyer (1), and somewhat similarly Neander (L. J. 385) and Jacobi); this however would be equally alien from the simplicity of John's style, and not in accordance with the fact of almost all His teaching and working being in Galilee. Nor is γὰρ to be rendered ‘although’ (Kuinoel)—a sense (Lücke, i. 613) which it never has. The only true and most simple view is (Tholuck, Lücke, third ed., De Wette), that this verse refers to the next following, and indeed to the whole narrative which it introduces. It stands as a preliminary explanation of the ‘Except ye see signs and wonders, ye will not believe;’ and as indicating the contrast between the Samaritans, who believed on Him for His word,—and His own countrymen, who only received Him because they had seen the miracles which He did at Jerusalem. Such use of γὰρ is not unexampled (see Hartung, Partikellehre, i. p. 457; Lücke, 467; Thol.; De Wette; and Matthiæ, Gr. Gr. § 615). In Herod. i. 124 we have ὁ παῖς Καμβύσεω, σὺ γὰρ θεοὶ ἐπορεύσιν· οὐ γὰρ ἂν κοτεῖς ἐξ τοσοῦτον τύχης ἀπικεν· σὺ νῦν Ἀστυάγεια τὸν σεωντοῦ φονεῖα τίσαι. Soph. Antig. 393: ἀλλ’, ἡ γὰρ ἐκτός καὶ παρ’ ἐλπίδας χαρὰ | ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ | ἦκω κ.τ.λ. And the οὖν in the next verse is a particle connecting it with this preliminary reason given.—But ἐμαρτύρησεν is not to



οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, <sup>a</sup> ἐδέξαντο αὐτὸν οἱ Γαλι- <sup>a</sup> — Luke ix.  
 λαῖοι, πάντα ἑωρακότες \* ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν <sup>63.</sup>  
 τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

<sup>46</sup> Ἦλθεν οὖν [ὁ Ἰησοῦς] <sup>b</sup> πάλιν εἰς τὴν Κανᾶ τῆς <sup>b</sup> here only.  
 Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. καὶ ἦν τις <sup>c</sup> Acts xii. 20.  
<sup>d</sup> βασιλικός, οὗ ὁ υἱὸς ἡσθῆνει ἐν Καπερναούμ. <sup>47</sup> οὗτος <sup>d</sup> James ii. 8.  
 ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλι- <sup>e</sup> Num. xx. 17.  
 λαίαν, <sup>e</sup> ἀπῆλθε πρὸς αὐτὸν καὶ <sup>d</sup> ἡρώτα [αὐτὸν] ἵνα <sup>c</sup> — Matt. xiv.  
<sup>e</sup> καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλε γὰρ <sup>d</sup> 25. Mark xv.  
 ἀποθνήσκειν. <sup>48</sup> εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν Ἐάν <sup>e</sup> 44. 1 Kings  
 μὴ ἴσμεῖα καὶ <sup>g</sup> τέρατα ἴδῃτε, οὐ μὴ πιστεύνῃσιν. <sup>d</sup> Mark vii. 26.  
 πρὸς αὐτὸν ὁ βασιλικός Κύριε, κατὰβηθι πρὶν ἀποθανεῖν <sup>e</sup> Luke vii. 36  
<sup>f</sup> al.  
<sup>g</sup> see Luke iv.  
<sup>h</sup> 31.  
<sup>i</sup> fch. ii. 11 and  
 refl.  
<sup>j</sup> — Acts ii. 22.

— 45. for ὅτε, ὡς D.—ἐξεδέξαντο D.—for ἃ, ὅσα A B C L 7 al. syr. Orig. Cyr. Chrys.  
 txt D Orig.—bef. τῇ ἑορ. om. ἐν D.— 46. ὁ Ἰησ. om. B C D L 7 *abcv* Copt. Æth.  
 Arm. Orig. Cyr. Theophyl. ins. A.—for εἰς τὴν, ἐν B.—*βασιλικός* D (and ver. 49) *ad*.  
 — 47. for ἀπῆλθ., ἦλθεν C 5 *ab* Arm. Orig. Aug. txt A B D *cv*.—αὐτὸν (2nd) om.

be taken as a pluperfect. — 45.] They received Him, but in accordance with the proverbial saying just recorded;—not for any honour in which they themselves held Him, or value which they had for His teaching; but *on account of His fame in Jerusalem*, the metropolis,—which set them the fashion in their estimate of men and things. — καὶ αὐτοὶ γὰρ, inserted for those readers who might not be aware of the practice of the Galileans to frequent the feasts at Jerusalem. — 46.] οὖν, because of the receptivity of Him from signs and wonders merely,—not as a Prophet from His teaching. — βασιλικός. ἡ ἐκ γένους βασιλικού, ἡ ὡς ἀξιώματι κεκτημένος ἀφ' οὗπερ ἐκαλεῖτο βασιλικός (Euthym., Chrys.), ἡ ὡς ὑπηρέτης βασιλικός (Euthym.). Origen thinks he may have been one of the household of Cæsar, having some business in Judæa at that time. But the usage of Josephus is perhaps our surest guide. He uses *βασ.* to distinguish the soldiers, or courtiers, or officers of the *kings* (Herods or others), from those of *Rome*,—but never to designate the royal family: see B. J. vii. 5, 2. Antt. xv. 3, 4. So that this man was probably an officer of Herod Antipas. He *may* have been Chuza, Herod's steward, Luke viii. 3: but this is pure conjecture. The man seems to have been a Jew: see below. — 47, 48.] This miracle is a notable instance of the Lord 'not quenching the smoking flax:' just as His reproof of the Samaritan woman was of His 'not breaking the bruised reed.' The little spark of faith in the breast of this nobleman is by Him lit up into a clear

and enduring flame for the light and comfort of himself and his house. — καταβῇ: see on ch. ii. 12. — The charge brought against them, ἐάν μὴ &c., does not imply, as some (Raphel and Storr) think, that they would not believe signs and wonders *heard of*, but required to *see* them (thus laying the stress on ἴδῃτε)—for in this case the expression would certainly have been fuller, ἴδῃτε τοῖς ὀφθαλμοῖς, or something similar;—and it would not accord with the Lord's known low estimate of all *mere miracle-faith*, to find Him making so weighty a difference between faith from miracles *seen* and miracles *heard*. The words imply the contrast between the Samaritans, who believed *because of His word*, and the Jews (the plural reckoning the βασιλικός among them), who would not believe but *through signs and prodigies*:—see 1 Cor. i. 22. And observe also that it is not implied that even when they had seen signs and wonders, they would believe:—they required these as a condition of their faith, but even these were rejected by them: see ch. xii. 37.—But even with such inadequate conceptions and conditions of faith, the Lord receives the nobleman, and works the sign rather than dismiss him. It was otherwise in Matt. xvi. 1 ff. — 49.] Here is the same weakness of faith,—but the Lord's last words have made visible impression. It is like the Syrophenician woman's rejoinder,—'Yea, Lord; but . . .,' only the faith is of a far less noble kind than hers. He seems to believe it necessary that Jesus should be on the spot;—not that there was any thing strange or

τὸ παιδίον μου. <sup>50</sup> λέγει αὐτῷ ὁ Ἰησοῦς Πόρεύου· ὁ ABCD  
 υἱός σου ζῇ. [καὶ] ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ  
 \* ᾧ εἶπεν αὐτῷ \* Ἰησοῦς, καὶ ἐπορεύετο. <sup>51</sup> ἤδη δὲ αὐτοῦ  
 καταβαίνοντος, οἱ δούλοι αὐτοῦ \* ἀπήντησαν αὐτῷ καὶ

<sup>h</sup> Gen. xxv. 22. ἀπήγγειλαν λέγοντες ὅτι ὁ παῖς \* σου ζῇ. <sup>52</sup> ἔπυθετο  
 οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ <sup>i</sup> κομψότερον <sup>i</sup> ἴσχε. \* καὶ  
<sup>i</sup> here only +.  
<sup>k</sup> acc. Acts x.  
<sup>3</sup> only.  
<sup>l</sup> Matt. viii. 15. εἶπον αὐτῷ ὅτι \* χθές <sup>k</sup> ὥραν ἐβδόμην <sup>l</sup> ἀφήκεν αὐτὸν ὁ  
<sup>1</sup> πυρετός. <sup>53</sup> ἔγνω οὖν ὁ πατήρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν  
<sup>m</sup> = Matt. x. 13.  
<sup>n</sup> = 25. 1 Cor.  
<sup>o</sup> = 16. Josh.  
<sup>p</sup> = 15.  
<sup>q</sup> = 16.  
<sup>r</sup> = 16.  
<sup>s</sup> = 16.  
<sup>t</sup> = 16.  
<sup>u</sup> = 16.  
<sup>v</sup> = 16.  
<sup>w</sup> = 16.  
<sup>x</sup> = 16.  
<sup>y</sup> = 16.  
<sup>z</sup> = 16.  
 ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς [ὅτι] ὁ υἱός σου ζῇ, καὶ ἐπίστευσεν  
 αὐτὸς καὶ ἡ <sup>m</sup> οἰκία αὐτοῦ ὅλη. <sup>54</sup> τοῦτο \* <sup>n</sup> πάλιν ἐξέτερον  
 ° σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς  
 τὴν Γαλιλαίαν.

B C D G L 2 a Arm. Orig. Aug. ins. A bc. — 49. τὸν υἱόν μ. A 6 Chrys.—μου om.  
 D 1 b Syr. — 50. bef. ἐπίστ. om. καὶ B D cv Syr. Cyr. ins. A C ab.—ὃν εἶπ.  
 A B C L. txt D E (F ὦν) G K M U V Δ (H S?) al.—ὁ Ἰησ. A C D E F G K L M U V Δ  
 16 all. txt B.—51. αὐτοῦ (2nd) om. D L abcv.—ὑπὸντ. B C D K L 6 al. txt A  
 Orig.—αὐτὸν A.—for λέγοντες, αὐτῷ D ab.—for παῖς, υἱὸς D K L U 12 al. abcdv Syr.  
 Copt. Cyr. Theophyl. txt A B C.—for σου, αὐτοῦ A B C 1 cdv Arm. Orig. txt D ab  
 Orig.—52. for παρ' αὐτ. τ. ὥρ., τὴν ὥρ. ἐκείνην B.—εἶπον οὖν B C L 4 al. Arm. txt  
 A D abc.—ἐχθές A C D K L al. txt B.—αὐτὸν om. B? ins. A C D abc Orig.—  
 53. ἐν (first) om. C abc.—ὅτι om. A B C L 5 al. abcv Æth. Cyr. ins. D.—54. τοῦτ.  
 δὲ π. B C<sup>1</sup> G Orig. txt A D abc.

blameable in this, for Martha and Mary did the same, ch. xi. 21. 32:—and to think that it would be too late when his child *had expired*;—not imagining that He to whom he spoke could raise the dead. — 50.] The bringing out and strengthening of the man's faith by these words was almost as great a spiritual miracle, as the material one which they indicated.—We may observe the difference between the Lord's dealing here and in the case of the centurion (Matt. viii. 8 and ||). There, when from humility the man requests Him to speak the word only, He offers to go to his house: here, when pressed to go down, He speaks the word only. Thus (as Trench observes, after Chrysostom) the weak faith of the nobleman is strengthened, while the humility of the centurion is honoured. — 51.] He appears to have gone leisurely away—for the hour (1 p.m.) was early enough to reach Capernaum the same evening (twenty-five miles): in confidence that an amendment was taking place, which he at present understood to be only a gradual one.— 52, 53.] κομψῶς ἔχειν in this sense is found in Arrian. Dissert. Epictet. iii. 10, cited by most of the commentators. ὅταν ὁ ταρπός εἰσέρχηται, μὴ φοβεῖσθαι τί εἴπῃ· μὴδ' ἂν εἴπῃ, κομψῶς ἔχεις; ὑπερχαίρειν . . . . . μὴδ' ἂν εἴπῃ, κακῶς ἔχεις, ἀθυμεῖν . . . . . ἀφήκεν αὐτ. ὁ πυρ. This was probably more than he expected to hear; and the coincidence of so sudden

a recovery with the time at which Jesus had spoken the words to him (aft. ἐκείνῃ τῇ ὥρᾳ understand ἀφήκεν αὐτὸν ὁ πυρετός), raises his faith at length into a full belief of the Power and Goodness and the Messiahship of Him, who had by a word commanded the disease, and it had obeyed. The ἐπίστευσεν, *absolutely*, implies that in the fullest sense he and all his became disciples of Jesus. It is very different from ἐπίστευσε τῷ λόγῳ ᾧ εἶπ. Ἰησ. in ver. 50—as believing on HIM must be always different from believing on *any thing else in the world*, be it *even His own word or His own ordinances*.—54.] The meaning of the Evangelist clearly is, that this was the second Galilean miracle (see ch. iii. 2. iv. 45). But (1) how is that expressed in the words? I believe the πάλιν to refer (not in the *construction*, but in the sense) to ἐλθὼν ἐκ τ. Ἰ., &c., and to mean,—‘on His second Galilean manifestation of Himself.’ ‘This second miracle did Jesus, *again* (on His new visit to Galilee), after He had come,’ &c. And then (2) *why* should this so particularly be stated? It would seem as if John, as well as the other Evangelists, regarded, in some sense, Galilee as the proper theatre of the Lord's manifestation of Himself; though, on account of the usual apostolic records dealing so much with Galilean events, he relates only those which served the purpose he had in view. Or it may be that he was anxious to

V. <sup>1</sup> Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ <sup>d</sup> ἀνέβη <sup>d. ch. ii. 13</sup> <sup>al.</sup> ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. <sup>2</sup> ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις

CHAP. V. 1. ἡ ἑορ. C E F L M Δ (H S?) 30 al. Copt. Sahid. Cyr. Theophyl. txt

deliver a definite *chronological* testimony to the succession of the early miracles in Galilee, just discriminating these two, and then leaving those recorded in Matt. viii. and || to follow. — It is an interesting question, whether or not this miracle be the same as the healing of the centurion's servant (or *son*, Matt. ?) in Matt. viii. 5. Luke vii. 1. Irenæus *appears* to hold the two narratives to be the same history (*appears* only; for his words are, 'Filium centurionis absens verbo curavit dicens Vade, filius tuus vivit.' Hær. ii. 22: which remark may be simply explained by his having cited from memory, and thus either made this βασιλικὸς a centurion,—or, which is more probable, having understood the παῖς in Matt. viii. as a *son*, and made the Lord there speak very similar words to those really uttered by Him, but which are in reality found here): so Eusebius also in his canons. Chrysostom notices, but opposes the view:—and it has never in modern times gained many advocates, being only held by Semler, Seiffarth, and the interpreters of the Straussian school. Indeed, the internal evidence is all against it: not only (Chrys.) ἀπὸ τοῦ ἀξιώματος, ἀλλὰ καὶ ἀπὸ τῆς πίστεως, does the man in one case differ from the man in the other. The inner kernel of the history is, in our case here,—the *elevation of a weak and mere wonder-seeking faith into a deep conviction of the personal power and love of the Lord*;—in the other, the commendation of a noble confession of the Lord's divine power, indicating great strength and grasp of faith, and inducing the greatest personal humility. And the external point brought out in the commendation, οὐδὲ ἐν τῷ Ἰσραὴλ, is not only different from, but stands in absolute contrast with, the depreciating charge here, ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσῃτε. — Olshausen (whose commentary on John is far less elaborate than on the other Gospels, which may account for my referring less often to it) well remarks, that this narrative may be regarded as a sequel to the foregoing one.

CHAP. V. 1—47.] *Healing of a cripple at the pool of Bethesda, during a feast; and the discourse of Jesus occasioned by the persecution of the Jews arising thereupon.* — 1.] μετὰ ταῦτα. Lücke remarks that when John wishes to indicate immediate succession, he uses μετὰ τοῦτο, ch. ii.

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12. xi. 7, 11. xix. 28; when mediate, after an interval, μετὰ ταῦτα, ch. iii. 22. v. 14. vi. 1. vii. 1. xix. 38. So that apart from other considerations which would lead us to the same conclusion, we may infer that some interval has elapsed since the last verse of ch. iv. — ἑορτὴ τ. Ἰουδ. Few points have been more controverted, than the question, *what this feast was*. I will give the principal views, and then state my own conclusion. (1) I have abridged the following statement principally from Lücke's note, ii. 1—15.) (1) Irenæus understands it (Hær. ii. 39) to be the *second Passover of the Lord's ministry*. Origen (whose commentary on this chapter is lost) mentions this view, (tom. xiii. 39,) but apparently does not approve it. This is the view of Luther, Calovius, Scaliger, Grotius, Lightfoot, Lampe, Kuinoel. (2) Cyril Alex. and Chrysostom think it to be the *Pentecost*; similarly Euthym. and Theophyl. This opinion prevailed in the Greek Church; and has been defended by Erasmus, Calvin, Beza, &c., and more recently by Bengel in his *Harmony*. (3) Kepler first suggested the idea that it might be the *feast of Purim*, (Esth. ix. 21, 26,) almost immediately preceding the Passover (the 14th and 15th of Adar). This was adopted by Petavius, and has been the general view of the modern chronologists. So Lamy, apparat. chronol., Hug, Lücke (1st ed.), Olshausen, Meyer, Wieseler, Stier, Neander, Winer. (4) The *feast of tabernacles* has been suggested by Cocceius, and is supported by one MS. (131) which has ἦν ἑορτὴ ἡ σκηνοπηγία τῶν Ἰουδαίων. (5) Kepler and Petavius thought it also possible that the *feast of Dedication* (see ch. x. 22) might be meant.—So that *almost every Jewish feast* finds some supporters.—I believe with Lücke (3rd ed.), De Wette, and Tholuck, *that we cannot with any probability gather what feast it was*. Seeing as I do no distinct datum given in ch. iv. 35, nor again in ch. vi. 1, and finding nothing in this chapter to determine the nature of this feast, I cannot attach any weight to most of the elaborate chronological arguments which have been raised on the subject. It can hardly have been a Passover, on account of the omission of the article before ἑορτὴ (see ch. vi. 4), and because if so, we should have an interval of a whole year between this chapter and the next, which is not probable. Nor can it

M M



e = Matt. xxiv. 33. Acts iii. 11. v. 9. f here only. g ch. ix. 7, 11. only. Isa. vii. 3. v. 12 only. Ezek. xlii. 3. h = here only. Acts xv. 40 only. Exod. xvii. 9. i ch. x. 23. Acts iii. 11. k = Mark i. 30. Acts xxviii. 8.

A B D G K U V (H S ?) al. Orig. — 2. ἐν τῇ πρ. A D G L Eus. Ath. Chrys. txt B C al. c. — λεγομ. D V 7 al. ab. — Βηθσαϊδὰ B Copt. Sahid. Aeth. Syr. Theophyl. Tert. Jer. βελζεθούδ. txt A C. — 3. aft. ταύτ. om. B C D L 2 al. ab Copt.

have been the Dedication, in the winter; for then the multitude of sick would have hardly been waiting for the moving of the water. The feast of Purim would nearest agree with the subsequent events; and it seems as if the Lord did not go up to Jerusalem at the Passover next following (ch. vi. 4. vii. 1), so that no difficulty would be created by the proximity of the two feasts, unless, with De Wette, we believe that the interval was too little for what is related ch. vi. 1—3 to have happened. But it may be doubted, (1) whether it was a general practice to go up to Jerusalem at the Purim: (2) whether our Lord would be likely to observe it, even if it was.—No reason need be given why John does not name the feast; it is quite in accordance with his practice of mentioning nothing that does not concern his subject-matter. Thus the Passover is mentioned ch. ii. 13, because of the *buying and selling in the temple*; again, ch. vi. 4, to account for the *great multitude*; the feast of Tabernacles, ch. vii. 2, because of the practice alluded to by the Lord in ver. 37; that of the Dedication, ch. x. 22, to account for His being in Solomon's porch because it was winter; but in this chapter, where there is nothing alluding to the time or nature of the feast, it is not specified.—ὁ Ἰησοῦς] and probably His disciples; for the same expression is used ch. ii. 13, whereas we find, ch. iii. 22, that His disciples were with Him; compare also ch. vii. 10 and ch. ix. 2.—2.] ἐστὶ has been thought by Bengel and others to import that John wrote his Gospel before the destruction of Jerusalem. But this must not be pressed. He might have spoken in the present without meaning to be literally accurate at the moment when he was writing (see Proleg. to John, § iv. 6). —ἐπὶ τῇ προβ., probably, 'near the sheep-gate,' mentioned by Nehemiah, iii. 1, 32. xii. 39. The situation of this gate is unknown;—it is traditionally supposed to be the same with that now called St. Stephen's gate; but inaccurately, for no wall existed in that quarter till the time of Agrippa (Robinson, i. 472). Eusebius, Jerome, and the Itinerarium Hieros. speak of a προβατικὴ κολυμβήθρα, so also probatica piscina, Vulg.—The reading λεγομένη would be

more usual; perhaps ἐπιλ. implies that it had another name. — Βηθσεδὰ = Syr. ܒܝܬ ܕܥܡܝܢ, 'the house (place) of mercy, or of grace.' Its present situation is very uncertain. Robinson established by personal inspection the fact of the subterranean connexion of the pool of Siloam and that called the Fountain of the Virgin (i. 501 ff.); and has made it probable that the Fountain under the grand Moske is also connected with them (i. 509 ff.); in fact that all these are but one and the same spring. (See also some interesting particulars respecting an attempt made subsequently to prove this connexion, and mention of a fourth fountain with the same peculiar taste as the water of Siloam, in Williams's Holy City, pp. 381 ff.) Now this spring, as he himself witnessed, (i. 506,) is an *intermittent* one, as indeed had been reported before by Jerome, (on Isa. viii. 6.) Prudentius (in Trench, Mir. 247), William of Tyre, and others. There might have been then, it is obvious, some artificially constructed basin in connexion with this spring, the site and memory of which have perished, which would present the phenomenon here described: see below.—The spot now traditionally known as Bethesda is a part of the fosse round the fort or tower Antonia, an immense reservoir or trench, seventy-five feet deep. But, as Robinson observes (i. 489), there is not the slightest evidence that can identify it with the Bethesda of the N. T.—This pool is not mentioned by Josephus. — πέντε στοὰς ἔχ.] Probably these were for the shelter of the sick persons, and were arches or porticos, opening upon and surrounding the reservoir. στοὰ ἔστιν ἡ παρ' ἡμῖν λεγομένη καμάρα, ἡ καὶ ὁ θόλος. Euthym. — 3.] ξηρῶν, those who were afflicted with the loss of vital power in any of their limbs by stiffness or paralysis. Of this kind was the man on whom the miracle was wrought. — ἐκδεχ. . . . κίνησιν. This clause (as well as ver. 4) labours under strong suspicion of spuriousness; see var. read. The authority in their favour is about equal: D alone of the first class MSS., containing *this clause*, and A alone, ver. 4. In many MSS. both are marked with an obelus or asterisk. And those which contain them vary exceedingly

χωλῶν, <sup>1</sup> ξηρῶν[, <sup>m</sup> ἐκδεχομένων τὴν τοῦ ὕδατος <sup>1</sup> Mat. xii. 10. Luke vi. 8.  
<sup>n</sup> κίνησιν]. <sup>4</sup> ἄγγελος γὰρ <sup>o</sup> κατὰ καιρὸν <sup>\*</sup> κατέβαινεν <sup>n</sup> Mat. xxi. 16. 1 Cor. xi. 33 f. Job xvi. 6.  
<sup>P</sup> ἐν τῇ κολυμβήθρα, καὶ <sup>q</sup> <sup>\*</sup> ἐτάρασσε τὸ ὕδωρ· <sup>o</sup> οὖν <sup>n</sup> here only. Rom. v. 6. see Num. ix. 15.  
 πρῶτος <sup>r</sup> ἐμβὰς μετὰ τὴν <sup>s</sup> ταραχὴν τοῦ ὕδατος <sup>p</sup> ὑγίης <sup>ch. iv. 35 and reff.</sup>  
 ἐγίνετο, <sup>t</sup> <sup>\*</sup> ᾧ <sup>u</sup> δῆποτε <sup>u</sup> κατέχετο <sup>v</sup> νοσήματι]. <sup>5</sup> ἦν δέ <sup>q</sup> here only. Ezek. xxiii. 2.  
 τις ἄνθρωπος ἐκεῖ <sup>r</sup> τριάκοντα ὀκτὼ ἔτη <sup>w</sup> ἔχων ἐν τῇ <sup>r</sup> here only. of embarking, Matt. vii. 23. ch. vi. 17 & al.  
 ἀσθενείᾳ <sup>\*</sup>. <sup>6</sup> τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ <sup>r</sup> here only.  
 γνούς <sup>s</sup> ὅτι πολὺν <sup>t</sup> ἤδη χρόνον <sup>u</sup> ἔχει, λέγει αὐτῷ <sup>u</sup> Jer. xlii. 21. Θέλεις

Sahid. Chrys. ins. A c.—aft. ξηρ. ins. παραλυτικῶν D ab.—ἐκδεχ. . . . κίνησιν  
 om. A B C L Copt. (some mss.) Sahid. ins. A<sup>2</sup> C<sup>3</sup> D al. abc Tert. Chrys. Cyr. Euthym.  
 Theophyl. Ambr.—4. om. B C<sup>1</sup> D. ins. A C<sup>3</sup> (in margin) al.—ἀγ. γ. κυρίου A K L  
 18 al. ac Æth. Arm. Cyr. Ambr.—for κατέβ., ἐλούετο A Æth. Syr. ἐλούετον K. txt  
 C<sup>3</sup> abc (?).—ἐτάρασσετο C<sup>3</sup> G V 34 all. c Æth. Arm. Theophyl. Ambr. txt A ab.—  
 οἶψι δηποτοῦν A. οἶψι δῆποτε L. ᾧ δ' ἂν K. txt C<sup>3</sup>.—5. τις om. D ab Arm.—aft.  
 ἀσθ. ins. αὐτοῦ BC<sup>1</sup> DL 11 al. acv Copt. Sahid. Arm. Cyr. Chrys. txt A b Orig.—7. ναι

in their readings, which, in so short a passage, is a bad sign. E. g. A has instead of κατέβαινεν, ἐλούετο.—*Internal evidence is very strong against the whole.* For in this short space (see reff.) there are no less than seven words either used *here only*, or *here only in this sense*.—Still the addition found its way very early into the text. For Tertullian refers to it in a way which leaves no doubt that he read it entire. 'Piscinam Bethsaidam (see var. read.) angelus interveniens commovebat: observant qui valetudinem querebantur. Nam si quis prævenerat descendere illuc, queri post lavacrum desinebat.' De Bapt. c. 5. (Lücke ii. 22.)—*The genuineness of the passage must therefore remain doubtful.* If *spurious*, it was the expression of the belief of the Jews, remembered in the early days of the Christian Church, and noted in the margin; and thus has found its way into the text: which would account for the variations observed in it. If *genuine*, it is a declaration by the Evangelist of a matter which must necessarily be understood to express the popular (but not therefore inaccurate) belief respecting the cause of the healing virtue experienced on the moving of the water. It is not implied that the angel was *visible*, even if ἐλούετο be received into the text. In the deeper truth of causes and effects in Nature, which the mere rationalist always overlooks, divine appointment and divine interference are ever present in the faithful Christian's mind; and believing as he does that the holy angels are the ever-acting ministers of God's will, he will find no difficulty in receiving the account before us, nor any inconsistency in its forming part of the sacred text.—It certainly is in favour

(as Stier remarks) of the genuineness of the passage, and the miraculous view of the whole, that so many different kinds of afflicted persons lay here: and another strong argument is that noticed by De Wette, that the connexion of the account almost requires this passage as its explanation. For why should the sick be lying there; and why should the man have been so anxious to be put in, unless some *known effect followed on the troubling of the water*, which he himself (ver. 7) mentions as the time when he *would* be put in, but *could* not?—κατὰ καιρὸν, here, apparently, 'at intervals;' and those irregular ones, or the sick need not have waited there for them.—κατέβαινεν. If the passage be retained, ἐλούετο should be read. I have not admitted it, because A is our only first class authority.—ὁ οὖν πρ. ἐμβ.: certainly the intention here is to set forth a *miraculous healing*, consequent on being the *first* to go in; and I see not how we can clear ver. 7 of a similar implication. The man *was not healed*, because *he could not get in first*.—The idea of the virtue of the water being exhausted by the first who stepped in, is wholly unsatisfactory and absurd.—5.] There are two ways of taking the construction of ἔχων: (1) to regard ἔχων ἐν τῇ ἀσθ. as = ἀσθενῶς ἔχων, and τριάκοντα ὀκτὼ ἔτη as the *accus. of duration*; which is objectionable on account of the article τῇ, (not on account of the present participle, as De Wette, for it is often found with duration of time,) and as being alien from John's usage, which is (2) to place ἔχω in this sense with an *accusative of the time*; see reff., and ver. 6. So that the construction is ἔχων τριακ. ὀκτ. ἔτη ἐν

ὑγιὲς γενέσθαι; ἡ ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν Κύριε, ABCD  
 ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν παραχθῇ τὸ ὕδωρ, ἡ ἡβάλη  
 με εἰς τὴν κολυμβήθραν. ἡ ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος  
 πρὸ ἐμοῦ καταβαίνει. ἡ λέγει αὐτῷ ὁ Ἰησοῦς ἡ ἡ Εἰσέρχεται  
 ἄρον τὸν ἡ κράββατον σου καὶ περιπάτει. ἡ καὶ εὐθέως  
 ἡ ἐγένετο ὑγιὲς ὁ ἄνθρωπος, καὶ ἡρε τὸν κράββατον αὐτοῦ  
 καὶ περιεπάτει. ἡν δὲ σάββατον ἡ ἐν ἐκείνῃ τῇ ἡμέρᾳ.  
 ἡ ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ Σάββατον  
 ἔστιν. \* οὐκ ἔξεστὶ σοι ἄραι τὸν κράββατον. ἡ \* ἀπεκρίθη  
 αὐτοῖς ὁ ἡ ποιήσας με ὑγιῆ, ἐκείνός μοι εἶπεν ἡ Ἄρον τὸν

η = ch. v. 36 al.  
 b = Mark vii.  
 c = James  
 in 3 al.  
 c = Mark ii. 19.  
 Luke v. 31.  
 1 Pet. iii. 16.  
 d intr. Eph. v.  
 14 al.  
 e = Mark ii. 4, 9,  
 11. vi. 53.  
 Acts v. 15.  
 ix. 33 only t.  
 f Josh. vi. 26.  
 g = Matt. iv.  
 19. Acts ii.  
 36.

κύριον. ἄνθ. δὲ οὐκ . . C<sup>2</sup> G H 11 Syrr. Chrys.—rec. βάλλῃ with qu. ? txt (ἐμβάλλῃ C<sup>1</sup>)  
 A B C D E G H K L S V 46 all. Chrys. — 8. rec. ἔγειραι with qu. ? txt (but qu.  
 itacism ?) A B C D E G H 16 all.—καὶ ἄρον A D K ab. txt B C c Hil. — 9. εὐθέως  
 om. D. Arm.—ἐγέρθεις ἡρεν D 4 ab Syr.—ἐν ἐκ. τ. ἡμ. om. D. — 10. καὶ οὐκ ἔξ.  
 A C<sup>1</sup> D G L V 12 al. ab Copt. Sahid. Arm. Æth. Cyr. Chrys. txt B C<sup>3</sup> E F K M U Δ  
 (H S ?) c Hil. — 11. ὅς δὲ ἀπεκ. A B Cyr. ὁ δὲ ἀπ. C<sup>1</sup> G K L 10 al. Syrr. Copt. txt

τῇ ἁσθ.—Observe, he had *been lame* thirty-eight years, not at *Bethesda* all that time. — 6.] γνοῦς, i. e. ἐν ἐαυτῷ, as on other similar occasions. The Lord singled him out, being conscious of the circumstances under which he lay there, by that superhuman knowledge of which we had so striking an example in the case of the woman of Samaria.—θέλεις ὑγ. γ.; Light-foot and Semler would supply, 'licet sit sabbatum.' But this is very improbable, see ver. 17. The Lord did not thus appeal to His hearers' prejudices, and make His grace dependent on them. Besides, the ὑγιὲς γενέσθαι had in the mind of the man no reference to a healing such as there would be any objection to on the Sabbath; but to the cure *by means of the water*, which he was there to seek.—The question is one of those by which He so frequently testified His compassion, and established (so to speak) a point of connexion between the spirit of the person addressed, and His own gracious purposes. Possibly it may have conveyed to the mind of the poor cripple the idea that at length a compassionate person had come, who might put him in at the next troubling of the water.—It certainly is possible that the man's long and apparently hopeless infirmity may have given him a look of lethargy and despondency, and the question may have arisen from this: but there is no ground for supposing (Schleiermacher) *blame* conveyed at it, still less that he was an impostor labouring under some trifling complaint (Paulus and others), and wishing to represent it more important than it was. — 7.] Bauer asks why the person who *brought him there every day*, could not have put

him in? But no such person is implied. The same slow motion which he describes here, would suffice for his daily coming and going. — 8.] The ἄρον τ. κρ. σου has been treated (Stier, iv. 199. Trench, Mir. 251) as making a difference between the man lame from his birth in Acts iii. 8, who *walked and leaped and praised God*; and this man, who, since sin had been the cause of his disease (ver. 14), is ordered to carry his bed, 'a present memento of his past sin.' Possibly; but the Lord must have had in His view what was to follow, and have ordered it also to bring about this His first open controversy with the Jews. — 10.] οἱ Ἰουδαῖοι, never the *multitude*, but always those in authority of some kind, whom John ever puts forward as the representatives of the whole people in their rejection of the Lord. — οὐκ ἔξεστι. The bearing of burdens on the Sabbath was forbidden not only by the glosses of the Pharisees, but *by the law itself*. See Neh. xiii. 15—19. Numb. xxxi. 13—17. And the Lord does not, as in another case (Luke xiii. 15, 16), appeal here to the reasonableness of the deed being done on the Sabbath, *salvo sabbato*, but takes altogether loftier ground, as being One greater than the Sabbath. The whole kernel of this incident and discourse is *not, that it is lawful to do works of mercy on the Sabbath*: but that *the Son of Man is Lord of the Sabbath*. — 11.] The man's excuse is simple and sufficient; and for us, important, inasmuch as it goes into the depth of the matter, and is by the Jews themselves accepted. He who had power to make him whole, had power to suspend that law which was, like the



κράββατόν σου καὶ περιπάτει. <sup>12</sup> ἠρώτησαν [οὖν] αὐτὸν  
 Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπών σοι <sup>7</sup> Ἄρον [τὸν κράββατόν  
 σου] καὶ περιπάτει; <sup>13</sup> ὁ δὲ ἰαθεὶς οὐκ ἤδει τίς <sup>h</sup> ἐστίν· <sup>h</sup> ch. i. 39 and  
 ὁ γὰρ Ἰησοῦς <sup>i</sup> ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. <sup>i</sup> here only.  
<sup>14</sup> μετὰ ταῦτα εὗρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ  
 εἶπεν αὐτῷ Ἴδε ὑγίης γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ  
 χεῖρόν τί σοι γένηται. <sup>15</sup> ἀπῆλθεν ὁ ἄνθρωπος, καὶ  
<sup>k</sup> \* ἀνῆγγειλε τοῖς Ἰουδαίοις ὅτι Ἰησοῦς <sup>h</sup> ἐστὶν ὁ ποιήσας <sup>k</sup> = Mark v. 14,  
 αὐτὸν ὑγίη. <sup>16</sup> καὶ διὰ τοῦτο <sup>m</sup> ἐδῶκεν τὸν Ἰησοῦν οἱ <sup>19</sup> Acts xiv.  
 Ἰουδαῖοι [καὶ <sup>n</sup> ἐζήτουν αὐτὸν ἀποκτεῖναι,] ὅτι ταῦτα <sup>27</sup> Deut.  
 ἐποίει ἐν σαββάτῳ. <sup>17</sup> ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς <sup>xxvi. 3.</sup>  
 Ὁ πατήρ μου ὅπως ἄρτι <sup>w</sup> ἐργάζεται, καὶ γὰρ ἐργάζομαι. <sup>w</sup> = Matt. v.  
<sup>10</sup> al.

ABD

C<sup>1</sup> D E F M U V (H S ?) *abc*. — 12. οὖν om. B D *a* Sahid. Arm. ins. A C al. c.—τὸν  
 κρ. σου om. B C<sup>1</sup> L Sahid. ins. A D al. — 13. for ὁ δὲ ἰαθ., ὁ ἀσθενῶν D<sup>1</sup> *bd*.—τις  
 ἦν D.—ἐννευσεν D<sup>1</sup>. — 15. ἀπῆγ. D K U Δ 8 Chrys. εἶπε C L 4 al. *a* Syr. Copt. Cyr.  
 txt A B. — 16. καὶ . . . . ἀποκτ. om. B C D G U L 5 al. *abc* Copt. Arm. Chrys.

healing, God's work. The authority which had overruled one appointment of Providence, could overrule another. I do not mean that this reasoning was *present to the man's mind*;—he very likely spoke only from intense feeling of obligation to One who had done so much for him;—but it lay *beneath the words*, and the Jews recognized it, by transferring their blame *from the man to Him who healed him*. — 12.] Not, 'who is he that *healed thee*?' but they carefully bring out the unfavourable side of what had taken place, as malicious persons always do. — 13.] Difficulty has been found here from the supposed improbability that some should not have told him, seeing that Jesus was by this time well known in Jerusalem. But this is wholly unnecessary. His fame had not been so spread yet, but that He might during the crowd of strangers at the feast pass unnoticed. — ἐξένευσεν, 'passed on unobserved:' just spoke the healing words, and then went on among the crowd; so that no particular attention was attracted to Himself, either by the sick man or others. *The context requires this interpretation*: being violated by the ordinary one, that Jesus 'conveyed Himself away, because a multitude was in the place:' for that would imply that attention had been attracted towards Him which He wished to avoid; and in that case He could hardly fail to have been known to the man and to others. Observe, ἐξένευσεν has for its understood *object*, *the man*, subjectively; — 'had escaped his notice:' not referring to any thing which Jesus had *done* Himself. — 14.] The knowledge of the Lord

extended even to the sin committed thirty-eight years ago, from which this long sickness had resulted, for so it is implied here. The χεῖρόν τι, as Trench observes (Mir. 254), 'gives us an awful glimpse of the severity of God's judgments;'—see Matt. xii. 45.—15.] The man appears to have done this partly in obedience to the authorities; partly perhaps to complete his apology for himself (Bengel). We can hardly imagine ingratitude in him to have been the cause; especially as ὁ ποιήσας αὐτὸν ὑγίη speaks so plainly of the benefit received; comp. ver. 11 and note. — 16.] ἐδῶκεν is not used in the sense of *legal prosecution* in the N. T.:—'persecuted' is the best word for it. — 17.] *The true keeping of the rest of the Sabbath* was not that otiose and unprofitable cessation from even *good* deeds which they would enforce: the sabbath was *made for man*;—and, in its Jewish form, for man in a mere state of legal discipline (which truth could not yet be brought out to them, but is implied in this verse, because His people are even as He is—in the liberty wherewith He hath made them free); whereas He, the only-begotten of the Father, doing the works of God in the world, *stands on higher ground*, and hallows, instead of breaking the Sabbath, by thus working on it. "He is no more a breaker of the Sabbath than God is, when He upholds with an energy that knows no pause the work of His creation from hour to hour, and from moment to moment; 'My Father worketh hitherto, and I work;' My work is but the reflex of His work. Abstinence from outward work belongs not to the idea of a

<sup>18</sup> Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ABD  
 ἀποκτεῖναι, ὅτι οὐ μόνον <sup>a</sup> ἔλκε τὸ σάββατον, ἀλλὰ καὶ  
 πατέρα <sup>b</sup> ἱζιον <sup>c</sup> ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν <sup>d</sup> ποιῶν τῷ  
 θεῷ. <sup>19</sup> ἀπικρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἄμην  
 ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν <sup>e</sup> ἄφ' ἑαυτοῦ  
 οὐδέν, ἵαν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν  
 ἐκεῖνος <sup>f</sup> ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. <sup>20</sup> ὁ γὰρ  
 πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς  
 ποιεῖ· καὶ μίζονα τούτων δέξει αὐτῷ ἔσχα, ἵνα ὑμεῖς  
 θαυμάζητε. <sup>21</sup> ὥσπερ γὰρ ὁ πατὴρ <sup>g</sup> ἐγείρει τοὺς νεκροὺς  
 καὶ <sup>h</sup> ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ.  
 f Matt. x. 8 al.  
 1s. xxvi. 13.  
 g Rom. iv. 17.  
 viii. 11. 1 Cor.  
 xv. 22 al.  
 4 Kings v. 7.

ins. A al. Hil.—ἐν om. D *ab* Hil. — 18. οὖν om. D *ab* Hil. Tert. — 19. ἀφ' ὁ υἱ. ins.  
 τοῦ ἀνθρώπου D 3 Arm.—ποιεῖν τι ἀφ' ἑαυτοῦ D.—ἀν om. A D L 5.—ποιεῖ A 15 al.  
 ποιήσῃ D. txt B. — 20. ἀγαπᾷ D Orig. Chrys.—δείκνυει D.—ἃ ἂν D.—ποιῇ D.—

Sabbath, it is only more or less the necessary condition of it for beings so framed as ever to be in danger of losing the true collection and rest of the spirit in the multiplicity of earthly toil and business. Man indeed must cease from *his* work if a higher work is to find place in him. He scatters himself in his work, and therefore he must collect himself anew, and have seasons for so doing. But with Him who is one with the Father, it is otherwise. In Him the deepest rest is not excluded by the highest activity." (Trench, *Mir.* p. 257.) — 18.] The ground of the charge is now shifted; and by these last words (ver. 17), occasion is given for one of the Lord's most weighty discourses.—The Jews understood His words to mean nothing short of *peculiar personal Sonship*, and thus equality of nature with God. And this their understanding *was the right one*, the discourse testifies. *All might in one sense, and the Jews did in a closer sense*, call God *their*, or *our*, Father; but they at once said that the individual use of 'MY FATHER' by Jesus had a totally distinct, and in their view a blasphemous, meaning. Thus we obtain from the adversaries of the faith a most important statement of one of its highest and holiest doctrines. — 19.] The discourse is a wonderful setting forth of the Person and Office of the Son of God in His Ministrations as the Word of the Father. It still has reference to the charge of working on the Sabbath, and the context takes in both the Lord's answer to this, ver. 17, and to the Jews' accusation, ver. 13. In this verse, He states that He cannot work any but the works of God: *cannot*, by His very relationship to the Father, by the very nature and necessity of the case;—the ἀφ' ἑαυτοῦ being

an impossible supposition, and purposely set here to express one:—the Son *cannot* work of Himself, because *He is the Son*: His very Person pre-supposes the Father's will and counsel as *His* will and counsel,—and His perfect *knowledge* of that will and counsel. And this, because every *creature* may abuse its freedom, and *will contrary to God*: but *THE SON*, standing in essential unity with God, cannot, even when become Man, commit sin,—break the Sabbath; for His whole Being and Working is in, and of, God.—ἃ γὰρ ἂν . . . This clause *converts* the former proposition, and asserts its truth when thus converted. 'For it is the very nature of the Son to do whatever the Father doeth.' Also, to do these works ὁμοίως—after the same plan and proceeding, so that there can be no discord—but unity. — 20.] For (this last is ensured by the fact, that) the Father, loving the Son, shows to Him (in this the Lord sets forth to us the unfolding of the will and purposes of the Father to (Mark xiii. 32. Acts i. 7), and by Him, in His Mediatorial office) all things which He Himself does (all the purposes of His secret counsel;—for with the Father, *doing is willing*; it is *only the Son who acts in Time*); and this manifestation will go on increasing in majesty, that the wonder which now is excited in you by these works may be brought out to its full measure (in the acceptance or rejection of the Son of God—wonder leading naturally to the τιμὴ of ver. 23). — 21.] It is very important to observe the distinction here between the working of the Eternal Son (in creation, c.g.) as He is ἐν ὄρανῳ, with God, and His working in the state of His humiliation in which the Father should by degrees advance Him to exaltation and put His Enemies under His feet. Of the

22 οὐδὲ γὰρ ὁ πατὴρ <sup>h</sup> κρίνει οὐδένα, ἀλλὰ τὴν <sup>i</sup> κρίσιν <sup>h</sup> <sup>1</sup> Cor. v. 12, <sup>13</sup>. 1 Pet. iv. 5. Gen. xviii. 25. <sup>i</sup> Jude ver. 15. <sup>2</sup> Thess. i. 5. <sup>k</sup> = Rev. xx. 4  
 πᾶσαν <sup>k</sup> δέδωκε τῷ υἱῷ, <sup>23</sup> ἵνα πάντες τιμῶσι τὸν υἱὸν  
 καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν  
 οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. <sup>24</sup> ἀμὴν ἀμὴν  
 λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ <sup>1</sup> πιστεύων <sup>1</sup> constr. Acts  
 xvi. 34. Titus  
 iii. 8. 1 John  
 v. 10.  
 τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ  
 ἔρχεται, ἀλλὰ <sup>m</sup> μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν <sup>m</sup> = 1 John iii.  
 ζωὴν. <sup>25</sup> ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι <sup>a</sup> ἔρχεται ὥρα καὶ νῦν <sup>14</sup>.  
<sup>a</sup> ch. iv. 23.

δείκνυσιν D. — 24. ὅτι om. D 2 Æth. Clem. Chrys.—bef. ζωὴν om. τὴν D.—25. ἀκού-

*latter of these mention is made (ver. 20) in the future, of the former in the present. The former belong to the Son as His proper and essential work: the latter are opened out before Him in the process of His passing onward in the humanity which He has taken. And the unfolding of these latter shall all be in the direction of, and in accordance with, the eternal attributes of the Son; see ch. xvii. 5; resulting in His being exalted to the right hand of the Father. So here,—as it is the Father's essential work to vivify the dead (see Rom. viii. 11. 1 Sam. ii. 6 al.), so the Son vivifies whom He will: this last οὐς θέλει not implying any selection out of mankind, nor said merely to remove the Jewish prejudice that their own nation alone should rise from the dead,—but meaning, that in every instance where His will is to vivify, the result invariably follows.—Observe, this ζωοποιεῖ lays hold of life in its innermost and deepest sense, and thus finds its illustration in the waking both of the outwardly and the spiritually dead.—22.] In the οὐδὲ γὰρ is implied that the Father does not Himself, by His own proper act, vivify any, but commits all quickening power to the Son:—so is it with judgment also. And judgment contains eminently in itself the οὐς θέλει,—when ζωοπ. is understood—as it must be now—of bestowing everlasting life. Again, the raising of the outwardly dead is to be understood as a sign that He who works it is appointed Judge of quick and dead, for it is a part of the office of that Judge:—in the vivifying, the judgment is made; see below, ver. 29, and Ps. lxxii. 1—1.—23.] This being so, the end of all is, the honour of the Father in and by the Son. He (the Son) is the Lord of life, and the Judge of the world;—all must honour Him with equal honour to that which they pay to the Father:—and whosoever does not, however he may imagine that he honours or approaches God, does not honour Him at all;—because He can only be known or honoured by us as 'THE FATHER WHO SENT HIS*

*Son.'—24.] What follows, to ver. 30 incl., is an expansion of the two assertions in vv. 21, 22,—the ζωοποιεῖν and the κρίνειν,—intimately bound up as they are together. There is a parallelism in vv. 24 and 25 which should be noticed for the right understanding of the words. ὁ τὸν λόγον μου ἀκούων in one, answers to οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ in the other. It is a kind of hearing which awakens to life,—one accompanied by πιστεύειν τῷ πέμψαντί με. And this last is not barely 'Him who sent Me,' but Him, the very essence of belief in Whom is in this, THAT HE HATH SENT ME (see ch. xii. 44). And the dative here after πιστεύω expresses that belief in the testimony of God that He hath sent His Son, which is dwelt on so much 1 John v. 9—12, where, ver. 10, we have the same ὁ μὴ πιστεύων τῷ θεῷ. ἔχει ζ. al.: so 1 John v. 12, 13. The πιστεύων and the ἔχει ζ. al. are commensurate;—where the faith is, the possession of eternal life is:—and when the one remits, the other is forfeited. But here the faith is set before us as an enduring faith, —and its effects described in their completion (see Eph. i. 19, 20).—εἰς κρίσιν οὐκ ἔρχεται] κρίσις being the separation, —the effect of which is to gather out of the Kingdom all that offendeth;—and thus regarding especially the damnable part of judgment,—he who believes comes not into, has no concern with, κρίσις. Compare Ps. cxlii. 2. The reckoning which ends with εὖ ἀγαθὲ δούλε, is not κρίσις: the reward is of free grace. In this sense, the believers in Christ will not be judged according to their works; they are justified before God by faith, and by God—θεὸς ὁ δικαίων, τίς ὁ κατακρίνων; Their 'passage over' from death into life has already taken place,—from the state of spiritual death into that ζωὴ αἰώνιος, which in their believing state they ἔχουσι already. It is to be observed that the Lord speaks in very similar terms of the unbelieving being condemned already, in ch. iii. 18.—The perfect*



b = Luke xviii. 7, 8. Mark iii. 6. xv. 1.  
 c Matt. viii. 28 al. Gen. xxiii. 6, 9.  
 d Luke iii. 7 al. Rev. xvi. 13.  
 e Luke xiv. 14 al. Rev. xx. 6, 9.  
 f ch. iii. 20. Tit. ii. 8. James iii. 16. Prov. xxii. 8.  
 g = Matt. xxiii. 33. Heb. x. 27. 2 Pet. ii. 4. Rev. xviii. 10.

ἐστὶν ὅτε οἱ νεκροὶ \* ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ  
 Θεοῦ, καὶ οἱ ἀκούσαντες \* ζήσονται. <sup>26</sup> ὥς περ γὰρ ὁ  
 πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν  
 ἔχειν ἐν ἑαυτῷ. <sup>27</sup> καὶ ἐξουσίαν ἔδωκεν αὐτῷ [καὶ] κρίσιν  
 ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. <sup>28</sup> μὴ θαυμάζετε τοῦτο·  
 ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς <sup>c</sup> μνημείοις  
 ἀκούσονται τῆς φωνῆς αὐτοῦ <sup>29</sup> καὶ <sup>d</sup> ἐκπορεύονται, οἱ τὰ  
 ἀγαθὰ ποιήσαντες εἰς <sup>e</sup> ἀνάστασιν ζωῆς, οἱ δὲ τὰ <sup>f</sup> φαῦλα  
 πράξαντες εἰς ἀνάστασιν <sup>g</sup> κρίσεως. <sup>30</sup> οὐ δύναμις ἐγὼ

σονσι B. -σωσι L. txt A D. —ζήσουσι B D L 4 Chrys. txt A. —26. ὥς D. —aft.  
 ὁ πατ. ins. ὁ ζῶν D. —27. bef. κρίσ. om. καὶ A L 1 bedw Copt. Arm. Æth. Orig. Cyr.  
 Aug. ins. B D. —28. ἀκούσονται B. -σωσι L al. —29. ἐξελεύσονται D. —bef. τὰ φ.

sense of μεταβέβηκεν must not be weak-  
 ened nor explained away,—see 1 John iii.  
 14.—25.] This verse continues to refer to  
*spiritual* awakening from the dead. The  
 ἔρχεται ὥρα κ. νῦν ἐστὶν is an expression  
 (see ref.) used of those things which are  
 to characterize the spiritual Kingdom of  
 Christ, which was even now begun among  
 men, but not yet brought (until the day of  
 Pentecost, Acts ii.) to its completion. Thus  
 ‘it cometh,’ in its fulness,—and ‘even now  
 is begun.’—οἱ νεκροί,—in reference to ἐκ  
 θανάτου of the preceding verse,—‘the  
 spiritually dead:’—see below on ver. 28.—  
 τῆς φωνῆς, His call to awake, in its  
 widest and deepest sense;—by His own  
 preaching, by His Apostles, His ministers,  
 &c., &c. In all these He speaks to the  
 spiritually dead.—οἱ ἀκούσ., not ἀκού-  
 σαντες merely, which would be ‘and having  
 heard it, shall live:’ but οἱ ἀκούσ., ‘and  
 THEY WHO have heard it (or, who hear it)  
 shall live.’ This determines the verse to  
 be spoken of *spiritual*, not *bodily* awaken-  
 ing.—Οἱ ἀκούσαντες are the persons to  
 whom the Lord cried so often ὁ ἔχων ὅτα  
 ἀκούειν, ἀκούετω:—the persons who stand  
 opposed to those addressed in ver. 40, οὐ  
 θέλετε ἰλθεῖν πρὸς με, ἵνα ζωὴν ἔχητε.—  
 ζήσονται is explained in the next verse.—  
 26, 27.] We have here again ζῶσποιεῖν  
 and κρίνειν bound together as the two  
 great departments of the Son’s working;—  
 the former, as substantiating the ζήσονται  
 just uttered; the latter, as leading on to  
 the great announcement of the next verse.  
 But the two departments spring from *two*  
*distinct sources*, united in the Person of  
 the Incarnate Son of God. The Father  
 hath given Him to have life in Himself, as  
 He is THE SON OF GOD. We have none of  
 us life in ourselves: in Him we live and  
 move and have our being. But He, as the  
 Father is, is the source of Life. Then  
 again the Father hath given Him power

to pass judgment, *because He is THE SON*  
 OF MAN; man is to be judged by Man,—  
 by that Man whom God hath appointed,  
 who is the inclusive Head of humanity, and  
 to whom mankind, and man’s world, pertain  
 by right of covenant-purchase. This  
 κρίσιν ποιεῖν leads the thought to the *great*  
*occasion* when judgment shall be executed;  
 which accordingly is treated of in the next  
 verse.—28.] μὴ θ., as ch. iii. 7, introduces  
 a matter of even *greater* wonder to them;  
 —the astounding proof which shall be given  
 in the face of the universe that this is so.—  
 ἔρχεται ὥρα, but not καὶ νῦν ἐστὶν this  
 time,—because He is *now speaking* of the  
 Great Day of the resurrection: when not  
 merely οἱ νεκροί, but πάντες ἐν τοῖς μνη-  
 μείοις, shall hear His voice, and οἱ ἀκού-  
 σαντες are not specified, because *all* shall  
 hear in the fullest sense. Observe that  
 here, as elsewhere, when the judgment  
 according to *works* is spoken of, it is the  
 great *general* resurrection of Matt. xxv. 31  
 —46, which (and the notes) compare. So  
 here we have not οἱ πιστεύσαντες and οἱ  
 μὴ πιστεύσαντες, but the categories reach  
 far wider, including indeed in this most  
 general form the first resurrection unto life  
 also,—and the two great classes are de-  
 scribed as οἱ τ. ἀγ. ποιήσαντες and οἱ  
 τὰ φαῦλα πράξαντες.—On the difference,  
 here most striking, between ποιεῖν and  
 πράσσω, see note on ch. iii. 20, 21.—  
 Observe, that ζωὴ and κρίσις stand op-  
 posed here, as in ver. 24:—not that there  
 is *no such thing* as an ἀνάστασις θανάτου  
 (Schleiermacher, in Stier, iv. 233), but that  
 it is involved in this κρίσις.—Olshausen  
 observes (ii. 153), that this, and Acts xxiv.  
 15, are the only *direct* declarations in the  
 N. T. of a *bodily* resurrection of the unjust  
 as well as of the just. It is implied in some  
 places, e. g. Matt. x. 28, and less plainly in  
 Matt. xxv. 34 ff. Rev. xx. 5, 12, and di-  
 rectly asserted in the O. T., Dan. xii. 2. In

ποιεῖν <sup>h</sup> ἀπ' ἑμαυτοῦ οὐδέν. καθὼς ἀκούω κρίνω, καὶ ἡ <sup>h</sup> ver. 19.  
 κρίσις ἡ ἐμὴ δίκαια ἐστίν, ὅτι οὐ <sup>i</sup> ζητῶ τὸ θέλημα τὸ ἐμὸν <sup>i</sup> ch. vii. 18.  
 ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με †. <sup>1</sup> Ἐὰν ἐγὼ μαρ- <sup>1</sup> Cor. x. 33.  
 τυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστίν ἀληθής. <sup>a</sup> ch. xviii. 37.  
<sup>32</sup> ἄλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής <sup>3</sup> John 6.  
 ἐστίν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. <sup>b</sup> ὑμεῖς ἀπ- <sup>b</sup> = vv. 41, 41.  
 εστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ <sup>a</sup> ἀληθείᾳ. <sup>Rev. ii. 27.</sup>  
<sup>34</sup> ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν <sup>b</sup> λαμβάνω, <sup>Rev. xxi. 23.</sup>  
 ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. <sup>35</sup> ἐκεῖνος ἦν ὁ <sup>P. c. cxxvii.</sup>  
<sup>c</sup> λύχνος ὁ <sup>d</sup> καιόμενος καὶ <sup>e</sup> φαίνων, ὑμεῖς δὲ ἠβελήσατε <sup>105.</sup>

om. δὲ B a.—τὰ bef. φ. om. D.—πράσσουντες D. — 30. rec. aft. με ins. πατρός with (Scholz) nearly all const. MSS. and *bc* Orig., but om. A B D K L al. 6 al. *ad* Syr. Copt. Æth. Arm. Orig. Eus. Chrys. Ambr. Aug. — 32. οἶδατε D a Arm.—aft. μαρτυρία ins. αὐτοῦ D<sup>2</sup> *b* Syr. Copt. Æth.—μου D<sup>1</sup>. — 34. ἀνθρώπων D. — 35. rec. ἀγαλλισσθῆναι

1 Cor. xv.—as the object was to convince *believers in Christ* of the truth of the resurrection of *their* bodies,—no allusion is made to those who are not believers.—30.] Here begins (see Stier, iv. 233) *the second part of the discourse*,—but bound on most closely to the first,—treating of the *testimony by which these things were substantiated, and which they ought to have received*. This verse is, however, perhaps rather a point of transition to the next, at which the testimony is first introduced.—As the Son does nothing of Himself,—but His working and His judgment all spring from His deep unity of will and being with the Father,—this His great and last judgment, and all His other ones, will be just and holy (He being not separate from God, but one with Him); and therefore His witness given of Himself ver. 17, and called by them blasphemy, is true and holy also.—Observe, the discourse here passes into the *first person*, which was *understood* before, because He had called Himself the Son of God,—but is henceforth used *expressly*. — 31.] This assertion is not to be trifled away by an accommodation, or supposed to be introduced by ‘Ye will say to Me:’—see by all means ch. viii. 12–14 and notes.—The words are said in all earnestness, and are *strictly true*. If such a separation, and independent testimony, as is here supposed, *could take place*, it would be a falsification of the very conditions of the Truth of God as manifested by the Son,—Who being the λόγος, speaks, not of Himself, but of the Father. And in this sense ch. viii. 14 is eminently true also, the φῶς being the ἀπαύγασμα τῆς δόξης τοῦ πατρὸς. — 32.] ἄλλος can, by the inner coherence of the discourse, be no other than THE FATHER, of Whom so much

has been said in the former part, but Who is hinted at rather than mentioned in *this* (πατρός in ver. 30 is spurious). *It cannot be John*,—from whom (ver. 34) the Lord took not His testimony. Similar modes of alluding to the Father occur ch. viii. 50. 54: see also ch. viii. 18, and Matt. x. 28 and ||. Many interpreters however understand it of John,—Chrysostom, Nonnus, Theophylact, Euthym.:—and lately De Wette has defended the view with some acuteness. But he has certainly missed the inner coherence of the passage. The reason why the Lord mentions John is not ‘as ascending from the lesser witness to the greater,’ but *purposely to remove the idea that He meant him only or principally by these words*, and to set his testimony in its right place: then at ver. 36 He returns again to the ἄλλος μαρ. περὶ ἐμοῦ. — καὶ οἶδα . . . This is the Son’s testimony to the Father’s truth: see ch. (iii. 33.) vii. 28. viii. 26. 55. It testifies to the full consciousness on the part of the Son, even in the days of His humiliation, of the righteousness of the Father: and (for the testimony of the Father to the Son is contained in the Scriptures) also to His distinct recognition and approval (Ps. xl. 6–8) of Psalm and type and prophecy, as applied to Himself and His work.—33.] See ch. i. 19. The connexion is,—‘another testifies of Me’ (ver. 32)—‘not John only, although he, when sent to, did certainly testify to the truth; for’ &c. — τῇ ἀληθείᾳ, not merely (Grot.) *modeste dictum*;—but necessarily, ἔμοι would have been asserting what the next verse denies.—34.] ‘I take not My testimony (the testimony to Me of which I have spoken) from man, but I mention John’s testimony, that you may make the intended use of it, to be led to Me for

† 1 Pet. i. 6. Ps. ii. 11. Hab. iii. 18. δὲ ἔχω τὴν μαρτυρίαν \* μεῖζω ἡ τοῦ Ἰωάννου· τὰ γὰρ ἔργα αὐτοῦ ἔδωκε μοι ὁ πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα αὐτοῦ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκε. καὶ ὁ πέμψας με πατὴρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ· οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἐωράκατε, καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς

with B? L. txt AB? DEGH? KMSUVΔ 24 al. Chrys. ms. — 36. μεῖζων ABEGM9. μεῖζονα D Chrys. txt qu. — ἐδῶκε B L 8 al. — rec. aft. τὰ ἔργ. αὐτοῦ. ἐγὼ with (qu. MSS. ?) e, but om. A B D L 5 b Copt. Arm. Cyr. Hil. — ἀπέστειλεν D 7 al. Chrys. — 37. for αὐτὸς, ἐκεῖνος B L. ἐκεῖνος αὐτὸς D. — μαρτυρεῖ D abc Syrr. Aug.

salvation.' — 35.] This ἦν shows, as Stier rightly observes, that John *was now cast into prison*, if not executed. — ὁ λύχνος. The article has been taken by some (e.g. Bengel, Lücke, Stier) to point to the prophecies concerning John. But we have no passage in the O. T. which designates Elias in such terms. In Sirach xlviii. 1, we read of him, ἀνέστη προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπάς ἐκαίετο, which Stier thinks may be referred to here. We may, as indeed he also suggests, believe that those words represent or gave rise to a common way of speaking of Elias, as certain Rabbis were called 'The candle of the Law,' &c. (Lightf.) De Wette takes the article as meaning, 'the lamp which was to lead you,' &c. — καίόμενος, not καίων, as it is ὁ λύχνος, not τὸ φῶς: lumen illuminatum, not lumen illuminans: see note on Matt. v. 14. — καὶ φαίνων (lit up), 'and shining.' The description sets forth the *derived*, and *transitory* nature of John's light. — ὑμεῖς δὲ . . . . 'But you wished only to disport yourselves in his light for a time—came out to him in crowds at first,—and—like silly children who play with the fire till it burns and hurts them, and then shrink from and loathe it,—when he began to speak of deep repentance as the preparation for God's Kingdom, and laid the axe to the root of the trees, you left him.' No one cared, when he was imprisoned and put to death. And even those few who remained true to him, did not follow his direction to Christ. For the mass of the people, and their leaders, his mission was in vain (Lücke, ii. 75). — 36.] ἔχω τὴν μ. μεῖζ. The witness which I have is greater. — τοῦ Ἰωάν., not, than that of John;—but, than John himself. John was a testimony. — τὰ γὰρ ἔργα, not His miracles alone, although those principally; but the whole of His life and course of action, full as it was of holiness, in which,

and as forming harmonious parts of which, His miracles were testimonies of His divine mission. His *greatest work* (ch. vi. 29) was the awakening of faith, the ζωοποιεῖν of which we have heard before, to which the miracles were but as means to an end. — αὐτὸς τ. ἔρ. αὐτοῦ. The repetition is to show that His life and working was an exact fulfilment of the Father's will. 'The works which the Father hath given Me to do, those very works which I am doing,' . . . — 37—39.] The connexion of these verses has been much disputed. I believe it will be found to be this: 'The works of which I have spoken, are only *indirect* testimonies: the Father Himself, who sent Me, has given *direct* testimony concerning Me. Now that testimony cannot be derived by you, nor any man, by *direct communication* with Him; for ye have never heard His voice nor seen His shape. (Or perhaps have not heard His voice, as your fathers did from Sinai,—nor seen His *visional* appearance, as the Prophets did.) Nor (ver. 38), *in your case*, has it been given by that *inward witness* (ch. iii. 33. 1 John iv. 13, 14) which those have (and had in a measure, even before the gift of the Spirit—see inter al. Ps. li. 11), in whom His word abides; for ye have not His word abiding in you, not believing on Him whom He hath sent. Yet (ver. 39) there is a *form* of this direct testimony of the Father, accessible even to you;—*search the Scriptures*,' &c. Chrysostom, Euthymius, Lampe, Bengel, &c., understand φωνὴ to refer to the *voice at the Lord's baptism*: but, as Lücke observes, πώποτε forbids this. I may also add that the perfect, ἀκηκόατε, excludes it. Had reference been to a *distinct event*, it must have been ἠκούσατε,—and (Lücke) τὴν φωνήν.—Observe that the testimony in the Scriptures is not the only, nor the chief



οὐ πιστεύετε. <sup>39 m</sup> ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς <sup>n</sup> δοκεῖτε <sup>m Rom. viii. 27. Rev. ii. 23. see Ps. cxviii. 2 ch. vii. 52. n Matt. iii. 9.</sup> ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· <sup>40</sup> καὶ οὐ θέλετε ἔλθειν πρὸς με, ἵνα ζωὴν ἔχητε. <sup>41 o</sup> δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· <sup>42</sup> ἀλλ' <sup>p</sup> ἐγνώκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ <sup>p constr. Matt. xxv. 24. q Mark iv. 17. r Matt. xxi. 9 al.</sup> ἔχετε ἐν ἑαυτοῖς. <sup>43</sup> ἐγὼ <sup>r</sup> ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ <sup>s</sup> λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν <sup>o = 1 Thess. ii. 6, constr. ver. 21.</sup>

—38. ἀπέσταλκεν D. — 39. for αἱ μαρτυροῦσαι, ἀμαρτάνουσαι D' (!). — 40. aft. ζ. ins. αἰώνιον D 4 al. Syr. Chrys. — 41. ἀνθρώπου A K 4 al. Chrys. — 44. πιστεύειν

one, intended in ver. 37, but (as De Wette well maintains) the direct testimony in the heart of the believer;—which, as the Jews have not, they are directed to another form of the Father's testimony, that in the Scriptures.—ἐρευνᾶτε, either indicative (Cyril, Erasm., Beza, Lampe, Bengel, Kuinoel, Lücke, Tholuck, Olshausen, De Wette), 'Ye search the Scriptures, for ye believe ye have &c., and they are they that testify of Me: and (yet, ver. 40) ye will not come to Me that ye may have life:—or imperative (Chrys., Theophyl., Euthym., August., Luther, Calvin, Wetst., Paulus, Stier), in which case generally a period has been placed after ἐμοῦ, and a fresh sentence begins at καὶ οὐ θέλ.—I believe the imperative sense only will be found to cohere with the previous verses:—see above, where I have given the context. And no other sense will suit the word ἐρευνᾶτε, which cannot be used, as in the indicative it would be, with blame attached to it,—‘ye make nice and frivolous search into the letter of Scripture;’ but, as in Ps. cxviii. 2, implies a thorough search into the contents and spirit of Scripture.—ὅτι ὑμ. δοκ. Ye imagine that in them ye have eternal life (Schöttgen quotes testimonies from the Rabbis: Qui acquirit sibi verba legis, is acquirit sibi vitam æternam, &c.);—but they, like all other secondary ordinances, have a spiritual end in view, and that end is to testify, from first to last (it is their office, ἐκ. εἰσιν αἱ μαρτυροῦσαι), of ME.—40.] I would connect these words with the former, and regard them as describing the inconsistency of those who think that they ζωὴν ἔχειν in the Scriptures, and yet will not come to Him of whom they testify, ἵνα ζωὴν ἔχωσιν. So that καὶ will be spoken in a fine irony, ‘And ye will not come to Me!’—Observe, this command to the Jews to search their Scriptures, applies à fortiori to Christians; who yet are, like them, in danger of Bibliolatry, believing that in the Bible they have eternal life, and missing the personal knowledge of Him of whom the Scriptures testify.—The οὐ

θέλετε here sets forth strikingly the freedom of the will, on which the unbeliever's condemnation rests: see ch. iii. 19.—41—44.] The connexion seems to be;—the standing-point of the Lord and the Jews was not only different, but the two were inconsistent with and exclusive of one another. He sought not glory from below, from man's praise or report: the Father testified to Him, in all the ways which have been specified; but this testimony they could not receive, nor discover Him in their Scriptures, because human regards and ambition and intrigue had blinded their eyes, and they had not the love of God (the very first command in their law, Deut. vi. 4, 5) in their hearts.—οὐ λαμβ., not merely ‘I do not desire,’ ‘non capto;’—but, ‘I do not receive;’—‘no such praise nor testimony accrues to Me, nor has in Me that on which it can lay hold.’ ‘My glory is altogether from another source.’—ἀλλὰ draws forcibly the distinction, setting Himself and them in strong contrast.—ἐγνώκα ὑμ. By long trial and bearing with your manners these many generations: and personally also:—Hoc radio penetrat corda auditorum. Bengel.—ἀγάπην. Which, if they had it, would teach them,—the whole heart, and soul, and mind, and strength being given to God,—to seek honour from Him only,—and thus to appreciate the glory which He hath given to His Son, and His testimony concerning Him.—43.] The first clause is clear. In the latter we have a prophetic declaration regarding the Jews in the latter days. This ἄλλος is in strong contrast with the ἄλλος of ver. 32. ‘The testimony of that Other, who is greater than I, ye will not receive; but if another come in his own name, him ye will receive.’ The words are spoken of the false or Idol-Messiah, the Antichrist, who shall appear in the latter days (2 Thess. ii. 8—13); whose appearance shall be κατ' ἐνεργεῖαν τοῦ σατανᾶ (their father, ch. viii. 44), ἀποδεικνύς αὐτὸν ὅτι ἔστι θεός, 2 Thess. ii. 4;—and, doubtless, in that their final reference, embracing also all the cases in

τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. <sup>41</sup> πῶς δύνασθε ἅμεις πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε; <sup>45</sup> μὴ δοκεῖτε ὅτι ἐγὼ ἑκατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.

t Rom. ii. 15.

Rev. xii. 10.

1 Mac. vii. 6.

a constr. here

only. Isa. li. 46

b w, dat. ch. v.

24 and reff.

c = 2 Tim. iii.

15. Esth vi. 1.

εἰ γὰρ ἔπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. <sup>47</sup> εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι \* πιστεύσετε;

VI. <sup>1</sup> Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς

A L 4 Chrys. Cyr.—Θεοῦ om. B ab. — 45. aft. ἡμ. ins. πρὸς τὸν πατέρα B. — 47. ἡμ. πιστεύσητε D G S Δ 12 all. πιστεύετε B al. txt A abc Orig. Iren. Cyr.

which the Jews have more or less received those false Messiahs who have been fore-shadows of the great Antichrist.—44.] πῶς δύνασθε is grounded on οὐ θέλετε—is the consequence of the carnal regards in which they lived.—λαμβάνοντες here implies ‘captantes.’—παρὰ τοῦ μόνου Θεοῦ, not, from God only (E. V. and De Wette), which is ungrammatical (requiring μόνον to be either after Θεοῦ, see Matt. iv. 4. xii. 4. xvii. 8, or before τοῦ Θεοῦ, Luke v. 21. vi. 4. Heb. ix. 7. Lücke); but, from the only God: in contradistinction to the idolatry of the natural heart, which is ever setting up for itself other sources of honour, worshipping man, or self,—or even, as in the case alluded to in the last verse, Satan,—instead of God. The words τοῦ μόνου Θεοῦ are very important, because they form the point of passage to the next verses; in which the Jews are accused of not believing the writings of Moses, the very pith and kernel of which was the unity of God, and the having no other gods but Him.—45.] The work of Christ is not κατηγορεῖν, even as He is Judge;—but κρίνειν, by the appointment of the Father. And therefore—though He has said so much of the unbelief of the Jews, and charged them in the last verse with breach of the central law of God—He will not accuse them; nay, it is not needful;—for Moses, whom they disbelieved, while vainly hoping in him (see above on ver. 39).—ἐπανάπαυόμενοι τῷ νόμῳ, Rom. ii. 17,—already accused them: see Deut. xxxi. 21. 26, and ch. vii. 19.—46.] περὶ ἐμοῦ ἔγραψεν—nusquam non, Bengel. This is an important testimony by the Lord to the subject of the whole Pentateuch;—it is περὶ ἐμοῦ. It is also a testimony to the fact, of Moses having written those books, which were then, and are still, known by his name.—47.] γράμμασιν here does not =, in the sense, γραφαῖς: for ταῖς ἐκείνου γραφαῖς

could not be used;—the γραφή being ἡ θεία γραφή, not ἡ τοῦ Μωσέως γραφή,—but the γράμματα were those of Moses;—the outward expression of the γραφή,—the letters, and words, as found on paper;—just as the ῥήματα in the other case are the outward expression of the λόγος. The meaning is: ‘men give greater weight to what is written and published, the letter of a book, than to mere word of mouth;—and ye in particular give greater honour to Moses, than to Me: if then ye believe not what he has written, which comes down to you hallowed by the reverence of ages,—how can you believe the words which are uttered by Me, to whom you are hostile?’ This however is not all:—Moses leads to Christ:—is one of the witnesses by which the Father hath testified of Him:—‘if then ye have rejected the means, how shall ye reach the end?’ ‘If your unbelief has stopped the path, how shall ye arrive at Him to whom it leads?’—Those who can, should by all means consult Stier, whose exposition of the above important discourse is very elaborate and valuable;—Reden Jesu, vol. iv. pp. 202—268.

CHAR. VI. 1—15.] Matt. xiv. 13—21. Mark vi. 30—44. Luke ix. 10—17, in each of which compare the notes throughout. Here we have another example of John relating a miracle with the view of introducing a discourse.—1.] μετὰ ταῦτα gives us no fixed date;—see on ch. v. 1. As Lücke remarks, the ἀπῆλθ. πέραν τῆς θ. . . ., if connected with the preceding discourse, would be unintelligible,—and can only be understood by the fragmentary character of this Gospel, and the well-known fact being pre-supposed that His Ministry principally took place in Galilee.—Matt. gives this passage over the lake in connexion with the execution of John the Baptist: Mark and Luke, with the return of the twelve from their mission. (The

θαλάσσης τῆς Γαλιλαίας τῆς <sup>d</sup>Τιβεριάδος· <sup>2</sup> καὶ ἠκολούθει <sup>d</sup> John only. ver. 23 and ch. xxi. 1. Jos. Ant. xviii. 2, 3. e ch. ii. 11 and ref. αὐτῷ ὄχλος πολὺς, ὅτι <sup>e</sup> ἔθεώρουν <sup>f</sup> τὰ <sup>f</sup> σημεῖα <sup>f</sup> ἃ <sup>f</sup> ἐποίει <sup>f</sup> ἐπὶ τῶν ἀσθενούντων. <sup>g</sup> ἀνῆλθε δὲ εἰς τὸ ὄρος <sup>g</sup> ὃ <sup>g</sup> Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ· <sup>h</sup> ἦν δὲ <sup>h</sup> ἐγγὺς τὸ πάσχα <sup>h</sup> ἡ ἑορτὴ τῶν Ἰουδαίων. <sup>i</sup> ἐπάρας οὖν <sup>i</sup> ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς καὶ θεασάμενος <sup>i</sup> ὅτι πολὺς ὄχλος <sup>i</sup> ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον <sup>i</sup> Πόθεν <sup>i</sup> John only. ver. 23 and ch. xxi. 1. Jos. Ant. xviii. 2, 3. e ch. ii. 11 and ref. f constr. here only. g Gal. i. 17, 18 only. 3 Kings xiii. 12. h = Matt. xxiv. 32. ch. ii. 13 and ref. i ch. iv. 35. Luke vi 20 al. k pres. ch. i. 39 and ref.

CHAP. VI. 1. bef. τῆς Τιβ. ins. εἰς τὰ μέρη D 2 b Chrys. — 2. rec. ἰώρων with qu. ? but txt (-ρων A) A B D L 4 Cyr.—rec. ins. αὐτοῦ with qu. ? but om. A B D F K L S 12 all. *abcdv* Syrr. Copt. Æth. Arm. Cyr. — 3. ἀπῆλθεν D Chrys.—for δὲ, οὖν D 4

twelve were probably gathered, or their gathering finished, in the interval since ch. v. 47, during which time their *mission* also had taken place).—τῆς Γ. τῆς Τιβ. The last appellation is probably inserted for the sake of Gentile readers, to whom it was best known by that name: thus Pausan. v. 7, 3, αὐτὸς οἶδα Ἰόρδανον λίμνην Τιβερίδα ὀνομαζομένην διδοέοντα: but it was more usually called, as by Josephus, Γεννησάρ or Γεννησαρίτις, 1 Macc. xi. 57, Strabo xvi. 2 (Ptolem. v. 15, Lücke).—τῆς Τιβ. cannot mean that He came from *Tiberias*, however true that may have been. That would have been ἀπὸ or ἐκ Τιβερίδος. It is possible, though not likely, that τῆς Τιβ. may have been a gloss, and have found its way into the text very early. But at all events we must not adopt the reading of D, &c. εἰς τὰ μέρη τ. Τιβ.,—for the fact was just otherwise; compare vv. 2 and 23.—2.] It is evident from this that a circuit in Galilee and works of healing are pre-supposed (see Matt. ver. 13. Mark ver. 33. Luke ver. 11).—3.] τὸ ὄρος, perhaps 'the hill country' on the shore of the lake = ἔρημον τόπον κατ' ἰδίαν, Matt. The expression is used by John only here and in ver. 15, but no inference can be drawn from that, for this is the only portion of the Galilean Ministry related by him.—4.] This will account, not for so great a multitude coming to Him, but for the circumstance that the people at that time were gathered in multitudes, ready to set out on their journey to Jerusalem.—5.] Here there is considerable difficulty, on account of the variation from Matt., Mark, and Luke, who relate that the disciples came to the Lord after He had been teaching and healing the multitudes, and when it was now evening,—and asked Him to dismiss the multitudes, that they might buy food;—whereupon He commanded, 'Give ye them to eat:'—whereas here, apparently, on their first coming, the Lord Himself suggests the question, How they

were to be fed, to Philip. This difference is not to be passed over, as it has usually been by English commentators, without notice. Still less are we to invent improbable and hardly honest harmonistic shifts to piece the two narratives together. There can be no doubt, fairly and honestly speaking, that the narratives, *in their mere letter*, disagree. But those who are not slaves to the mere letter will see here that inner and deeper accordance of which Augustine (de Consensu Evang. ii. 46) speaks in commenting on this passage: 'Ex qua universa varietate verborum, rerum autem sententiarumque concordia, satis apparet salubriter nos doceri, nihil querendum in verbis nisi loquentium voluntatem; cui demonstrandæ invigilare debent omnes veridici narratores, cum de homine vel de angelo vel de Deo aliquid narrant.' I repeat the remark so often made in this Commentary,—that if we were in possession of the facts as they happened, there is no doubt that the various forms of the literal narrations would fall into their places, and the truthfulness of each historian would be apparent:—but as we cannot at present reconcile them in this way, the humble and believing Christian will not be tempted to handle the word of God deceitfully, but to admire the gracious condescension, which has given us the evidence of so many independent witnesses, whose very difference in detail makes their accordance in the great central truths so much the more weighty. *On every point of importance here, the four sacred historians are entirely and absolutely agreed.* That every minor detail related by them had its ground in historical fact, we fully believe; it is the *tracking it* to this ground in each case, which is now *beyond our power*; and here comes in the simplicity and reliance of faith: and the justification of those who believe and receive each Gospel as they find it written.—πρὸς τ. Φ. Why to Philip, does not appear—perhaps some



1 plur. Matt. iv. 3 al.  
 2a = Acts 7, 9.  
 2 Cor. xiii. 5.  
 Deut. xiii. 3.  
 n constr. here only. see Mark vi. 37.  
 o = Heb. ii. 7, 13, xiii. 22, 1 Kings xiv. 29.  
 p Matt. xi. 16 only. Gen. xxii. 5.  
 q = John here only. Matt. viii. 19 al. 1 Kings xiii. 11. constr. ch. i. 13.  
 r ver. 13 only. 4 Kings iv. 42.  
 s ver. 11. ch. xxi. 35, 10, 13 only f.  
 t = Mark viii. 14, 20. xiv. 8. ch. xiii. 29.  
 u = Mark i. 17. Acts iii. 12 al.  
 v Matt. xv. 35]. Tobit ii. 1.  
 a = Luke i. 56 al. b l. Matt. xxvi. 27 and l. Acts xxvii. 35. c Luke xi. 22. xviii. 22. Acts iv. 35. Josh. xiii. 6. see Rev. xvii. 13. d = Matt. ix. 10 al.

† ἀγοράσωμεν <sup>1</sup> ἄρτους ἵνα φάγωσιν οὗτοι; <sup>6</sup> τοῦτο δὲ ἔλεγε ABD  
 m πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιεῖν. ἱ ἀπ-  
 εκρίθη αὐτῷ Φίλιππος Διακοσίων <sup>n</sup> δηναρίων ἄρτοι οὐκ  
 ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος [αὐτῶν] <sup>9</sup> βραχύ [τι] λάβῃ.  
 s λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ Ἀνδρέας ὁ ἀδελ-  
 φὸς Σίμωνος Πέτρου <sup>9</sup> Ἔστι <sup>p</sup> παιδάριον <sup>q</sup> [ἐν] ᾧδε,  
 † ὃς ἔχει πέντε ἄρτους ἱ κριθίνους καὶ δύο <sup>s</sup> ὀψάρια·  
 ἀλλὰ ταῦτα τί ἐστίν <sup>1</sup> εἰς τοσούτους; <sup>10</sup> εἶπε δὲ ὁ Ἰησοῦς  
<sup>u</sup> Ποιῦσατε τοὺς ἀνθρώπους <sup>v</sup> ἀναπεσεῖν. ἦν δὲ χόρτος  
 πολὺς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν  
<sup>a</sup> ὡσεὶ πεντακισχίλιοι. <sup>11</sup> ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς  
 καὶ <sup>b</sup> εὐχαριστήσας <sup>c</sup> διέδωκε [τοῖς μαθηταῖς, οἱ δὲ μαθη-  
 ταί] τοῖς <sup>d</sup> ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον

αδεν. txt AB. — 5. καὶ λέγει D.—rec. ἀγοράσωμεν with K U V al. acd, but txt A B D E F G H L M S Δ 23 all. — 7. ἀποκρίνεται D.—ἄρτοι aft. αὐτοῖς D.—αὐτῶν om. A B L 5 al. bc Cyr. Chrys. ins. D.—τι om. B D b. ins. A al. ? c. — 9. ἐν om. B D L 8 al. ab Æth. Orig. Cyr. Chrys. ins. A.—rec. δ, with D<sup>2</sup> Orig., but txt A B D<sup>1</sup> G U 6 al.—10. for δὲ, οὖν D cv. om. B L al. a Syr. Arm. Orig.—bef. ἄνδρες ins. ἄνθρωποι A. — 11. τοῖς μαθ., οἱ δὲ μαθ. om. A B L 4 al. ac Syrr. Copt. Æth. Arm. Bas.

reason lay in the πειράζων αὐτόν, which is now lost to us. From his words in ch. xiv. 8, we cannot infer, as has been done by Cyril Alex. (in Cramer's Catena) and others, that he was weaker in faith, or tardier in spiritual apprehension, than the rest. Of all the Apostles who appear in the sacred narrative, something might be quoted showing equal unreadiness to believe and understand. I would take the circumstance as simple matter of fact, implying that Philip was nearest to the Lord at the moment. — 6.] *He knew*:—such remarks as this must be received as the testimony of one who had perhaps more right than any living man to speak with confidence of the thoughts and purposes of Him of whom He wrote. But even apart from this, what believer in Christ could not himself have supplied the remark? — 7.] See notes on Mark. — 8.] In the three other Evv., the loaves and fishes appear as the disciples' own;—and we have thus a very simple but very instructive instance of the way in which differences in detail arose. They were their own,—but not till they had bought them;—of which the other Evv. were not aware. — κριθίνους, the usual barley bread of the lower orders. — ὀψάρια = ἰχθῦδια, Suidas; but of later Greek usage:—at first used to signify any thing subsidiary to bread as a relish, such as meat of all kinds, and condiments. Later however, from fish being in the

deeply coast-indented country of Greece the most common animal food, it came to be applied to that alone or principally—(see art. Oponium in the Dictionary of Gr. and Rom. Antiquities). — 10.] χόρτος πολὺς, in accordance with the time of year, the latter end of spring, after the rainy season.—On ἀναπεσεῖν see Mark and Luke, who describe the manner.—οἱ ἄνδρες. This is a particular touch of accuracy in the account of an eye-witness which has not I think been noticed. Why in the other accounts should mention be made only of the *men* in numbering them? Matt. has, it is true, χωρὶς γυν. κ. παιδ., leaving it to be inferred that there was some means of distinguishing;—the others merely give ὡσεὶ ἄνδρες πεντακισχ., without any explanation. But here we see how it came to be so—the *men alone* were arranged in companies, or alone arranged so that *any account* was taken of them: the women and children being served promiscuously; who indeed, if the multitude were a paschal caravan, or parts of many such, would not be likely to be very numerous;—and here again we have a point of minute truthfulness brought out. — 11.] On the process of the miracle, see notes on Matt. Probability is against the words in brackets, internal as well as external;—it is more like John to describe the διὰδοσις as being the act of the Lord Himself, and leave the intervention of the

ἦθελον. <sup>12</sup> ὥς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ <sup>f</sup> Συναγάγετε τὰ <sup>g</sup> περισσεύσαντα <sup>h</sup> κλάσματα, ἵνα μὴ τι <sup>i</sup> ἀπόληται. <sup>13</sup> συνήγαγον οὖν, καὶ <sup>k</sup> ἐγμίσαν δώδεκα <sup>l</sup> κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ <sup>m</sup> ἐπερίσσευσεν τοῖς βεβρωκόσιν. <sup>14</sup> οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε <sup>n</sup> σημεῖον ὁ Ἰησοῦς, ἔλεγον ὅτι οὗτός ἐστιν <sup>o</sup> ἀληθῶς ὁ προφήτης ὁ <sup>p</sup> ἐρχόμενος εἰς τὸν κόσμον. <sup>15</sup> Ἰησοῦς οὖν γινούς ὅτι <sup>q</sup> μέλλουσιν ἔρχεσθαι καὶ <sup>r</sup> ἀρπάζειν αὐτὸν ἵνα <sup>s</sup> ποιήσωσιν [αὐτὸν] βασιλέα, <sup>t</sup> ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. <sup>16</sup> Ὡς δὲ ὄψια ἐγένετο, <sup>u</sup> κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, <sup>v</sup> καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. καὶ σκοτία ἦδη ἐγεγόνει, καὶ <sup>w</sup> οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, <sup>x</sup> ἦ τε θάλασσα ἀνέμου μεγάλου πνέοντος <sup>y</sup> διηγεῖτο. <sup>17</sup> ἔληλακότες οὖν ὥς σταδίους εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα <sup>z</sup> ἐπὶ τῆς θαλάσσης καὶ

Aug. Orig. txt (ἐδωκεν D b) D b.—ὄμ. δὲ D M. — 12. περισσεύοντα B 6 al.—ἀπ. ἀπόλ. ins. ἐξ αὐτῶν D. — 13. συν. δὲ D b.—ἐπερίσσευσαν B D 1. txt A.—14. ἃ ἐπ. σημεῖα B a Copt.—ἀληθῶς om. D. — 15. αὐτὸν (bef. βασ.) om. A B L 4 Orig. Cyr. ins. D abc.—ἐχώρησε B.—πάλιν om. E F G H? M S U V Δ 25 all. Syr. Copt. Æth. Orig. Chrys. Theophyl.—ἀφ. μόνος ins. καὶ ἐκ προσήυχτο D.—17. ἀναβάντες A K al. txt B D.—εἰς τὸ πέραν D 3 Chrys.—for καὶ σκ. ἡδ. ἐγ. καὶ, κατέλαβεν ἐξ αὐτοῦς ἡ σκοτία καὶ D.—for οὐκ, οὕτω B D L 5 al. ab Copt. Æth. Cyr. txt A c.—

disciples to be understood.—**εὐχαριστήσας** here answers to **εὐλόγησεν** in the other Evv. It was the 'grace' of the father of the family; perhaps the ordinary one in use among the Jews. John seems to connect with it the idea brought out by Luke **εὐλ. αὐτοῦς**, i. e. **τοὺς ἄρτους**: see ver. 23.—**12.]** Peculiar to John. The command, one end of which was certainly to convince the disciples of the power which had wrought the miracle, is given by the Lord a moral bearing also. They collected the fragments *for their own use*, each in his **κοφίνος**, the ordinary furniture of the travelling Jew (*quorum cophinus foenumque supellex*, Juv. Sat. iii. 14), to carry his food, lest he should be polluted by that of the people through whose territory he passed; see note on Matt. xv. 32.—**14.]** On ὁ **προφ.** see note on ch. i. 21.—ὁ **προφ.** εἰ σύ;—**15.]** After such a recognition, nothing was wanting but that the multitudes who were journeying to the Passover should take Jesus with them and proclaim Him King of the Jews in the holy City itself.—The three other Evv., while they do not give any intimation of this reason of the Lord's withdrawal, relate the *fact*, and

Luke preserves in the very next verse *a trace of its motive*,—by the question 'Whom do the people say that I am?' and the answer, expressing the very confession of the people here (see ver. 26 and note).

**16—21.]** Matt. xiv. 22—33. Mark vi. 45—52. Omitted by Luke.—**16.]** ὄψια, the second, or *real* evening: see on Matt. xiv. 15.—**κατέβησαν.** By the command of Jesus (Matt., Mark).—**17.]** ἤρχοντο—denoting the unfinished action—'they were making for the other side of the sea, in the direction of Capernaum; πρὸς Βηθσαϊδάν, Mark, which would be the same thing. It would appear as if the disciples were lingering along shore, with the expectation of taking in Jesus; but night had fallen, and He had not come to them, and the sea began to be stormy (ver. 18). Having therefore (οὖν) set out (ver. 19), and rowed, &c.—The οὖν seems to me to render this supposition necessary,—to bind their having rowed twenty-five or thirty stadia, with the fact that the Lord had not come, and it was dark, and the sea swelling into a storm. The lake is (Jos. B. J. iii. 10, 7) forty stadia wide: so that, as we can hardly assume the passage to have been to a point

y gen. ch. iii. 23. <sup>19</sup> ἔγγυς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. <sup>20</sup> ὁ δὲ A B D  
 z ll. ch. xviii. 3, 8. λέγει αὐτοῖς <sup>21</sup> Ἐγώ εἰμι, μὴ φοβεῖσθε. <sup>21</sup> ἤθελον οὖν  
 a — ch. xix. 27. <sup>a</sup> λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγέ-  
 2 John 10. νετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.  
 b ch. i. 29 and reff. <sup>22</sup> Τῇ <sup>b</sup> ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσ-  
 c Mark iii. 9. 1v. 36, ch. xxi. 8 only †. σης, \* ἰδὼν ὅτι <sup>c</sup> πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν †  
 d ch. xviii. 15 only, Esth. ii. 13. [εἰς ὃ ἐνέβησαν οἱ μαθηταὶ \* αὐτοῦ], καὶ ὅτι οὐ <sup>d</sup> συνεισ-  
 ἦλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ † πλοῖον,  
 ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. <sup>23</sup> ἄλλα δὲ ἦλθε  
 πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον  
 τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου. <sup>24</sup> ὅτε οὖν εἶδεν  
 ὁ ὄχλος ὅτι Ἰησοῦς οὐκ <sup>e</sup> ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ  
 αὐτοῦ, ἐνέβησαν † αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Κα-  
 περναοὺμ ζητοῦντες τὸν Ἰησοῦν. <sup>25</sup> καὶ εὐρόντες αὐτὸν

e pres. ch. i. 39 and reff.

ἐλήλυθεν B. — 16. ἔι D bc. — ἑξαίρετο. B G L V 1. — 21. ἐγενήθη D b. — 22. for ἰδὼν, εἶδον or -εν A D L 1 *adv* Syrr. Copt. Sahid. Æth. Chrys. txt B. — εἰς ὃ ἐν. οἱ μ. αὐτ. om. A B L 6 al. *cv* Copt. Æth. ins. (rec. bef. εἰς ins. ἐκείνο, but om. D a Arm. Chrys. for αὐτοῦ, τοῦ Ἰησ. D<sup>2</sup> ad 3 Arm. Sahid. *adv*. Ἰησοῦ D<sup>1</sup>) D ad Arm. Sahid. Chrys. — rec. εἰς τὸ πλοιάριον with a. txt A B D K L 10 al. *bcv* Cyr. Chrys. — μόνον D a. — 23. for ἄλ. δ. ἦλθ. πλ., — ἄλλων πλοιαρίων ἐλθόντων D. — δὲ om. B L Copt. — for πλοιάρ., πλοῖα B *cv*. — τῆς T. B 9. — εὐχ. τοῦ κυρ. om. D a. *gratias agentes domino c*. — 24. rec. bef. αὐτοὶ ins. καὶ with qu. ? but om. A B D G H K L V 25 all. Copt. Æth. Syr. Cyr. Theophyl. — for ἐνέβ. αὐτ. εἰς τὰ, ἔλαβον ἑαυτοῖς D b. — πλοιάρια D L 7 al.

directly opposite, they were somewhere about μέσον τῆς θαλάσσης, Matt. ver. 24. — περ. τῆς θαλ. There surely can be no question in the mind of an unprejudiced reader, that it is John's intention to relate a miracle; — nor again, — that there could be in the minds of the disciples *no doubt about* that miracle, — no chance of a mistake as to what they saw. I have treated of ἐπὶ τῆς θαλ. on Matthew, ver. 25. — They were afraid; — but upon being reassured by His voice, they were willing to take Him into the ship; and upon their doing so, the ship in a comparatively short time (or perhaps immediately, by miracle, but I prefer the other) was at the land to which they had been going, viz. by the storm ceasing, and the ship making smooth way (ἐκόπασεν ὁ ἄνεμος, Matt., Mark). — It seems to me that the above interpretation of ἤθελον οὖν λαβεῖν is absolutely necessary to account for the οὖν, and quite in accordance with the Johannic usage of θέλω (ch. i. 44. v. 35). — Some of the German commentators (even De Wette among them) have created a difficulty, by rendering ἤθελον 'they wished' (implying, 'but did not'), but (καὶ !!) the ship was immediately, &c. — i. e. they were already close to the land, and so there was no occasion. — Prof. Bleek (Beitrag, pp. 103, 4) half adopts this view;

— adding to it, ~~I am sorry to see~~, that perhaps Jesus was on the land, and the disciples in the storm and darkness thought Him to be on the sea (—!).

22—59.] *The multitudes follow Jesus to Capernaum, where, in the synagogue, He discourses to them on the Bread of Life.* — 22—24.] These verses are involved and parenthetical in construction, but very characteristic of the minute care with which the Evangelist will account for every circumstance which is essential to his narrative. — ὁ ὄχλος. We are not to understand the whole multitude who were fed, — but that portion of them which had remained on the coast over the night. Many had probably dispersed to the villages about, or perhaps taken up their night quarters more inland. — πέραν τῆς θ., i. e. on the east coast. We are supposed to be at Capernaum. — ἦν is not pluperfect in sense — the meaning is regulated by ἰδὼν, 'having been aware that there was no other ship, &c., and that Jesus did not' &c. Then the ἦλθε afterwards, belonging to the same set of facts, is in the same tense, but not pluperfect: 'came,' not 'had come.' The πλοιάρια had perhaps brought some of them thither, or the spot ἐγγὺς τ. τόπου, &c. might have been some landing-place of merchandise. — 25.] πέραν τ. θ. is now the



πέραν τῆς θαλάσσης εἶπον αὐτῷ Ῥαββί, πότε ὧδε <sup>d</sup> γέγο- <sup>d = Luke x. 32.</sup>  
 νας; <sup>26</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἀμὴν ἀμὴν  
 λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε <sup>e</sup> σημεῖα, ἀλλ' ὅτι <sup>e = ch. ii. 11 and reff.</sup>  
 ἐφάγετε ἐκ τῶν ἄρτων καὶ <sup>f</sup> ἐχορτάσθητε. <sup>27 g</sup> ἐργάζεσθε <sup>f Matt. xiv. 20j. James ii. 16. Ps. xvi. 15.</sup>  
 μὴ τὴν <sup>h</sup> βρωσιν τὴν <sup>i</sup> ἀπολλυμένην, ἀλλὰ τὴν βρωσιν <sup>g = 2 John 8 only i.</sup>  
 τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου <sup>h ch. iv. 32 and reff.</sup>  
 ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ <sup>k</sup> ἐσφράγισεν ὁ θεός. <sup>i = Heb. i. 11. James i. 11. k ch. iii. 33.</sup>  
 ΑΒΔΤ <sup>28</sup> εἶπον οὖν πρὸς αὐτὸν Τί ποιῶμεν, ἵνα <sup>l</sup> ἐργαζώμεθα τὰ <sup>29</sup>  
 ἔργα τοῦ θεοῦ; <sup>29</sup> ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, <sup>2 Cor. i. 22. Eph. iv. 30 al. 1 see ch. iii. 21.</sup>  
 Τοῦτό ἐστι τὸ ἔργον τοῦ θεοῦ, ἵνα \* πιστεύσητε εἰς ὃν  
 ἀπέστειλεν ἐκείνος. <sup>30</sup> εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ

*aber* Cyr. Theophyl. (not B as Lachm.) txt A B. — 25. for γέγ., ἐλήλυθας D *abc* Arm. Sahid. — 26. aft. σημ. ins. καὶ τέρατα D *ab*. — 27. διδῶσιν ὑμῖν D Chrys. — 28. οὖν om. A Syr. Arm.—for ποιῶμ., ἐργασώμεθα D (and ἵνα ποιήσωμεν.). — 29. τὰ ἔργα T.—

west bank;—we have been crossing the sea with the multitude.—πότε, as Stier remarks, includes πῶς in its meaning. The Lord leaves the question unanswered, because it was not for a sign to these people that He had miraculously crossed the lake. — 26.] The seeking Him, on the part of these people,—to Him who saw the hearts,—was merely a low desire to profit by His wonderful works,—not a reasonable consequence of deduction from His miracles that He was the Saviour of the world. And from this low desire of mere satisfaction of their carnal appetite, He takes occasion in the following discourse to raise them to spiritual desire after Himself, the Bread of Life. The discourse forms a parallel with that in ch. iv. — 27.] ἐργάζ., imperative: another instance of the constr. which I have advocated in ver. 39.—The E. V., ‘Labour not for,’ does not give the sense of ἐργάζ. They had not laboured in this case for the βρωσίς ἀπολλυμένη, but it had been furnished miraculously. A better rendering would be, ‘Busy not yourselves about,’ ‘Do not weary yourselves for,’—which they were doing, by thus coming after the Lord. — τὴν ἀπολλ. ‘whose nourishing power passes away,’ De Wette. Rather perhaps more literally, ‘which perisheth,’ E. V.:—the *useless* part of it, in being cast out;—the *useful*, in becoming part of the body which perishes (see I Cor. vi. 13). — ἀλλὰ τ. βρ. It is important to bear in mind that the ἐργάζεσθαι spoken of above, which also applies to this, was not a ‘working for,’ or ‘bringing about of,’ but a following Christ in order to obtain. So the meaning will be, ‘but seek to obtain, by following after Me’ . . . — And thus μὴ . . . ἀλλὰ keeps its true literal force, ‘Do not . . . but.’ — τὴν μέν. εἰς ζ. αἰ.: see ch. iv. 14. If  
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this βρωσίς remains to eternal life, it must be *spiritual food*.—ἦν . . . δώσει: see ch. iv. ib. ἦν agrees with βρωσιν, not with ζωήν. δώσει, future, because the great Sacrifice was not yet offered: so in ch. iv. —ὁ υἱὸς τ. ἀνθρ., emphatic here, since it is of His *Flesh* that He is about to speak. —τοῦτον γὰρ . . . ‘For Him hath the Father sealed, even God.’—ἐσφράγ., by undoubted testimony, as at His baptism; and since, by His miracles, see ch. x. 36: not, ‘stamped with the image of His Person,’ which is altogether beside the present subject, and inconsistent with the meaning of σφραγίζω. — 28.] The people understand His ἐργάζεσθε *literally*,—and dwell upon it. They quite seem to think that the food which is to endure for ever is to be spiritually interpreted; and they therefore ask this question,—referring the ἐργάζ. to the works of the law. — τὰ ἔργ. τοῦ θεοῦ must not be taken to mean ‘the works which God works,’ but, as in Jer. xlviii. 10 (xxx. 10 LXX). I Cor. xv. 58, ‘the works well pleasing to God.’ — 29.] The meaning is not,—that faith is wrought in us by God, is the work of God; but that the truest way of working the work of God is to believe on Him whom He hath sent. — ἔργον, not ἔργα, because there is but this one, properly speaking, and all the rest are wrapt up in it (see James i. 25).—This is a most important saying of the Lord, as containing the germ of that teaching afterwards so fully expanded in the writings of Paul. “I know not,” says Schleiermacher (cited by Stier, iv. 277), “where we can find any passage, even in the writings of the Apostles, which says so clearly and significantly, that all eternal life in men proceeds from nothing else than faith in Christ.” — 30, 31.] This answers to ch.  
 N N

σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; <sup>31</sup> οἱ ΑΒΔΤ  
 πατέρες ἡμῶν τὸ <sup>a</sup> μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς  
 ἔστι γεγραμμένον Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς  
 φαγεῖν. <sup>31</sup> εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω  
 ὑμῖν, οὐ Μωσῆς \* δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρα-  
 νοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ  
 οὐρανοῦ τὸν <sup>b</sup> ἀληθινόν. <sup>33</sup> ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν  
 ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδούς τῷ κόσμῳ.  
<sup>31</sup> εἶπον οὖν πρὸς αὐτὸν Κύριε, πάντοτε δὸς ἡμῖν τὸν  
 ἄρτον τοῦτον. <sup>35</sup> εἶπε \* δὲ αὐτοῖς ὁ Ἰησοῦς Ἐγὼ εἰμι  
 ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινᾷσῃ·  
 καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. <sup>36</sup> ἀλλ'

a vt. 49, 58.  
 Rev. i. 17  
 only. Numb.  
 xi. 7. Psa.  
 lxxvii. 24.

b = ch. i. 9 and  
 refl.

πιστεύετε A L T Orig. txt B D.—ἀπέσταλκεν T.—30. σοι ποιεῖς σημ. Dc.—32. ἔδωκεν  
 B D L 2 Clem. txt A T Orig.—33. ὁ τοῦ θεοῦ D.—35. δὲ om. B T ab Syr. Copt.

iv. 12, 'Art thou greater than our father Jacob,' &c. It is spoken in unbelief and opposition, not, as many have supposed, as a request for the Bread of Life, meaning *it* by the sign, but in the ordinary sign-seeking spirit of the Jews. Stier says well, 'They have been hesitating between better and worse thoughts, till at last unbelief prevails.' The σημεῖον here demanded is the sign from heaven, the proof of the sealing by God; such a proof would be, in their estimation, compared with His present miracles, as the manna (bread from heaven) was, compared to the multiplied loaves and fishes.—The manna was extolled by the Jews as the greatest miracle of Moses. Josephus calls it θεῖον καὶ παράδοξον βρώμα: see also Wisd. xvi. 20, 21. 'They forgot that their fathers disbelieved Moses almost from the time when they began to eat the manna; and that the Psalm from which they quote most strongly sets forth this;—that they despised the manna, and preferred ordinary meat to it.' Stier.—32.] The Lord lays open the course of their argument. They have not mentioned Moses,—nor was the giving of the manna a miracle performed by Moses;—but He knew that the comparison between Moses and Himself was in their minds, and answers by exposing the error which represented Moses as the giver of the manna. Neither again was that the true bread from heaven. It was, in one sense, bread from heaven;—but not in *this* sense. It was a type and shadow of the true bread from heaven,—'which My Father is giving (δίδωσιν) to you.'—The Lord does not here deny, but asserts the miraculous character of the manna.—33.] ὁ ἄρτος τοῦ Θεοῦ = ὁ ἄρτος ὃν δίδωσιν ὁ πατήρ μου.

The words ὁ καταβ. . . . are the predicate of ὁ ἄρτος, and do not apply, in the construction of this verse, to Christ personally, however truly they apply to Him in fact. The E. V. is here wrong: it should be, 'The bread of God is that (not He) which cometh,' &c. Not till ver. 35 does Jesus first say, 'I AM the bread of life.' The manna is still kept in view—ὅταν κατέβη ἡ ὀρόσος . . . . κατέβαινε τὸ μάννα ἐπ' αὐτῆς, Num. xi. 9. And the present participle, here used in reference to the manna, is dropped when the Lord Himself is spoken of: see vv. 38. 41. 58, and especially the distinction between ver. 50 and ver. 51 (so Lücke, De Wette, Stier, Bengel).—34.] ch. iv. 15 is exactly parallel. The Jews understand this bread, as the Samaritan woman understood the water, to be some miraculous kind of sustenance which would bestow life everlasting:—perhaps they thought of the heavenly manna, which the Rabbis speak of as prepared for the just in the future world;—see quotations in Lücke, ii. 132, also Rev. ii. 17.—35.] As in ch. v. 30, so here, the Lord passes from the indirect to the direct form of speech. Henceforward it is 'I,' 'Me,' throughout the discourse. In the genitive τῆς ζωῆς is implied ὁ καταβάς ἐκ τοῦ οὐρ. καὶ ζωὴν διδούς τ. κόσμῳ. So ὕδωρ ζῶν in ch. iv.—On the assurance of never hungering or thirsting see note at ch. iv. 14. It is possible that the Lord placed the all-satisfying bread of life in contrast to the manna, which was no sooner given, Exod. xvi., than the people began to thirst, Exod. xvii.;—but I would not lay any stress on this.—ὁ ἐρχόμε. πρ. με is in the same sense as in ch. v. 40—that of acceptance of and faith in Him.—36.] εἶπον ὑμῖν—πότε δὲ τοῦτο

A B C  
D T

εἶπον ὑμῖν ὅτι καὶ ἐώρακάτε με καὶ οὐ πιστεύετε. <sup>37</sup> πᾶν  
ὃ δίδωσί μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον  
πρὸς με οὐ μὴ <sup>c</sup> ἐκβάλω ἔξω, <sup>38</sup> ὅτι καταβέβηκα <sup>\*</sup> ἐκ <sup>c</sup> Luke viii. 51.  
τοῦ οὐρανοῦ οὐχ ἵνα <sup>d</sup> ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ <sup>c</sup> xlii. 28. Acts  
θέλημα τοῦ πέμψαντός με. <sup>39</sup> τοῦτο δέ ἐστι τὸ θέλημα <sup>c</sup> ix. 40.  
τοῦ πέμψαντός με †, ἵνα <sup>dd</sup> πᾶν ὃ δέδωκέ μοι, μὴ <sup>c</sup> ἀπολέσω <sup>d</sup> Matt. vii. 21  
ἐξ αὐτοῦ, ἀλλὰ <sup>f</sup> ἀναστήσω αὐτὸ [ἐν] τῇ <sup>e</sup> ἐσχάτῃ ἡμέρᾳ. <sup>al. fr.</sup>  
<sup>40</sup> τοῦτο † γάρ ἐστι τὸ θέλημα <sup>\*</sup> τοῦ πέμψαντός με <sup>\*</sup>, <sup>dd</sup> constr. ch.  
ἵνα πᾶς ὁ <sup>h</sup> θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν <sup>xvii. 2. Rev.</sup>  
ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν [ἐγὼ] <sup>\*</sup> τῇ <sup>ii. 7. 20.</sup>  
<sup>e</sup> ch. xviii. 9.  
<sup>f</sup> Matt. xx. 19  
<sup>al.</sup>  
<sup>g</sup> vv. 40, 44, 54.  
<sup>ch. xi. 24. xii.</sup>  
<sup>48. John</sup>  
<sup>only.</sup>  
<sup>h</sup> = ch. xiv. 17.

Arm.—οὐν D 9 al. syr. Sahid. txt A c.—aft. πειν. add πώποτε D d.—36. με om. A ab.  
—οὐ μὴ πιστ. T.—add μοι A Chrys. (once).—38. for ἐκ, ἀπὸ A B L T 5 Sahid. txt  
D ac Hil.—ποιήσω D.—from [τοῦ πέμψ. . . τὸ θέλημα, ver. 39] om. C K al.—aft.  
με add πατρός D K 7 al. a Tert. Theophyl.—39. rec. aft. με ins. πατρός with av, but  
om. A B C (see above) D L T 4 al. bc Copt. Sahid. Æth. Cyr. Chrys. Ambr. Aug.—for  
ἐξ αὐτ., μηδὲν D.—ἀλλ' ἵνα D.—for αὐτὸ, αὐτὸν E G H L<sup>1</sup> S V Δ 23 al. txt  
A B C D E L T 13 all.—ἐν om. C E L G H L S T U V Δ 34 al. ins. A B D K  
abc.—40. rec. τοῦτο δέ, with many const. mss., but txt A B C D K L 13 all. abc  
Syr. Copt. Clem. Æth. Bas. Cyr. Hil. Aug. Ambr. om. T.—for τοῦ πέμ. με, τοῦ πατρός  
μου (B Tisch.) C D L T 5 al. Copt. Æth. Arm. Sahid. Clem. Chrys. Tert. Hil. τοῦ π.  
με πατρός M Δ abv Syr. txt A (B Lachm.).—ἐγὼ om. A D 8 al. b Copt. Clem. Chrys.  
Tert. Hil. ins. B T al. a.—add ἐν A D K L S U 3 al. abc Clem. txt B C T.—41. for

εἶπεν αὐτοῖς; εἰκός, τοῦτο ῥηθῆναι μὲν,  
μὴ γραφῆναι δέ. Euthym. But perhaps,  
as Euthym. himself seems to suggest, and  
as Lücke and De Wette are inclined to  
think, the reference may be to ch. v. 37  
—44, and the ὑμῖν may be said generally.  
Stier and others think that ver. 26 is re-  
ferred to: but this is far-fetched. We have  
instances of reference to sayings not re-  
corded, in ch. x. 26. xii. 34.—‘Ye have  
seen the true Bread from heaven, the  
σημεῖον greater than the manna, even *Me*  
*Myself*: and yet have not believed.’—37.]  
‘Known unto God are all His works from  
the beginning;’ and the whole body of  
believers on Christ are spoken of by Him,  
here and in ch. xvii., as *given to Him by*  
*the Father*. But Bengel’s observation is  
very important: ‘πᾶν—vocula momento-  
sissima, et, collatis iis quæ sequuntur, con-  
sideratu dignissima. Nam in sermonibus  
Jesu Christi, quod Pater ipsi dedit, id, et  
singulari numero et neutro genere, appella-  
tur *omne*; qui ad ipsum, *Filiū*, veniunt,  
ii masculino genere vel, etiam plurali numero  
describuntur,—*omnis*, vel *illi*. Pater Filio  
totam quasi massam dedit, ut omnes quos  
dedit unum sint; id universum Filius sin-  
gularitatem evoluit, in executione. Hinc illud  
in ch. xvii. 2, ut *omne quod dedisti ei, det*  
*eis vitam æternam*.’ See also I John v. 4.  
—See further on πᾶν ὃ δίδωσί μοι ὁ πατήρ,  
on ver. 44.—οὐ μὴ ἐκβ. ἔξω does not refer  
here to the office of the Son of God as

Judge,—but is another way of expressing  
the grace and readiness with which He will  
receive all who come to Him.—38, 39, 40.]  
His reception of men is not capricious, nor  
even of His own arbitrary choice; but as  
He came into the world to do the Father’s  
will, and that will is that all who come to  
Him by faith shall have life, so He receives  
*all such*;—loses none of them;—and will  
raise them all up (here, *in the fullest and*  
*blessed sense*) at the last day. (ἀπολέσω  
again is not ‘destroy,’ ‘condemn,’ but  
‘lose:’ see ch. xii. 25. xvii. 12. ‘ἵνα μὴ  
ἔξ ἐμῆς αἰτίας ἀποληταί τις. Euthym.)  
Olshausen remarks, that ‘in ch. iv. we had  
only the inexhaustible refreshing of the  
*soul* by the water of life; but this discourse  
goes further;—that not even death itself  
shall destroy the *body* of him who has been  
nourished by this bread of life’ (ii. 167).—  
ἀναστήσω refers to the only resurrection  
which is the completion of the man in his  
glorified state;—it does not set aside the  
ἀνάστασις κρίσεως, but that very term is  
a debasement of ἀνάστασις: its true sense  
is only ἀνάστασις ζωῆς.—In this declara-  
tion (vv. 39, 40) is contained the key of  
the following discourse, vv. 44—59. The  
*end* of the work of God, as regards man, is  
the glorification of his restored and sancti-  
fied nature,—*body, soul, and spirit*,—in  
eternity. Without this,—salvation, resti-  
tution, would be incomplete. The adop-  
tion cannot be consummated without the



b ch. vii. 32. <sup>11</sup> Matt. xx. 11 al. Num. xiv. 27. <sup>12</sup> **ἔσχατη ἡμέρα.** <sup>41</sup> <sup>b</sup> **ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ,** <sup>13</sup> **ὅτι εἶπεν Ἐγὼ εἰμὶ ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,** <sup>14</sup> **καὶ ἔλεγον \* Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ,** <sup>15</sup> **οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα ; πῶς \* οὖν λέγει [αὗτος] ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα ;** <sup>16</sup> **ἀπεκρίθη [οὖν] ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς Μὴ γογγύζετε μετ' ἀλλήλων.** <sup>17</sup> **οὐδεὶς δύναται ἔλθειν πρὸς με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψαί με ἔλκύσῃ αὐτὸν, καὶ ἐγὼ ἀναστήσω αὐτὸν \* τῇ ἔσχατῃ ἡμέρᾳ.** <sup>18</sup> **ἔστι γεγραμμένον ἐν τοῖς προφήταις Καὶ ἔσονται πάντες διδασκοὶ θεοῦ. πᾶς [οὖν] ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται**

οὖν, δὲ D. — 42. οὐχὶ B T. txt A C D.—for οὖν, νῦν B C T Copt. Arm. txt A D bc. om. a.—λέγει αὐτὸν ἀπὸ τ. ο. καταβέβηκεναι D Chrys. οὗτος om. (B Tisch.) C D L T 4 al. a Sahid. Cyr. Chrys. ins. A (B Lachm.) E G H K M S U V Δ. — 43. οὖν om. B C K L T 7 al. a Syr. Copt. Sahid. Arm. Cyr. ins. A D bc. — 44. ὁ πατὴρ om. A al. — καὶ om. T.—bef. τῇ ἐσχ. ins. ἐν A C D E G H K L S T V 30 all. Cyr. Theophyl. txt B? Δ. — 45. rec. bef. θ. ins. τοῦ with many (Scholz) const. mss., but om. A B C D E G L S T V 24 all. Chrys. Cyr. Theophyl.—οὖν om. B C D K L S T 7 al. abc Copt. Sahid. Æth. Arm. Orig. Hil. ins. A. — ἀκούων D E G H M S V Δ 29 all.

redemption of the body. Rom. viii. 18—23. And the glorification of the body, soul, and spirit,—of the whole man,—cannot take place but by means of the glorified Body of the second Adam. 'He who does not see this, will never understand either the Holy Communion, or this testimony of the Lord in its inner meaning.' Stier, iv. 291.—The **θεωρῶν** here is a different thing from the mere **ὁρᾶν** of ver. 36. It is the awakening of the attention preparatory to faith—answering to the looking on the serpent of brass:—**τοῖς ὀφθαλμοῖς τῆς ψυχῆς**, Euthym.; but afterwards he makes the **θεωρεῖν = πιστεύειν**, to which it is only preparatory. — 41.] Not different hearers, nor does the scene of the discourse here change: they were the same,—perhaps the principal among them, the official superintendents of the synagogue;—for John generally uses οἱ Ἰουδαῖοι in this official sense. — 42.] They rightly supposed that this **καταβῆναι ἐκ τοῦ οὐρανοῦ** must imply some method of coming into the world diverse from ordinary generation. — 43.] The Lord does not answer their objection, because it lay far from His present purpose to disclose aught of those mysteries which the answer must have indicated. It was not till the faith of the Apostolic Christians was fully fixed on Him as the Son of God, and the outline of the doctrine of His Person was firmly sketched out, that the Spirit brought out those historical records which assure us of His supernatural conception (see Nitzsch, cited by Stier, iv. 293). — 44.] The con-

nexion seems to be this: They were not to murmur among themselves because He had said this; for the right understanding of what He had said is only to be gained by being taught of God,—by being drawn by the Father, who alone can give the desire to come to Christ,—and bring a man to Him. That this 'drawing' is not *irresistible grace*, is confessed even by Augustine himself, in his Tractatus on this passage. 'Si trahitur, ait aliquis, invitatus venit. Si invitatus venit, nec credit: si non credit, nec venit. Non enim ad Christum ambulando currimus, sed credendo; nec motu corporis sed voluntate cordis accedimus. . . . Noli te cogitare invitum trahi; trahitur animus et amore.' And just before: 'Intrare quisquam ecclesiam potest nolens,—accedere ad altare potest nolens,—accipere sacramentum potest nolens:—credere non potest, nisi volens.' He quotes, 'trahit sua quemque voluptas' (Virg. Ecl. ii. 65), to show that the drawing is that of delight and choice, not of obligation and necessity. Calvin, Beza, and Lampe understand *irresistible grace* to be here meant: 'Falsum est et profanum, non nisi volentes trahi' (Calv., Lücke, ii. 144 note). The Greek expositors, Cyril, Chrysostom, Euthymius, Theophylact, take the view which I have adopted above. Chrysostom says, **ὁ καὶ αὐτὸ οὐ τὸ ἐφ' ἡμῖν ἀναίρει, ἀλλὰ μᾶλλον ἐμφαίνει ἡμᾶς βοηθείας δεομένους.** See Article X. of the Church of England in fine.—This *drawing towards Christ* may be exemplified in the legal dispensation, which was to the Jews a *παιδαγωγία εἰς*

πρός με. <sup>46</sup> οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ  
<sup>g</sup> ὢν παρὰ τοῦ θεοῦ· οὗτος ἑώρακε τὸν πατέρα. <sup>47</sup> ἀμὴν <sup>g ch. vii. 29.  
ix. 16, 33.</sup>  
ἀμὴν λέγω ὑμῖν, ὁ πιστεῦνών εἰς ἐμὲ ἔχει ζωὴν αἰώνιον.  
<sup>48</sup> ἐγὼ εἰμι ὁ ἄρτος <sup>h</sup> τῆς ζωῆς. <sup>49</sup> οἱ πατέρες ὑμῶν ἔφα- <sup>h ch. viii. 12.  
Rev. vii. 17 al.  
ii. 7.</sup>  
γον τὸ μάννα ἐν τῇ ἐρήμῳ καὶ ἀπέθανον· <sup>50</sup> οὗτός ἐστιν ὁ  
φάγῃ καὶ μὴ ἀποθάνῃ. <sup>51</sup> ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ <sup>i ch. iv. 10  
al. Acts vii.  
38.</sup>  
τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου,  
ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ

*abd* Cyr. Hil. txt A B C K L T U c Orig.—aft. μαθ. ins. τὴν ἀλήθειαν A. — 46. τοῦ  
bef. θ. om. B.—for πατ., θεὸν D. — 47. εἰς ἐμὲ om. B L T Arm. — 49. ἐφ. τὸν ἄρτον  
ἐν τ. ἐρ. τὸ μ. D *abd*. — 50. καὶ καταβ. D<sup>1</sup>. — ἀποθνήσκει B. — 51. aft. ἐάν ins. οὖν D<sup>1</sup>  
(not d). — ζήσεται D Orig.—δὲ om. D ὁ al. *abev* Syr. Arm. Orig. Aug. ins. B C T Orig.

χριστόν. It now is being exerted on all the world,—in accordance with the Lord's prophecy ch. xii. 32 (see note there), and His command Matt. xxviii. 20,—by Christian preaching and missions; but, after all, the *individual will* must be turned to Christ by the Father,—Whose covenanted promise is, that He will so turn it in answer to prayer. 'Nondum traheris? ora ut traharis' (Augustine, *ibid.*). — 45.] ἐν τοῖς προφ. may be a general form of citation (Mark i. 2. Acts vii. 42. xiii. 40), or may mean that the sense is found in several places of the prophets: see besides reff., Jer. xxxi. 33, 34. This clearly intimates the *kind of drawing* meant in the last verse;—the opening the eyes of the mind by Divine teaching.—ἀκούσας κ. μαθὼν is an expansion of διδάσκεις.—ἐρχ. πρὸς με] This is the final decision of the human will, acted on by the Divine attraction to Christ. *The beginning* is, The Father draws him: *the progress*, he hears and learns—here is the consenting will—'Speak, Lord, for thy servant heareth':—*the end*, he cometh to Christ—here is the will acting on the whole man. — 46.] The connexion is: the mention of ἀκούσας παρὰ τοῦ πατρὸς might lead them to think of a personal communication from the Father to each man, and thus the necessity of the mission of the Son might be invalidated. This was the only way in which a Jew could misunderstand ver. 45; he could not dream of a seeing of the Father with bodily eyes.—ὁ ὢν παρὰ τ. θεοῦ, is Jesus Himself; see ch. vii. 29. His knowledge of the Father is *complete* and *immediate*; ours, *partial*, and derived through Him only. — 47.] The Lord now recurs to the subject of their murmurs, and gives the answer for which He has been preparing the way, repeating nearly ver. 40, and adding, — 48.] If so,

(see ver. 47,) there is full reason for My naming Myself the Bread of Life. — 49.] *That bread from heaven had no power to keep off death, and that, death owing to unbelief:*—the Lord by thus mentioning οἱ πατέρες ὑμῶν and their death, certainly hints at the *similar unbelief* of these Jews. And the same dubious sense of ἀποθάνῃ prevails in ver. 50. Death is regarded as being swallowed up in the glory of the resurrection, and the second death—which was hidden in the former ἀπέθανον—has over him who eats this Bread of Life, *no power*: nay, he is brought, even *here*, into a resurrection-state from sin and death; see Rom. vi. init. and Col. iii. init. — 51.] ὁ ζῶν, 'containing life in itself,' not merely supplying the waste of life with lifeless matter; see on ch. iv. 13, 14. — καὶ ὁ ἄρτος . . . From this time we hear no more of ἄρτος: this figure is dropped, and the reality takes its place.—Some difficult questions arise regarding the sense and reference of this saying of the Lord. (1) Does it refer to His Death? and, (2) is there any reference to the Ordinance of the Lord's Supper?—(1) In treating this question I must at once reject all metaphorical and side-interpretations, as, that the *teaching* of Christ is the Bread, and to be *taught by Him* is feeding upon it (so Grotius, and the modern rationalists): that the *Divine Nature of Christ*, or His *sending of the Holy Spirit*, or His *whole life of doing good on earth*, can be meant: all such have against them the plain sense of the words, which, as Stier observes, are *very simple ordinary words*: the only difficulty arising, when we come to inquire into their application to His own Person. The Bread of Life is *Himself*: and, strictly treated, when we come to inquire *what*, of that body, soul, and spirit, which constituted

k = 2Tim. ii. 24.  
James iv. 2.  
Neh. xiii. 11.

σάρξ μου ἐστὶν ἢ ὑπὲρ τῆς τοῦ κόσμου ζωῆς. <sup>52 k</sup> Ἐμά- BCDT  
χοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες Πῶς

Cypr.—rec. aft. ἐστὶν ins. ἢν ἐγὼ δώσω, with Clem. Orig. (twice) Cyr., but om.

Himself, this Bread specifically is, we have His answer that it is *His Flesh* which He will give (for this will be the meaning, whether the words ἢν ἐγὼ δώσω are spurious or not) on behalf of the life of the world. We are then specifically directed to His *Flesh* as the answer.—Then, *what does that Flesh import?* The flesh of animals is the ordinary food of men: but *not the blood*. The blood, which is the life, is spilt at death, and is not in the flesh when eaten by us. Now this distinction must be carefully borne in mind. The *flesh* here, (see ver. 53,) and the *eating of the flesh*, are distinct from the *blood*, and the *drinking of the blood*. We have no generalities merely, to interpret as we please: but the terms used are *precise and technical*. It is then *only through or after the Death of the Lord*, that by any propriety of language, His Flesh could be said to be eaten.—Then another distinction must be remembered: The flesh of animals which we eat is *dead flesh*. It is already the prey of corruption; we eat it, and die (ver. 49). But *this Bread*, is *living Bread*; not dead flesh, but living Flesh. And therefore *manducation by the teeth materially is not to be thought of here*; but some kind of eating by which the *living Flesh of the Son of God* is made the *living sustenance* of those who partake of it. Now His Flesh and Blood were *sundered* by death. Death was the shedding of His precious Blood, which *He did not afterwards resume*; see ch. xx. 27, and Luke xxiv. 39. His Flesh is the glorified substance of His resurrection Body, now at the right hand of God. It is then in His *Resurrection form only* that His Flesh can be eaten, and be living food for the living man. I cannot therefore see how *any thing short of His Death* can be here meant. By that Death, He has given His Flesh *for the life of the world*: not merely that *they who believe on Him* may, in the highest sense, have life; but that *ὁ κόσμος* may have life. *The very existence of all the created world* is owing to, and held together by, that Resurrection Body of the Lord. In Him *all things* are gathered together and reconciled to God: τὰ πάντα ἐν αὐτῷ συνέστηκε. Col. i. 17.—(2) The question *whether there is here any reference to the Ordinance of the Lord's Supper*, has been *inaccurately put*. When cleared of inaccuracy in terms, it will mean, *Is the subject here dwelt upon,*

*the same as that which is set forth in the ordinance of the Lord's Supper?* And of this there can surely be no doubt. To the *ordinance itself*, there is here *no reference*; nor *could* there well have been any. But the spiritual verity which *underlies* the ordinance is one and the same with that here insisted on; and so considered, the discourse is, as generally treated, most important towards a right understanding of the ordinance.—On the *history of the exegesis of this passage*, see Lücke ii. pp. 149—159 (3rd ed.), and Excursus ii., in his 2nd ed. (omitted in his 3rd);—also Tholuck and Olshausen, in loc. To attempt to recount the various opinions, would exceed the limits of a note in an edition of the whole Testament: for the present subject is one in which the manifold dogmatical variations of individual belief have influenced Commentators to such an extent as to render accurate classification impossible. I may *roughly* state, that three leading opinions may be traced: that of those who hold (α) that *no reference* to the Holy Communion is intended,—among whom are Origen and Basil, of the ancients; and of the moderns, the Swiss Reformers, Zwingle and Calvin (the former however not very decidedly, see Olsh. ii. 173 note); Luther, Melancthon. (β) That the whole passage regards *exclusively* the Holy Communion,—among whom are Chrysostom, Cyril, Theophylact, Euthymius, the Schoolmen, and the Roman Catholic expositors, with a few exceptions. (γ) That the *subject and idea* of the Holy Communion, not the ordinance, is referred to: to which class belong the best modern commentators in Germany, e. g. Lücke, Tholuck, Olshausen, Stier. Bengel's note to the same effect is important: 'Jesus verba sua scienter ita formavit, ut statim et semper illa quidem de spiritali fruitione sui agerent proprie; sed posthac eadem consequenter etiam in augustissimum S. Cœnæ mysterium, quum id institutum foret, convenirent. Etenim ipsam rem hoc sermone propositam in S. Cœnam contulit; tantique hoc sacramentum est momenti, ut facile existimari possit, Jesum, ut proditorem Judæ ver. 71, et mortem suam hoc versu, ita etiam S. Cœnam, de qua inter hæc verba certissime secum cogitavit, uno ante anno prædixisse, ut discipuli possent prædictionis postea recordari. Tota hæc de carne et sanguine J. C. oratio Passionem



δύνатаι οὗτος ἡμῖν δοῦναι τὴν σάρκα \* φαγεῖν; <sup>53</sup> εἶπεν  
οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ  
φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πῖντε αὐτοῦ  
τὸ αἷμα, οὐκ <sup>a</sup> ἔχετε ζωὴν ἐν ἑαυτοῖς. <sup>54</sup> ὁ <sup>b</sup> τρώγων  
μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον,  
καὶ ἐγὼ ἀναστήσω αὐτὸν \* τῇ <sup>c</sup> ἐσχάτῃ ἡμέρᾳ. <sup>55</sup> ἡ  
γὰρ σάρξ μου <sup>d</sup> \* ἀληθῶς ἐστὶ <sup>e</sup> βρωσις, καὶ τὸ αἷμά <sup>f</sup>

a ch. v. 42.  
b vv. 56, 58.  
Matt. xxiv.  
38, ch. xiii.  
18 only f.  
c ver. 30 and  
rell.  
d ch. i. 48 and  
rell.  
e ch. iv. 32 and  
rell.

B C D L T 2 *abev* Æth. Sahid. Orig. (twice) Ath. Cyr. Cypr. Tert. Aug.—aft. *σάρκα*  
ins. *αὐτοῦ* B T ὁ Syrr. Copt. Sahid. Æth. Arm. Chrys. Aug. om. C D Orig.—53. for  
*φάγ.*, λάβητε D *ad.*—ἐν *ἐαυ.* τὴν ζωὴν D.—54. for μου (twice), αὐτοῦ D.—ἐν τ. ἐσχ.  
C K? M T V Δ 22 all. *be* Orig. Eus. Cyr. Chrys. txt B? D E G (H K S?) L U *a.*—  
55. for ἀληθῶς (twice), ἀληθῆς B C F K L T 16 all. Copt. Sahid. Arm. Clem. Orig.

spectat, et cum ea S. Coenam. Hinc separata carnis et sanguinis mentio constanter. Nam in passione sanguis ex corpore eductus est, Agnusque mactatus.—*δώσω*: compare τὸ ὑπὲρ ὑμῶν διδόμενον, Luke xxii. 19.—The construction is an involved one, ἣν ἐγὼ δώσω having to be supplied again before ὑπὲρ, which no doubt has led to its insertion in the later MSS.—52.] The inference conveyed in *φαγεῖν*, which first comes from the Jews themselves, is yet a right one. If He is the Bread, and that Bread is His Flesh, we must eat His Flesh, though not in the sense here meant by them. They contended against one another, probably some having more insight into the possibility of a spiritual meaning than others.—53.] The Lord not only ratifies their *φαγεῖν*, but adds to it a more wonderful thing; that they must also do that against which a prohibition might seem to have existed from Noah downwards,—*drink His Blood*. But observe, this Blood is not to be *eaten* in the Flesh, *which was the forbidden thing* (Gen. ix. 4. Levit. xvii. 10—16,) in its strict literal form; but to be *drunk*, separate from the flesh: again *presupposing death*. Now as the Flesh of Christ (see above) is the Resurrection Body which He now has, and in which all things consist; so is His Blood, (“the blood is the life,” Lev. xvii. 11, 14,) the Life which He gave up, paid down, as the penalty for the sin of the world. By the shedding, pouring forth, of that Blood, is remission of sin.—It is quite impossible that these words should, as De Wette maintains, be merely an expansion of *τὴν σάρκα φαγεῖν*. Even had the idea of *τὸ αἷμα πίνειν* been one familiar to the Jews, the construction would not have allowed such an interpretation:—but *new as it was, and abhorrent from their habits and law*, we must regard it as specially and purposely added.—But *what* is this eating and drinking? Clearly, not *merely faith*: for faith answers to the

*hand reached forth for the food*,—but is *not the act of eating*. Faith is a *necessary condition* of the act, but we must not say, ‘crede, et manducasti’ (Aug.); but ‘crede et manducabis.’ Inasmuch as Faith will necessarily in its energizing lead to this partaking, we sometimes incorrectly say that it is Faith:—but for strict accuracy this is not enough. To eat the flesh of Christ, is to realize, in our inward life, the mystery of His Body now in heaven,—to digest and assimilate our own portion in that Body.—To drink His Blood, is to realize, in our inward life, the mystery of His satisfaction for sin,—to digest and assimilate our own portion in that satisfaction, the outpouring of that Blood. And both these definitions may be gathered into one, which is: The eating of His Flesh and drinking of His Blood import the making to ourselves and using as *objectively real*, those two great Truths of our Redemption in Him, of which our Faith *subjectively* convinces us.—And of this realizing of Faith He has been pleased to appoint certain symbols in the Holy Communion, which He has commanded to be received;—to signify to us the spiritual process, and to assist us towards it.—οὐκ ἔχ. ζωὴν ἐν ἑαυτ. Ye have not in you that spring of life which shall overcome death, and lead—54] to the resurrection in the true sense (see above, ver. 44).—τρώγων. It is not necessary to see any more literal ‘eating’ in the word than in *φάγων*:—it expresses the *present* of *φάγων*, which must be either *τρώγων* or *ἐσθίων*,—and the real sense conveyed is, that by the very act of inward realization, which is the ‘manducatio,’ the possession of eternal life is certified.—55.] ἀληθῆς, if here received, would give, in its ordinary sense, an inapplicable meaning. It must = ἀληθινός, as this latter = ἀληθῆς, iv. 37. xix. 35. But the comm. reading seems the best, which in sense = ἀληθινός,—‘is really meat,’ &c.

f Rom. xiv. 17. μου \* ἀληθῶς ἐστὶ <sup>f</sup> πόσις. <sup>56</sup> ὁ τρώγων μου τὴν σάρκα BCDT  
 Col. ii. 16.  
 Dan. i. 10.  
 g ch. xvi. 5 al.  
 h John only. <sup>57</sup> καθὼς ἀπέστειλὲ με ὁ <sup>h</sup> ζῶν πατήρ, καγὼ ζῶ διὰ τὸν  
 i Rom. ix. 26.  
 2 Cor. iii. 3  
 al. Dan. xii. 7.  
 i ver. 31 and  
 refl.  
 k = Gen. xlii.  
 7, 30. xxi. 11 k  
 al. Jude ver.  
 15.  
 l see ch. x. 20.  
 m here only.  
 n see Mark v.  
 30.  
 o ver. 41.  
 p Matt. xvii. 27  
 al.

καὶ πίνων μου τὸ αἶμα \* ἐν ἐμοὶ μένει, καγὼ ἐν αὐτῷ.  
 καθὼς ἀπέστειλὲ με ὁ <sup>h</sup> ζῶν πατήρ, καγὼ ζῶ διὰ τὸν  
 πατέρα· καὶ ὁ τρώγων με, κακῆντος \* ζήσεται δι' ἐμέ.  
 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ [τοῦ] οὐρανοῦ καταβὰς, οὐ  
 καθὼς ἔφαγον οἱ πατέρες \* [ὑμῶν τὸ <sup>i</sup> μάννα] καὶ ἀπέθανον·  
 ὁ τρώγων τούτον τὸν ἄρτον \* ζήσεται εἰς τὸν αἰῶνα.  
 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.  
 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον  
 Σκληρὸς ἐστὶν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ  
 ἀκούειν; <sup>61</sup> \* <sup>m</sup> εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι <sup>n</sup> γογγύ-  
 ζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς Τοῦτο  
 ὑμᾶς <sup>o</sup> σκανδαλίζει; <sup>62</sup> ἂν οὖν θεωρῆτε τὸν υἱὸν τοῦ

Cyr. Chrys. Bas. txt (see below) D abed Hil.—καὶ τὸ . . . πόσις om. D.—56. aft. αὐτῷ D d insert καθὼς ἐν ἐμοὶ ὁ πατήρ, καγὼ ἐν τῷ πατρὶ. ἀμήν ἀμήν λέγω ὑμῖν· ἰὰν μὴ λάβητε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου ὡς τὸν ἄρτον τῆς ζωῆς, οὐκ ἔχετε ζωὴν ἐν αὐτῷ, and partly a.—57. ἀπέσταλκεν D 8.—ζῶ om. T.—for τρώγων, λαμβάνων D.—ζήσεται B C<sup>2</sup> K L T 9 al. Eus. Orig. Cyr. Chrys. ζῇ D b (and C<sup>1</sup> apparently). txt qu. ?—58. ἰξ οὐρ. B C T. txt D Orig.—ἐφ. οἱ π. κ. ἀπέθ. C T Orig. ἐφ. οἱ π. ἰμ. κ. ἀπ. D. ἐφ. οἱ π. τὸ μ. κ. ἀπ. B.—ζήσεται CEGH<sup>1</sup> LSTV Δ 31 Orig. Cyr. Chrys. txt B D K M U al.—59. aft. K. add σαββάτω D a.—61. ὡς οὖν ἔγνω ὁ <sup>i</sup> D. ἰδὼν δ. ὁ <sup>i</sup> C. txt B T bc (?).—for ἐν ἐαυ. ὅτι, ὅτι ἐν ἑαυτοῖς D Chrys.—62. οὐ D.—63. rec.

All other food perishes in the using;—*this only* endures, and becomes, by that inner union between Christ and the believer (see ver. 56), the source of eternal life. This verse is decisive against all explaining away or metaphorizing the passage. Food and drink are not here mere metaphors;—rather are our common material food and drink mere shadows and imperfect types of this only real reception of refreshment and nourishment into the being.—56.] He who thus lives upon Me, abides in Me (see ch. xv. 5 and note);—and I (that living power and nourishment conveyed by the ἄρτος τῆς ζωῆς which = ἐγὼ) abide in him.—57.] The same expanded further—see ch. v. 26. The two branches of the feeding on Christ are now united under the general expression, τρώγων με.—διὰ expresses the *efficient cause*. The Father is the Fountain of all Life: the Son lives in and by the Father; and all created being generally, lives (*in the lower sense*) in and by Him; but he that cateth Him, shall (*eternally and in the highest sense*) live by Him.—58.] forms the solemn conclusion of the discourse—referring back to the Bread with which it *begun*, its difference from the perishable food which they had extolled,—and its effects from those of that sustenance.—οὗτός ἐστιν, 'such is.'—καταβὰς,—past, *now*: because He has clearly

identified it with *Himself*. If ὑμῶν τὸ μάννα is to stand, the constr. must be filled up οὐ καθὼς τὸ μ. ὃ ἐφ. κ.τ.λ.;—if not, καθὼς must = τοιοῦτος, ὅν.

60—65.] *Murmuring of some of the disciples at the foregoing discourse, and the answer of Jesus to them.*—60.] Lampe, cited by Stier (iv. 322, note), shows by refl. and other citations that σκληρὸς non tam absurditatem quam impietatem designat. It seems clear that it was not the *difficulty* so much as the *strangeness* of the saying which scandalized them. It is the whole discourse,—the turn given to it,—the doctrine of the Bread of Life,—the giving His Flesh and Blood to eat,—at which they take offence.—ἀκούειν, *to listen to it*—Who can stay and hear such sayings as this? not, 'to understand it.'—61.] ἐν ἑαυτῷ, by His Divine Knowledge.—62.] ἂν οὖν θε., '*what then, if ye see*' . . . not meaning 'will ye not then be much more scandalized?' or, 'what will ye say (or do), then?'—but appealing to an event which they should witness, as a certain proof of one part of the σκληρὸς λόγος, with which indeed the rest of it was bound up,—His having descended from heaven. All attempts (as those of Lücke, De Wette, and others) to explain this otherwise than of His ascent into heaven, are simply *dishonest*,—and spring from

ἀνθρώπου <sup>a</sup> ἀναβαίνοντα ὅπου ἦν <sup>b</sup> τὸ πρότερον; <sup>63</sup> τὸ <sup>a</sup> ch. xx. 17.  
 πνεῦμά ἐστι τὸ <sup>c</sup> ζῶποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν.  
 τὰ ῥήματα <sup>a</sup> ἐγὼ † λελάληκα ὑμῖν, <sup>d</sup> πνεῦμά ἐστι καὶ  
<sup>e</sup> ζωή ἐστιν. <sup>64</sup> ἀλλ' εἰσὶν ἐξ ὑμῶν τινὲς οἱ οὐ πιστεύου-  
 σιν. ἦδει γὰρ <sup>f</sup> ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες <sup>g</sup> εἰσὶν οἱ μὴ  
 πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν. <sup>65</sup> καὶ  
 ἔλεγε Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθειν  
 πρὸς με, ἐὰν μὴ ἦ <sup>h</sup> δεδομένον αὐτῷ ἐκ τοῦ πατρός μου.  
<sup>66</sup> Ἐκ τούτου πολλοὶ ἀπῆλθον \* τῶν μαθητῶν αὐτοῦ  
<sup>i</sup> εἰς τὰ ὀπίσω, καὶ οὐκέτι <sup>k</sup> μετ' αὐτοῦ <sup>k</sup> περιεπάτουν.  
<sup>67</sup> εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα <sup>l</sup> Μὴ καὶ ὑμεῖς θέλετε  
 B C D

λαλῶ with most of const. mss. (Scholz), but txt B C D K L T U 10 al. *abc* Syr. Copt. Æth. Orig. Eus. Ath. Bas. Cyr. hier. Cyr. Chrys. Tert. Ambr. Aug.—καὶ om. D d.—64. παραδίδους D al.—65. rec. aft. πατρ. add μου with *ev*, but om. B C<sup>1</sup> D K? L T 4 *ab* Copt. Æth.—66. aft. τούτου add οὖν D *bc* 5.—ἐκ τ. μ. B G T *ab*. txt C D c.—

laxity of belief in the historical reality of that event. That it is not recorded by John, is of no moment here: see Prolegomena. And that none but the Twelve saw it, is unimportant; for how do we know that the Lord was not here speaking to some among the Twelve?—To explain it of His *death*, as part of His going up where He was before, is hardly less disingenuous. Lücke maintains that *θεωρεῖν* need not mean bodily sight; which is true enough in some constructions in John (ch. viii. 51 al.); but surely, as joined with *ἀναβαίνοντα*, it must. The whole exegesis of the passage in the above-named Commentators is a remarkable instance of the warping of the judgment by unsoundness of belief in the historical truth of the Evangelistic testimony.—63.] πνεῦμα, σὰρξ, do not mean the *spiritual* and *carnal* sense of the foregoing discourse, as many commentators explain them: for the Lord is speaking, not of *teaching* merely, but of *vivifying*; He is explaining the *life-giving* principle of which He had been before speaking. 'Such eating of My flesh as you imagine and find hard to listen to, could profit you nothing, —for it will have ascended up, &c.; and besides, generally, it is the *Spirit* that only can vivify the spirit of man; the *flesh* (in whatever way used) can profit nothing towards this.' He does not say *My* Flesh profiteth nothing, but *the* flesh. To make Him say this, as the Swiss Anti-sacramentalists do, is to make Him contradict His own words in ver. 51.—τὰ ῥήμ. ἃ ἐγὼ λελάληκα] viz. the words μου τὴν σάρκα and μου τὸ αἷμα, above. They are πνεῦμα and ζωή:—spirit, not flesh only:—*living* food, not *carnal* and *perishable*. This

meaning has been missed by almost all commentators: Stier, as far as I know, first suggested it; and it seems to me *beyond question the right one*. The general interpretation is, 'the words which I have spoken,' i. e. 'My discourses,' are πνεῦμα, 'to be taken in a spiritual sense,' (2? this sense of πνεῦμα) 'and are life.' But this is any thing but precise, even after the forcing of πνεῦμα.—64.] ἀλλ' εἰσὶν . . . 'This accounts for your murmuring at what I said, that ye do not believe.'—ἦδει γὰρ . . . De Wette remarks, that the foreknowledge of the Lord with regard to Judas renders it impossible to apply the ordinary rules of moral treatment, as 'Why did He then continue him as an Apostle? Why did He give Him the charge of the purse, knowing him to be a thief?' &c.,—to the case: and it is therefore better not to judge at all on the matter.—The fact is, we come here to a form of the *problem of Divine foreknowledge and human free-will*, which, in any of its endless combinations of expression, it is equally impossible for us to solve.—ἐξ ἀρχῆς, from their first coming to Him;—the first beginning of their connexion with Him.—65.] These unbelievers had not that drawing to Christ which leads (ver. 44) to true coming to Him. Observe the parallelism between ἡ δεδομένον αὐτῷ here and ὃ δίδωμι μοι ver. 37. Both these gifts are in the Father's power.

66—71.] Many of the disciples leave Him. The confession of the Twelve through Peter: and the Lord's warning to them.—66.] πολλοὶ, viz. of the μὴ πιστεύοντες: but not all.—67.] The first mention of the Twelve by John. The



m = here only. <sup>m</sup> ὑπάγειν ; <sup>68</sup> ἀπεκρίθη † αὐτῷ Σίμων Πέτρος Κύριε, B C D  
 n Acts v. 20. πρὸς τίνα ἀπελευσόμεθα ; <sup>n</sup> ῥήματα <sup>n</sup> ζωῆς αἰωνίου ἔχει·  
<sup>69</sup> καὶ ἡμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ  
 o Luke x. 42. † ἅγιος τοῦ θεοῦ †. <sup>70</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ  
 xiv. 7. ch. xlii. 18. xv. 16. Num. xvi. 7.  
 p = Esth. vii. 1. Ps. cviii. 6. but qu. ?  
 pp = Mark xiv. 71. ῥιῶτον· οὗτος γὰρ <sup>q</sup> ἡμελλεν αὐτὸν παραδιδόναι, εἰς † ἐκ  
 q = Matt. ii. 16. τῶν δώδεκα.  
 r Mark xi. 27. ch. x. 23. Rev. ii. 1. Dan. iv. 26.

VII. <sup>1</sup> Καὶ <sup>r</sup> περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ  
 Γαλιλαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι

67. for οὖν, δὲ D. — 68. rec. aft. ἀπ. ins. οὖν with most (Scholz) of const. mss. and Aug., but txt B C K L 10 al. ac Syr. Copt. Sahid. Æth. Arm. Cyr. Bas. εἶπεν δὲ D. — 69. ἐγν. σε D. — rec. ὁ χριστὸς ὁ υἱὸς τ. θ. with *abc* Cypr., but txt B C<sup>1</sup> D L Copt. — rec. aft. θ. ins. τοῦ ζῶντος with Cypr. Æth. and many const. mss., but om. B C D L 4 *abc* Copt. Sahid. Arm. Cyr. Aug. — 71. τὸν om. D. — rec. Ἰσκαριώτην with qu. ? txt B C G L al. Arm. — σκαριώθ D *abc*. — rec. εἰς ὧν with C<sup>2</sup>. txt B C<sup>1</sup> D L Syr.

question is asked in order to extract from them the confession which follows, and thus to bind them closer to Himself. We must not forget likewise, in the *mystery* of the Lord's human nature, that at such a moment of desertion, He would seek comfort in the faith and attachment of His chosen ones. — 68.] Peter answers quickly and earnestly for the rest, as in Matt. xvi. 16. — πρὸς τίνα. What they had heard and seen had awakened in them the desire of being led on by some teacher towards eternal life—and to whom else should they go from Him who had, and brought out of His stores for their instruction, the words (see ver. 63) of eternal life? — 69. πεπιστεύκαμεν seems to be used absolutely, as in ver. 64: 'we believe, and have ever done so.'—In the following words the readings vary; the common text having been to all appearance introduced from Matt. xvi. 16. The circumstance of the Lord not being elsewhere called ὁ ἅγιος τ. θεοῦ by John, is of course *in favour* of the readings. The idea however is found (ch. x. 36). I regard the coincidence with the testimony of the demoniacs, Mark i. 24. Luke iv. 34, as a remarkable one. Their words appear to have been the first plain declaration of the fact, and so to have laid hold on the attention of the Apostles. — 70.] The selection of the Twelve by Jesus is the consequence of the giving of them to Him by the Father, ch. xvii. 6,—in which also there Judas is included. So that *His selecting, and the Father's giving and drawing, do not exclude final falling away*. — διάβολος. It is doubtful in what sense this word should be taken. Whether we render it *εὐαγγελικῶς* (= τοῦ εὐαγγέλιου ἰσχυροῦς),

or ἐπίβουλος, (both given by Euthym.) it will be an *ἄπαξ λεγόμενον* in the N. T. Of the two however the latter is the harsher, and less analogous to N. T. diction. Certainly, in the dark act here prophesied, Judas was under the immediate instigation of and yielded himself up to Satan; and I would understand this expression as having reference to that league with and entertainment of the Evil One in his thoughts and purposes, which his ultimate possession by Satan implies. This meaning can perhaps hardly be rendered by any single word in another language. The E. V. 'a devil,' is certainly too strong; 'devilish' would be better, but not unobjectionable. Compare ὁ υἱὸς τῆς ἀπωλείας, ch. xvii. 6.—71.] On the name Ἰσκαριώτης (here applied to Simon, Judas's father), see on Matt. x. 4. — ἡμελλεν, not, 'intended,' see ch. xiii. 2: but simply *future*, = ἦν ὁ παραδῶσων αὐτὸν, see ch. vii. 39. xi. 51 al.

CHAP. VII. 1—13.] *Jesus goes up to the Feast of Tabernacles at Jerusalem, but secretly, and after His brethren. The judgment of the people concerning Him.* — 1.] The chronology of this period is very doubtful. I have remarked on it in my note on Luke ix. 51. Thus much we may observe here, that μετὰ ταῦτα cannot apply emphatically to ch. vi., but must be referred back to ch. v., as indeed must the Jews' seeking to kill Him, and the miracle referred to in ver. 23. But it will not follow from this, that ch. vi. is not in its right place: it contains an independent memoir of a miracle and discourse of the Lord in Galilee which actually happened in the interval, and only serves to show us the character of this Gospel as made up of

<sup>a</sup> ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν. <sup>27</sup> Ἦν δὲ <sup>b</sup> ἑγγὺς <sup>a</sup> = Mark xiv. 1. Luke vii. 19. Exod. ii. 15. <sup>c</sup> ἡ ἐορτὴ τῶν Ἰουδαίων ἡ <sup>c</sup> σκηνοπηγία. <sup>3</sup> ἔειπον οὖν <sup>b</sup> ch. ii. 13 and reit. <sup>c</sup> here only. Deut. xvi. 16. xxxi. 10. Zech. xiv. 16. 18, 19. <sup>d</sup> πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ <sup>d</sup> Μετάβηθι ἐντεῦθεν καὶ <sup>d</sup> Luke x. 7. ch. xiii. 1. <sup>e</sup> ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι <sup>e</sup> Matt. vi. 1, 6. Rom. ii. 29. ch. xi. 51. <sup>f</sup> τὰ ἔργα σου ἃ ποιεῖς. <sup>4</sup> οὐδεὶς γὰρ <sup>e</sup> ἐν κρυπτῷ τί ποιεῖ <sup>f</sup> ch. ii. 15. <sup>g</sup> καὶ ζητεῖ αὐτὸς <sup>f</sup> ἐν παρρησίᾳ εἶναι. <sup>5</sup> εἰ ταῦτα ποιεῖς, <sup>g</sup> ch. i. 31 and reit. <sup>h</sup> φανέρωσον σεαυτὸν τῷ κόσμῳ. <sup>5</sup> οὐδὲ γὰρ οἱ ἀδελφοὶ <sup>h</sup> ch. i. 12 and reit. <sup>i</sup> αὐτοῦ <sup>h</sup> ἐπίστευον εἰς αὐτόν. <sup>6</sup> λέγει οὖν αὐτοῖς ὁ Ἰησοῦς <sup>i</sup> = Matt. xxvi. 18. Luke xxi. 24. 2. Thess. ii. 6. Jer. xxvii. 31. <sup>k</sup> = 1 Pet. i. 5. <sup>l</sup> = Mark x. 32. ch. ii. 13. <sup>m</sup> <sup>BDT</sup> Ὁ <sup>k</sup> καιρὸς ὁ ἐμὸς οὐπὼ πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος <sup>m</sup> πάντοτε ἐστίν <sup>k</sup> ἔτοιμος. <sup>7</sup> οὐ δύναται ὁ κόσμος μισεῖν <sup>l</sup> ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ <sup>k</sup> ἔργα αὐτοῦ πονηρά ἐστιν. <sup>8</sup> ὑμεῖς <sup>l</sup> ἀνάβητε εἰς τὴν <sup>l</sup> ἐορτὴν†· ἐγὼ \* οὐπὼ ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, <sup>m</sup> ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπὼ <sup>m</sup> πεπλήρωται. <sup>9</sup> ταῦτα δὲ <sup>m</sup> = Mark i. 15.

CHAP. VII. 1. καὶ om. C<sup>2</sup> D 1 *abc* Syr. Sahid. Arm. — 3. for Ἰουδ., Γαλιλαίαν D. — θεωρήσουσιν D. — aft. ἔργα om. σου D 6 al. *abc* Syr. Cyr. Bas. Chrys. Theophyl. — 4. αὐτὸ B D *d*. — 5. aft. αὐτὸν ins. τότε D, and aft. γὰρ, *abcd*. om. B *v*. — 6. οὖν om. D. — for ἐστίν (2nd), πάρεστιν B. — 7. μισεῖν ὑμ. ἐμὲ δὲ om. (by mistake?) T. — 8. rec. aft. ἐορτὴν ins. ταύτην with qu. ? om. B D K L T X 5 al. *abc* Copt. Sahid. Cyr. Chrys. — for οὐπὼ, οὐκ B ? D K 2 *abc* Copt. Æth. Porph. Epiph. Cyr. Chrys. Hier. Aug. txt B ? T. — 9. δὲ om. D K *abc* 16 Syr. Cyr. Chrys. — αὐτὸς D<sup>1</sup> K L T X 6 al. *abd* Copt.

such memoirs more or less connected with one another. I would understand this verse as merely carrying on the time from ch. v. and ch. vi., — and its contents as introductory to the account of Jesus not going up at first to the feast. Ch. vi. is in some measure presupposed in our ver. 3, as indicating that He had not constantly observed the festal journeys of late. — 2.] See Deut. xvi. 13—17. Josephus, Antt. viii. 4, calls this ἐορτὴ ἀγιωτάτη καὶ μεγίστη. It began on the 15th (evening of 14th) of Tisri, and lasted till the evening of the 22nd; — see below on ver. 14. — 3—5.] Respecting the brethren of the Lord, see note on Matthew xiii. 55. They seem to have had at this time a kind of belief in the Messianic character of Jesus, but of the very lowest sort, not excluding the harsh and scoffing spirit visible in these words. They recognized His miracles, but despised His apparent want of prudence and consistency of purpose, in not showing Himself to the world. In the ἵνα καὶ οἱ μαθ. σου κ.τ.λ. there is perhaps a reference to the desertion of many of His disciples just before. — In ver. 5 (as well as by οἱ μαθηταί σου, ver. 3), we have these brethren absolutely excluded from the number of the Twelve (see ch. vi. 69); and it is impossible to modify the meaning of ἐπίστευον so as to suppose that they may

have been of the Twelve, but not believers in the highest sense. This verse also excludes *all* of His brethren: it is inconceivable that John should have so written, if *any* among them believed at that time. The expression, οὐδὲ γὰρ οἱ ἀδ., is a strong corroboration of the view that they were really and literally brethren; — see also Ps. lxi. 8. — 6—9.] ὁ καιρ. ὁ ἐμ. can hardly be taken as directly meaning 'the time of My sufferings and Death,' — but as ἡ ὥρα μου in ch. ii. 4; 'My time for the matter of which you speak, viz. manifestation to the world.' That (ch. xii. 32) was to take place in a very different manner. But *they*, having no definite end before them, no glory of God to show forth, but being of the world, always had their opportunity ready of mingling with and standing well with the world. Then (ver. 7), 'you have no hatred of the world in *your* way: but its hatred to Me on account of My testimony against it, causes Me to exercise this caution which you so blame.' — In ver. 8, it is of little import whether we read οὐκ or οὐπὼ: the sense will be the same, both on account of the present, ἀναβαίνω (not ἀναβήσομαι, which would express the disavowal of an intention to go up), and of οὐπὼ afterwards. οὐκ ἀναβ. would mean, 'I am not at present going up.' — οὐπὼ πεπλήρ., 'is not yet fully come;' see

εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ. <sup>10</sup> ὥς δὲ ἀνέβησαν B D T  
οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἱερουζαλὴμ, οὐ  
<sup>11</sup> φανερώς, ἀλλ' ὥς ὁ ἐν κρυπτῷ. οἱ οὖν Ἰουδαῖοι  
ἐζητοῦν αὐτὸν ἐν τῇ ἱερουζαλὴμ, καὶ ἔλεγον Ποῦ ἐστὶν ἐκεῖνος;  
<sup>12</sup> καὶ ἡ γογγυσμὸς πολλὸς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις.  
οἱ μὲν ἔλεγον ὅτι ἀγαθὸς ἐστίν· ἄλλοι [δὲ] ἔλεγον Οὐ,  
ἀλλὰ ἡ πλανᾷ τὸν ὄχλον. <sup>13</sup> οὐδεὶς μέντοι παρρησίᾳ  
ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.  
<sup>14</sup> Ἦδη δὲ τῆς ἱερουζαλὴμ μεσοῦσης ἀνέβη ὁ Ἰησοῦς εἰς  
τὸ ἱερόν, καὶ ἐδίδασκε. <sup>15</sup> ἐθαύμαζον τὸ οὖν οἱ Ἰουδαῖοι  
λέγοντες Πῶς οὗτος γράμματα οἶδε μὴ μεμαθηκώς;  
<sup>16</sup> ἀπεκριθὲν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ διδαχὴ  
οὐκ ἐστὶν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με· <sup>17</sup> ἐάν τις θέλῃ τὸ  
θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότε-  
ρον ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ

Sahid. Arm. Cyr. txt B T.—εἰς τὴν Γαλιλαίαν D bc.—10. οἱ ἀδ. αὐτ. εἰς τ. ἱερουζαλὴμ, τότε καὶ αὐτ. ἀν. B K L T X 4 Syr. Copt. Sahid. Cyr.—ὥς om. D 2 ab Æth. Sahid. Cyr.—12. πολλὸς om. D.—aft. ἀλλ. om. δὲ D F G (H K?) L M S U V Δ 17 al. b Syr. Euth. Theophyl. ins. B? E (H K?) T X c.—οὐχὶ K T 2 al.—14. μεσαζούσης D G.—15. rec. καὶ ἐθ. with qu.? txt B D L T X 4 ac Copt. Sahid. Cyr.—16. aft. ἀπεκ. ins. οὖν B E F G H K M S T U V Δ 33 all. b Sahid. syr. Theophyl. om. D L X a.—

Luke ix. 51 and note.—10.] οὐ φαν. i. e. not in the usual caravan-company, nor probably by the usual way. Whether the Twelve were with Him, we have no means of judging: probably so, for they appear ch. ix. 2; and after their becoming once attached to the Person of the Lord as Apostles, we find no trace of His having been for any long time separated from them, except during their mission Matt. x., which was long ago accomplished.—11.] These Ἰουδαῖοι are, as usual, the ἄρχοντες, as distinguished from the multitudes. Their question itself (ἐκεῖνος) shows a hostile spirit.—12.] οἱ ὄχλ. would include the Galilean disciples, and those who had been baptized by the disciples in Judæa,—whose view ἀγαθὸς ἐστὶν would represent,—as expressed mildly in protest against His enemies.—πλανᾷ τὸν ὄχλον, possibly in reference to the feeding of and then the discourse to the multitude, which had given so much offence.—13.] παρρ. This was true only of the side who said ἀγαθὸς ἐστίν: they dared not speak their mind: the others spoke plainly enough. Here again οἱ Ἰουδαῖοι are distinguished from the ὄχλοι.

14—25.] Jesus teaches in the temple.—14, 15.] τ. ἱερ. μεσ., about the middle of the feast. Probably on a sabbath (see Wieseler, Chron. i. 309). It appears to

have been the first time that He ἐδίδασκε publicly at Jerusalem; whence (οὖν) the wonder of the Jews.—γράμματα: generally 'letters;' but also particularly, 'Scripture-learning,'—because this was all the literature of the Jews;—see reff. Probably His teaching consisted in exposition of the Scripture.—μὴ μεμ.: never having been the scholar of any Rabbi. He was θεοδιδάκτος. These words are spoken in the true bigotry and prejudice of so-called 'learning.'—16.] Here only does the Lord call His teaching διδαχὴ, as being now among the διδάσκαλοι, the Rabbis, in the temple. It is often so called by the Evangelists, see reff.—The words may bear two meanings:—either, 'the sense of Scripture which I teach is not My own, but that in which it was originally penned as a revelation from God;' or, 'My teaching (generally) is not Mine, but that of Him who sent Me.' The latter is preferable, as agreeing better with what follows, and because the former assumes that He was expounding Scripture, which, though probable, is not asserted.—17.] θέλειν τὸ θ. αὐτ. ποιεῖν is equivalent to τὴν ἀγαπὴν τοῦ Θεοῦ ἔχειν ἐν ἑαυτοῖς, ver. 42. The θέλειν should not have been slurred over in the E. V., for it is important. 'If any man's will be, to do His will,' &c. As it now stands in the E. V. a wrong idea is



18 ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ  
 ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθής ἐστι,  
 καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. 19 οὐ Μωσῆς \* δέδωκεν  
 ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν <sup>h</sup> ποιεῖ τὸν νόμον· <sup>h = Rom. ii. 14.</sup>  
 τί με <sup>i</sup> ζητεῖτε ἀποκτεῖναι; <sup>20</sup> ἀπεκρίθη ὁ ὄχλος [καὶ εἶπε] <sup>h = Rev. xxii. 14.</sup>  
<sup>k</sup> Δαιμόνιον ἔχει· τίς σε ζητεῖ ἀποκτεῖναι; <sup>21</sup> ἀπεκρίθη ὁ <sup>i ver. 2 and ref.</sup>  
 Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἐν ἔργον ἐποίησα, καὶ πάντες  
 θαυμάζετε. <sup>22</sup> διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν <sup>l</sup> περι- <sup>l here only in</sup>  
 τομὴν, οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν <sup>epist. Paul</sup>  
<sup>passim.</sup>

17. bef. θ. om. τοῦ D. — 19. ἔδωκεν B D 3. txt T. — 20. καὶ εἶπε om. B L T X Copt. Sahid. Aug. txt D ac. — 21. for πάντες, ὑμεῖς D. — The stop is aft. θαυμάζετε in D d.

conveyed; that the bare performance of God's outward commands will give a man sufficient acquaintance with Christian doctrine:—whereas what the Lord asserts to the Jews is, that if the will be set in His ways, if a man be really anxious to do the will of God, and thus to fulfil the first great commandment of the law,—this singleness of purpose, and subjection to the will of God, will lead him on to faith in the promised and then apparent Messiah, and to a just discrimination of the divine character of His teaching.—18.] This gives us the reason why he who wishes to do God's will will know of the teaching of Christ;—viz. because both are seeking one aim—the glory of God:—and the humility of Him, whose will it is to do God's will, can best appreciate that more perfect humility of the Divine Son, who speaks not of Himself but of Him that sent Him,—see ch. v. 41—44, of which this verse is a repetition with a somewhat different bearing. In its general sense, it asserts that self-exaltation and self-seeking necessarily accompany the unaided teaching of man, but that all true teaching is from God. But then we must remember that, simply taken, the latter part of the sentence is only true of the Holy One Himself; that owing to human infirmity, purity of motive is no sure guarantee for correctness of doctrine;—and therefore in this second part it is not τοῦ Θεοῦ, which would generalize it to all men, but τοῦ πέμψ. αὐτὸν, which confines it to Himself.—19.] There is a close connexion with the foregoing. The θέλειν τὸ θέλημα αὐτοῦ ποιεῖν was to be the great key to a true appreciation of His teaching: but of this there was no example among them,—and therefore it was that they were no fair judges of the teaching, but bitter opponents and persecutors of Jesus, of Whom, had they been anxious to fulfil the law, they would have been earnest and humble disciples (ch. v. 46). The law was

to be read before all Israel every seventh year in the feast of tabernacles (Deut. xxxi. 10—13):—whether this was such a year is uncertain: but this verse may allude to the practice, even if it was not. — ζητεῖτε ἀποκτ. In their killing the Lord of Life was summed up all their transgression of God's law. It was the greatest proof of their total ignorance of and disobedience to it.—20.] The multitude, not the rulers, replied this. It would not now be their purpose to represent Him as possessed.—21.] The 'one work' was the sabbath-healing in ch. v.—διὰ τοῦτο is variously placed; either at the end of this verse, so as to come after θαυμάζετε, (Theophyl., Beza, and many of the moderns, Lücke, De Wette, Stier, Lachmann, &c.)—or at the beginning of ver. 22 (Euthym., Chrys., Cyril, Grotius, &c.). I prefer the latter arrangement:—because (1) I believe τοῦτο would not be used in the sense required by the other, but αὐτό: and (2) because I find διὰ τοῦτο joined with ὅτι to be a usual mode of speaking with our Evangelist, see v. 16. 18 (vi. 65), viii. 47, (θαυμάζειν διὰ τι is used Mark vi. 6. Rev. xvii. 7, see also John iii. 29). (3) I see an appropriateness of meaning in ver. 22 with the διὰ τοῦτο, which it has not without it. 'Moses on this account gave you circumcision, not because it is of Moses, but of the fathers;—i. e. it is no part of the law of Moses, properly so called,—but was adopted by Moses, and thereby becomes part of his law. Now you circumcise on the Sabbath, to avoid breaking the law of Moses,' &c. If the Lord had said these last words (in ver. 23) merely, the argument would not have been strict: they might have answered, that circumcision was not only a command of the law, but anterior to it; whereas ver. 22 takes this answer from them; reminding them that though they regarded its sanction as derived from Moses, it was in fact older,—and tacitly

m = Rom. iv.

11.

n = Matt. v. 19, ch. v. 18.

o here only †.

p = ch. xiii. 10.

q see ch. ix. 34.

r ch. v. 11 and

refl.

s ch. viii. 15.

t h. = here

only, Thucyd.

vi. 46.

b Mark i. 5

only.

c ver. 13 and

refl.

d = here only.

Gen. xlviii. 18.

e ch. xvii. 8

and refl.

f = Matt. xxi.

25, ch. ix.

29, 30, ix. 9.

g ver. 37, ch.

xii. 41.

h ver. 17.

i = Rev. iii. 14.

xix. 11, ch.

iv. 37.

k ch. vi. 46.

ix. 10, 33.

πατέρων, καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. <sup>23</sup> εἰ B D T  
 περιτομὴν <sup>n</sup> λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ  
<sup>n</sup> λυθῇ ὁ νόμος Μωσέως, ἐμοὶ <sup>o</sup> χολαῖτε ὅτι <sup>p</sup> ὅλον ἄνθρω-  
 πον ὑγιῇ <sup>q</sup> ἐποίησα ἐν σαββάτῳ; <sup>21</sup> μὴ κρίνετε <sup>a</sup> κατ'  
 ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν † κρίνετε. <sup>25</sup> ἔλεγον οὖν  
 τινὲς ἐκ τῶν <sup>b</sup> Ἱεροσολυμιτῶν Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν  
 ἀποκτεῖναι; <sup>26</sup> καὶ ἴδε <sup>c</sup> παρῥησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ  
 λέγουσι. <sup>d</sup> μήποτε <sup>e</sup> ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι  
 οὗτός ἐστιν † ὁ χριστός; <sup>27</sup> ἀλλὰ τοῦτον οἶδαμεν <sup>f</sup> πόθεν  
 ἐστίν· ὁ δὲ χριστός ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν  
 ἐστίν. <sup>28</sup> <sup>g</sup> ἔκραζεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς  
 καὶ λέγων Καὶ με οἶδατε, καὶ οἶδατε πόθεν ἐμί· καὶ <sup>h</sup> ἂπ'  
 ἑμαντοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστίν <sup>i</sup> ἁληθινὸς ὁ πέμψας με,  
 ὃν ὑμεῖς οὐκ οἶδατε· <sup>29</sup> ἐγὼ [δὲ] οἶδα αὐτὸν, ὅτι <sup>k</sup> παρ'

—22. ἔδωκεν D L G.—ἐν om. B b.—23. εἰ οὖν D a Arm.—ὁ ἄνθ. B 1.—πῶς ἐμοὶ D Copt.—24. rec. κρίνατε (2nd) with qu. ? txt B D L T 2 Cyr. —26. μήτι D 2 Chrys. (once).—rec. bef. ὁ χρ. ins. ἀληθῶς, with qu. ? om. B D K L T X 16 al. abcdv Copt. Sahid. Arm. Orig. Epiph. Cyr. Chrys.—ὁ bef. χρ. om. B.—28. ἔκραζεν D abcdv.—29. δὲ om. B E G H K L M S T V 25 all. av Sahid. Arm. syr. Orig. ins. D bc Hil. —

approving their doing it on the Sabbath. Then the argument is, If this may be done on the Sabbath;—if an ordinance *strictly Mosaic* (which *the Sabbath* in its Jewish *observance* was) may be set aside by another, Mosaic also, but more ancient, and borrowed from a more general and direct command of God ('circumcisio est antiquior rigido otio sabbato per Mosen imperato'—Grotius), how much more may it by a deed of mercy, a benevolent exercise of divine power, the approval of which is anterior to and deeper than all ceremonial enactment?—23.] ἵνα μὴ λυθῇ—not, —'ita ut non solvatur,'—'salva lege;' which is ungrammatical;—but 'in order that the Law of Moses may not be broken,' viz. that which (after the Fathers) ordains circumcision on the eighth day.—ὅλον ἄνθρ. The distinction is between circumcision, which purified only part of a man, by which he received (ἐλαβεῖ) ceremonial cleanness,—and that perfect and entire healing which the Lord bestowed on the cripple. Stier (after Bengel) thinks the ὅλον refers to *body and soul*,—see ch. v. 14,—whose healing is a much greater benefit than circumcision, even viewed as a sacrament: 'nam circumcisio est *medium*, sanatio animæ *finis*.' But this is perhaps too subtle. The Jews could not have appreciated this meaning, and the argument is especially addressed to *them*. Besides, it is by no means certain from ver. 14 that such was the case.—24.] No stress must

be laid on the article (τὴν) with κρίνετε: it is merely expressive of habit,—Let your judgment (ἡ κρ. ὑμῶν) be a just one. With κρίνατε, it might imply, the right judgment on the present occasion: the aorist directing the attention on what had happened, whereas the present regards a habit.

25—36.] *Surmises and questionings of the people concerning Him. The Pharisees send officers to take Him.*—25, 26.] The inhabitants of Jerusalem know better than the ὄχλος the mind of their rulers towards Jesus; and suspect some change in their purpose on account of His being thus permitted to teach freely.—27.] Perhaps they refer to the idea (see Justin Mart., Dial. c. Tryph. 226 and 336) that the Messiah would not be known (ἄγνωστός ἐστι καὶ οὐδὲ αὐτὸς ἐαυτὸν πῶς ἐπίσταται) until anointed by Elias, when He would suddenly come forth from obscurity.—They may allude to Is. liii. 8.—The *place* of the Messiah's birth was known, ver. 42.—At all events, we see here, that the Jews regarded their Messiah not as a mere man, but one to be supernaturally sent into the world.—28, 29.] ἔκραζεν,—in the same open undisguised manner referred to in παρῥησίᾳ λαλεῖ above; but διδάσκων, in the course of His teaching.—καὶ με οἶδατε . . . It has been questioned whether these words are to be taken ironically, interrogatively, or affirmatively. I incline to the latter view, for this reason:—obviously no very

αὐτοῦ εἰμὶ, καὶ ἐκείνός με ἀπέστειλεν. <sup>30</sup> ἐζήτουν οὖν αὐτὸν  
<sup>1</sup> πιάσαι· καὶ οὐδεὶς <sup>m</sup> ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι  
οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. <sup>31</sup> πολλοὶ δὲ ἐκ τοῦ ὄχλου  
<sup>p</sup> ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον [ὅτι] ὁ Χριστὸς ὅταν  
ἔλθῃ, † μὴ πλείονα <sup>q</sup> σημεῖα [τούτων] ποιήσει ὢν οὗτος  
ἐποίησεν; <sup>32</sup> ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου ἡγογγύ-  
ζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ Φαρισαῖοι  
καὶ οἱ ἄρχιερεῖς <sup>s</sup> ὑπηρέτας, ἵνα <sup>t</sup> πιάσωσιν αὐτόν. <sup>33</sup> εἶπεν  
οὖν [αὐτοῖς] ὁ Ἰησοῦς Ἔτι <sup>u</sup> μικρὸν χρόνον μεθ' ὑμῶν  
εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. <sup>34</sup> ζῆτήσετέ με,  
καὶ οὐχ εὐρήσετε \*· καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε

l vr. 32, 41.  
ch. vii. 20 al.  
Acts xii. 4 al.  
Rev. xix. 20.  
Cant. ii. 15.  
m Matt. xxvi.  
50 l. Luke  
xx. 19. Acts  
iv. 3 al. Gen.  
xxii. 32.  
o ch. ii. 4. viii.  
20 al. Luke  
xxii. 53.  
p ch. i. 12 and  
refl.  
q Matt. xvi.  
1 al.  
r ch. vi. 41 and  
refl.  
s = Matt. xxvi.  
58 l. Acts v.  
22, 26.  
t ver. 30.  
u ch. xii. 35.  
Rev. vi. 11.  
xx. 3.

v = Ps. ix. 15 (35). xxxvi. 10. Isa. xli. 12.

ἀπέσταλκεν D. — 30. ἐβαλεν T ac.—ἐλήλυθεν B L al. — 31. rec. ὅτι ὁ χρ. with qu. ?  
txt BDLTUX 5 al. Copt. Æth. Arm. Cyr.—rec. μήτι with qu. ? txt B D E K L T X 9  
al. Cyr. Chrys.—rec. aft. σημ. ins. τούτων, with qu. ? txt B D K L T X 14 al. abcv  
Arm. Cyr. Chrys.—οὐτ. ποιῇ D G ac. — 32. ἦκ. δὲ D c.—οὖν M T al. a.—ταῦτα om.  
D abc. — 33. αὐτοῖς om. B D E G H K L M S V 31 abcv Syrr. Copt. Sahid. Arm.  
Euth. Theophyl. Aug. ins. T. — 34. aft. εἰρ. ins. με B T X Syrr. Copt. Sahid. om. D

high degree of knowledge 'whence He was' is implied, for they knew not Him that sent Him (see also ch. viii. 14. 19), and therefore could not know 'whence He was,' in this sense. The answer is made in *their own sense*:—they knew that He was from Nazareth in Galilee, see ver. 41,—and probably that He was called the son of Joseph. In this sense they knew 'whence He was,' but further than this they knew not. — καὶ ἂν ἐμ. . . 'and moreover'—'and besides this'—not = *but*.—The sense of ἀληθινός must be gathered from the context. 'I have not come of Myself, but He who sent Me is ἀληθινός—ye know Him not, but I know Him,—for I came from Him, and He sent Me.' The matter here impressed on them is the *genuineness, the reality* of the fact;—that Jesus *was sent*, and *there was One who sent Him*, though they knew Him not, and consequently knew not πόθεν ἐστίν. The nearest English word would be '*real*:' but this would not convey the meaning perspicuously to the ordinary mind;—perhaps the E. V. 'true' is better, provided it be explained to mean *objectively*, not *subjectively*, true; '*really existent*,' not '*truthful*,' which the word ἀληθινός will not bear, although it is so maintained by Euthym., Cyril, Chrys., Theophylact, Lampe, Baumgarten-Crusius, Tholuck, and many others.—The δὲ is better omitted for the sense, which becomes more emphatic. It was probably inserted on account of the apparent want of connexion, as has been the case throughout the Gospel. I am persuaded that John wrote almost with-

out copulæ. — 30.] Namely, the rulers,—instigated by what had been above re-  
marked by the people, vv. 25, 26. There was some secondary hindrance to their laying hands on Him,—possibly the fear of the people: but the Evangelist passes at once to the real cause;—that God's appointed time was not yet come.—31.] The δὲ here contrasts with what went before—'nay, many,' &c.—The indefiniteness of ὅταν ἔλθῃ implies their belief that the Christ had come.—I have left ὅτι and τούτων in the text in the deficiency of satisfactory first-class evidence, and because both were more likely to have been purposely omitted than inserted.—32.] The wavering of the multitude appears to the Pharisees a dangerous sign; and the Sanhedrim (οἱ Φ. κ. οἱ ἄρχ.) send officers specially to lay hold on Him.—33, 34.] The omission or insertion of αὐτοῖς (see above) makes very little difference. The words were spoken, not to the officers only, but to all the people.—ἐτι μ. χ. . . . This appears to be said in reference to ver. 30, to show them the uselessness of their attempting to lay hands on Him till His hour was come, which it soon would do.—πρὸς τ. π. με. It has been asked, 'If Jesus thus specified where He was going, how could the Jews ask the question in ver. 35?' but De Wette answers well, that the Jews knew not τὸν πέμψαντα αὐτόν, and therefore the saying was a dark one to them.—ζητ. μ. κ. οὐχ εἰρ. These words must not be pressed too much, as has been done by many interpreters (Chrysost., Theophyl., Euthym., Meyer,



a = Mark x. 26, ch. xii. 19 al.  
 b = ch. iii. 8 and reff.  
 c James i. 1. 1 Pet. i. 1 only. Ps. cxlvi. 2.  
 d ch. xii. 20. Acts xiv. 1. xviii. 4 al. Rom. i. 16 al.  
 dd = ch. xix. 31 reff.  
 e ver. 28.  
 f ch. i. 12 and reff.  
 g = sing. ver. 42, ch. xx. 9. S. 45 al. pl. ch. v. 39 and reff.

ἔλθειν. <sup>35</sup> εἶπον οὖν οἱ Ἰουδαῖοι <sup>a</sup> πρὸς ἑαυτοὺς <sup>b</sup> Ποῦ B D T  
 οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν;  
 μὴ εἰς τὴν <sup>c</sup> διασπορὰν τῶν <sup>d</sup> Ἑλλήνων μέλλει πορεύεσθαι  
 καὶ διδάσκειν τοὺς Ἕλληνας; <sup>36</sup> τίς ἐστὶν οὗτος ὁ λόγος  
 ὃν εἶπε Ζητήσετέ με καὶ οὐχ εὐρήσετε, καὶ ὅπου εἰμί ἐγὼ  
 ὑμεῖς οὐ δύνασθε ἔλθειν; <sup>37</sup> Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ  
<sup>dd</sup> μεγάλη τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς, καὶ <sup>e</sup> ἔκραξε λέγων  
 Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. <sup>38</sup> ὁ  
 πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ <sup>f</sup> γραφή, ποταμοὶ ἐκ

abc.—aft. ἐλθ. ins. ἐκεῖ B.—35. ἡμεῖς om. D abcv.—μήτι D.—36. οὗτος om. T Chrys.—  
 for δν, ὅτι T. txt B D abcv.—aft. εὐρ. ins. με B (Tisch. not Lachm.) G T.—37. τῇ ἡμ.

Tholuck, but not in his sixth ed.), who would make them mean 'Ye shall seek My help and not find it' (viz. in your need, at the destruction of Jerusalem); for this would not be true even of the Jews, any one of whom might have at any time turned and looked on Him whom he had pierced, by faith,—and have been saved;—nor again must it be taken as meaning, 'Ye shall seek to lay hands on Me, and shall not be able,' (Orig., Grot.)—which is vapid and unmeaning. Neither of these interpretations, nor their cognates, will agree with the parallel place, ch. xiii. 33, where the same words are used to the *disciples*. The meaning is simply (as in reff.), 'My bodily presence will be withdrawn from you; I shall be personally in a place inaccessible to you:' see ch. xiii. 36.—εἰμί, 'am;' not *εἶμι*, 'go,' which is never used in the N. T. Nor need we supply *τότε* (as even Stier does, which I am surprised at); the present tense is used in the solemn sense of ch. iii. 13, and ch. i. 18, to signify *essential truth*.—Compare οὐ δύνασθε addressed to the Jews, with οὐ δύνασαι νῦν, ὕστερον δὲ . . . to Peter, ch. xiii., and it will be evident that the Lord had their *spiritual state* in view: 'Ye cannot, as ye are now, enter there.'—On the whole, see Luke xvii. 22.—35, 36.] The Jews understood not *His Death* to be meant, but some journey which He would take in the event of their rejecting Him.—The διασπ. τ. Ἑλλ. must not be interpreted 'the Hellenistic Jews,' for the Ἕλληνες are always distinguished from the Jews;—and this would convey hardly any meaning. The sense of διασπορά is,—see James i. 1. 1 Pet. i. 1,—'the country where Jews lay scattered,' as one occurs, as here. So here ἡ δ. τ. Ἑλ. means 'the Gentile world.'—and their intent is, to convey contempt and mockery. They do not however *believe* the hypothesis;—but ask again, τίς ἐστὶν οὗτος ὁ λόγος;

37—44.] *Discourse on the last day of the feast. Further contentions of the Jews concerning Jesus.*—37, 38.] It is not certain what is meant by this ἡ ἐσχ. ἡμ. ἡ μεγ. The command, Lev. xxiii. 34, was to keep the feast seven days; the *first* to be a solemn assembly and a feast-sabbath,—then on the *eighth* day another solemn assembly and a feast-sabbath:—so also ib. ver. 39. (But in Deut. xvi. 13 nothing is said of the *eighth* day.) In Neh. viii. 18 the feast is kept seven days, and on the eighth is a solemn assembly, 'according unto the manner.' In Numb. xxix. 12—36, where minute directions are given for every day of the feast, the eighth day is reckoned in, as usual. Josephus, Antt. iii. 10, 4, gives a similar account. In 2 Macc. x. 7, we read ἡμέρας ὀκτώ, σκηνοματίων τρόπον. But the eighth day was not properly one of the *feast days*; the people ceased to dwell in the tabernacles on the seventh day. Philo says of it, ἐπτα δὲ ἡμέραις ὀγδοὴν ἐπισφραγίζεται, καλέσας ἐξόδιον αὐτὴν, οὐκ ἐκείνης ὡς ἔοικε, μόνον τῆς ἑορτῆς, ἀλλὰ πυσῶν τῶν ἐτησίων, ὥσας καθηγουμήσαμεν τελευταία γὰρ ἐστὶ τοῦ ἐνιαυτοῦ. De Septenario, § 24. And though this, as Lücke observes (ii. 224), may be pure conjecture, it is valuable, as showing *the fact*, the reason of which is conjectured; viz. that the *eighth day was held in more than ordinary estimation*. The *eighth* day then seems here to be meant, and 'the last of the feast' to be popularly used, as in some of the citations above. But a difficulty attends this view. The Lord certainly seems to allude here to the custom which prevailed during the seven days of the feast, of a priest bringing water in a golden vessel from the pool of Siloam with a *joyful* procession to the temple, standing on the altar and pouring it out there, together with wine, while meantime the Hallel (Ps. cxiii—cxviii.) was sung. This practice was by

τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος ἡ ζωῆς. <sup>39</sup> τοῦτο δὲ <sup>h ch. iv. 10 and relf.</sup>  
 εἶπε περὶ τοῦ πνεύματος, \* οὐ ἐμελλον λαμβάνειν οἱ  
 \* πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα [ἅγιον] \*,  
 ὅτι ὁ Ἰησοῦς \* οὐδέπω <sup>i edoξάσθη.</sup> <sup>40</sup> † ἐκ τοῦ ὄχλου <sup>i = ch. xii. 16, xiii. 31. xvii. 1.</sup>  
 οὖν ἀκούσαντες † τῶν λόγων τούτων ἔλεγον Οὗτός ἐστιν

τῇ μεγ. τῇ ἐσχ. D.—ἐκράζειν D *abc*.—πρός με om. D *b* Cyp. — 39. for οὐ, ὁ B E K M U V 5 al. Theophyl. txt D T.—πιστεύσαντες B L T (Lachm. πιστεύ-  
 σοντες T Scholz. qu. ?). txt D *ac* Hil. (Lachm. implies that οἱ is omitted in B, which  
 it is not.)—ἅγιον om. K T 2 *abev* Copt. Sahid. Syr. Arm. Orig. Ath. Cyr. Ambr. Hier.  
 Aug. ins. B D.—aft. ἅγιον ins. δεδομένον B *abc* Syr. Aug. Ambr. ἐπ' αὐτοῖς D<sup>1</sup>. ἐπ'  
 αὐτῶς D<sup>2</sup>. txt T Orig.—οὐπω (twice) B D. txt T Orig.—40. rec. πολλοὶ οὖν ἐκ τ.  
 ὄχ. with qu. ? txt B D L T 1 *abev* Copt. Sahid. Orig.—rec. τὸν λόγον with qu. ? txt

some supposed—as the dwelling in taber-  
 nacles represented their life in the desert  
 of old—to refer to the striking of the rock  
 by Moses:—by others, to the rain, for  
 which they then prayed, for the seed of the  
 ensuing year:—by the elder Rabbis (Mai-  
 monides, cited by Stier, iv. 395), to Isa.  
 xii. 3, and the effusion of the Holy Spirit  
 in the days of the Messiah. But it was  
 universally agreed (with the single excep-  
 tion of the testimony of R. Juda Hakkadosh,  
 quoted in the tract Succa, which itself dis-  
 tinctly asserts the contrary), that on the  
 eighth day this ceremony *did not* take  
 place.—Now, out of this difficulty I would  
 extract what I believe to be the right  
 interpretation. It *was* the eighth day, and  
 the pouring of water *did not* take place.  
 But is therefore (as Lücke will have it) all  
 allusion to the ceremony excluded? I think  
 not: nay, I believe it is the more natural.  
 For seven days the ceremony had been  
 performed, and the Hallel sung. On the  
 eighth day the Hallel was sung, but the  
 outpouring of the water did not take place:  
 ‘desideraverunt aliquid.’ Then Jesus stood  
 and cried, &c. Was not this the most  
 natural time? Was it not probable that  
 He would have said it at such a time, rather  
 even than while the ceremony itself was  
 going on?—An attempt has been made to  
 alter the punctuation thus: ἐάν τις διψῇ,  
 ἐρχέσθω πρὸς με, καὶ πινέτω ὁ πιστεύων  
 εἰς ἐμέ· καθὼς εἶπεν ἡ γρ., ποταμοὶ κ.τ.λ.  
 Of this I can only say, that it is surprising  
 to me how any one accustomed to the style  
 of our Evangelist can for a moment sup-  
 pose it possible. The harshness of καὶ  
 πινέτω ὁ π. εἰς ἐμέ is beyond all example.  
 The ordinary punctuation, making ὁ π. σ.  
 εἰς ἐμέ a nom. abs., see ch. vi. 39, is the  
 only admissible one,—even were it beset  
 with far greater difficulties than it is.—On  
 the first clauses see notes on ch. iv. 13, 14.  
 —καθὼς εἶπ. ἡ γρ. These words must  
 apply to ποταμοὶ ἐκ τ. κ. . . . , since ὁ  
 πιστ. εἰς ἐμέ could not form part of the  
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citation. But we look in vain for such a  
 text in the O. T., and an apocryphal or lost  
 canonical book is out of the question.—I  
 believe the citation to be intimately con-  
 nected with the ceremony referred to, and  
 that we must look for its place by consult-  
 ing the passages where the *flowing out of*  
*water from the temple* (see above) is spoken  
 of. The most remarkable of these is found  
 in Ezek. xlvii. 1—12. There a ποταμὸς of  
 water of life (see ver. 9 especially) flows  
 from under the threshold of the temple.  
 Again in Zech. xiv. 8, ἐξελεύσεται ὕδωρ  
 ζῶν ἐξ Ἱερουσαλήμ. I believe these ex-  
 pressions to be all to which the citation  
 applies, and the ἐκ κοιλίας αὐτοῦ to be the  
 interpretation of the corresponding words  
 in the prophecies. For the temple was  
 symbolic (see ch. ii. 21) of the Body of the  
 Lord; and the Spirit which dwells in and  
 flows forth from His glorified Body, dwells  
 in and flows forth from His people also,  
 who are made like unto Him, Gal. iv. 6.  
 Rom. viii. 9—11. 1 Cor. iii. 16.—39.] The  
 difficulties raised concerning this inter-  
 pretation of the saying of the Lord have  
 arisen from a misapprehension. John does  
 not say that the words were a prophecy of  
*what happened* on the day of Pentecost;  
 but of *the Spirit*, which the believers were  
 about to receive. Their *first reception* of  
 Him must not be illogically put in the  
 place of *all His indwelling and working*,  
 which are here intended. And the sym-  
 bolism of the N. T. is fully satisfied by the  
 interpretation. Granted that the water is  
 the *water of life*—what is that life, but the  
 life of the Spirit? τὸ φρόνημα τοῦ πνεύ-  
 ματος, ζωή, Rom. viii. 6; and again, τὸ  
 πνεῦμα, ζωή, ib. ver. 10.—It is lamentable  
 to see such able and generally rightminded  
 commentators as Lücke carping at the in-  
 terpretation of an Apostle, and the one  
 Apostle who perhaps of all men living had  
 the deepest insight into the wonderful ana-  
 logies of spiritual things.—οὐπω ἦν. The  
 additions δεδομένον (which Lachmann, con-  
 O o

a ch. i. 48 and  
 reff.  
 b ch. i. 21 and  
 reff.  
 c = ch. ix. 30.  
 Matt. xxvii.  
 53.  
 d ch. iii. 22.  
 e ver. 38.  
 f = Matt. xxii.  
 21 al. Psa.  
 cxviii. 11.  
 g Matt. ix. 35  
 al. tr. ch. xi.  
 1. Luke x.  
 58.  
 h = Mark ix.  
 19. Luke ix.  
 41.  
 i = ch. ix. 16.  
 x. 19. 1 Cor.  
 i. 10 al.  
 k ver. 30.  
 l ver. 30 and  
 reff.  
 m ver. 32.

n ch. vi. 67.  
 xviii. 17.  
 ver. 52.  
 o ver. 12 and  
 reff.  
 p ch. i. 12 and  
 reff.  
 q Gal. iii. 10.  
 13 only. Gen.  
 iii. 14, 17.  
 r ch. iii. 2.  
 s gen. Matt.  
 xv. 11.

<sup>a</sup> ἀλθῶς <sup>b</sup> ὁ προφήτης. <sup>11</sup> ἄλλοι ἔλεγον Οὗτός ἐστιν ὁ BDT  
 χριστός. ἄλλοι δὲ ἔλεγον Μὴ <sup>c</sup> γὰρ <sup>d</sup> ἐκ τῆς Γαλιλαίας  
 ὁ χριστός <sup>d</sup> ἔρχεται; <sup>42</sup> οὐχὶ ἡ <sup>e</sup> γραφή εἶπεν ὅτι ἐκ τοῦ  
<sup>f</sup> σπέρματος Δαυὶδ καὶ <sup>d</sup> ἀπὸ Βηθλεὲμ τῆς <sup>a</sup> κώμης ὅπου  
<sup>h</sup> ἦν Δαυὶδ, ὁ χριστός <sup>d</sup> ἔρχεται; <sup>43</sup> <sup>i</sup> σχίσμα οὖν ἐν τῷ  
 ὄχλῳ ἐγένετο εἰς αὐτόν. <sup>11</sup> τινὲς δὲ ἠθέλον ἐξ αὐτῶν  
<sup>k</sup> πιάσαι αὐτὸν, ἀλλ' οὐδεὶς <sup>1</sup> [ἐπ']έβαλεν ἐπ' αὐτὸν τὰς  
 χεῖρας.

<sup>45</sup> <sup>7</sup> Ἦλθον οὖν οἱ <sup>m</sup> ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ  
 Φαρισαίους. καὶ εἶπον αὐτοῖς ἐκεῖνοι Διατί οὐκ ἠγάγετε  
 αὐτόν; <sup>46</sup> ἀπεκρίθησαν οἱ ὑπηρέται Οὐδέποτε οὕτως  
 ἐλάλησεν ἄνθρωπος[, ὡς οὗτος ὁ ἄνθρωπος]. <sup>47</sup> ἀπ-  
 εκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι <sup>n</sup> Μὴ καὶ ὑμεῖς <sup>o</sup> πεπλά-  
 νησθε; <sup>48</sup> μή τις ἐκ τῶν ἀρχόντων <sup>p</sup> ἐπίστευσεν εἰς αὐτόν  
 ἢ ἐκ τῶν Φαρισαίων; <sup>49</sup> ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ  
 γινώσκων τὸν νόμον <sup>\*q</sup> ἐπικατάραιτοί εἰσι. <sup>50</sup> λέγει  
 Νικοδήμους πρὸς αὐτούς, ὁ ἐλθὼν <sup>r</sup> \* νυκτὸς πρὸς αὐτὸν \*,  
 εἰς ὧν ἐξ αὐτῶν, <sup>51</sup> Μὴ ὁ νόμος ἡμῶν κρίνει <sup>s</sup> τὸν

B D E G K L M T U Δ 5. — 42. ἡ γρ. λέγει D abc.—ἐκ σπ. Δ. D abc. — 43. εἰς τὸν  
 ὄχλ. D. — 44. ἐβαλεν B L T acd. txt D. — 46. ὡς οὕτ. ὁ ἀνθ. om. B L T X. ins.  
 (ὡς οὕτ. λαλεῖ D c. et hic a) D ac. — 47. οὖν om. D ac 3 Syr. Arm. Sahid. Cyr. ins.  
 B T.—αὐτοῖς om. B K al. Arm. — 48. πιστεύει D. — 49. ἐπάρατοι B T 2 Orig. Cyr.  
 Chrys. txt D. — 50. ὁ ἐλθ. πρ. αὐτ. πρότερον B L T a Sahid. Cyr. ὁ ἐ. πρ. αὐτ.

trary to his own principles, has admitted into the text), δοθὲν, ἐπ' αὐτοῖς, are all glosses, to avoid a misunderstanding which no intelligent reader could fall into. It is obvious that ἦν cannot refer to the essential existence of the Holy Spirit, as this would be not only in flat contradiction to ch. i. 32, 33. iii. 5. 8. 34, but to the whole O. T. in which the agency of the Spirit in the outward world is recognized even more vividly than in the N. T.—The ἦν implies not exactly δεδωμένον, but rather ἐνεργῶν, or some similar word: 'was not,'—'had not come in;' 'the dispensation of the Spirit was not yet.'—ἔδοξάσθη, through death. The glorified Body of the Lord is the temple from under whose threshold the Holy Spirit flows forth to us; see Rom. viii. 11. Col. ii. 9. John i. 16.—40.] ὁ προφήτης is here clearly distinguished from ὁ χριστός: see note on i. 21, and Deut. xviii. 15. — 41—43.] The mention of the question about Bethlehem seems to me rather to corroborate our belief that the Evangelist was well aware how the fact stood, than (De Wette) to imply that he was ignorant of it. That no more remarks are appended, is natural. John had one

great design in writing his gospel, and does not allow it to be interfered with by explanations of matters otherwise known. Besides, we may note that De Wette's "probability, that John knew nothing of the birth at Bethlehem," reaches much, futher than may appear at first. If John knew nothing of it, and yet the mother of the Lord lived with him, the inference must be that she knew nothing of it,—in other words, that it never happened!—σχίσμα implies a violent dissension,—some taking up His cause, some wishing to lay hands on Him.—44.] These were from among the multitude.

45—52.] Return of the officers to the Sanhedrim; consultation on their report.—Either these officers had been watching Jesus for some days, or the present section goes back a little from what has preceded. The latter is more probable.—49.] There is no intention to pronounce a formal ban upon the followers of Jesus;—the words are merely a passionate expression of contempt. The putting a stop at νόμον, and supplying ἐπίστευσεν εἰς αὐτόν, and then making ἐπικ. εἰσι! an exclamation (Paulus, Kuinoel) is not to be thought of.—50.]



ἀνθρωπον, ἐὰν μὴ ἰ ἀκούσῃ παρ' αὐτοῦ † πρῶτον καὶ γυνῶ <sup>t sec Deut. i. 16.</sup>  
 τί ποιεῖ; <sup>52</sup> ἀπεκρίθησαν καὶ εἶπον αὐτῷ Μὴ καὶ σὺ ἐκ  
 τῆς Γαλιλαίας εἶ; <sup>w ch. v. 39.</sup> ἔρευνήσον καὶ ἴδε· ὅτι προφήτης ἐκ <sup>Gen. xlv. 12.</sup>  
 τῆς Γαλιλαίας οὐκ <sup>4 Kings x. 23.</sup> † ἐγείρεται. [<sup>51</sup> Καὶ † ἐπορεύθησαν <sup>x = Matt. xi.</sup>  
 ἕκαστος εἰς τὸν οἶκον αὐτοῦ. VIII. <sup>1</sup> Ἰησοῦς δὲ <sup>11. xxiv. 11,</sup>  
<sup>24 al.</sup>

νυκτὸς τὸ πρῶτον D Æth. Arm. Syr. txt qu. ? — 51. rec. πρότερον with qu. ? txt B D K L T X 10 al. *acd* Orig. Cyr. — ἐπιγνωσθῇ, τί ἐποίησεν D. — 52. aft. ἴδε ins. τὰς γραφάς D Sahid. Aug., and aft. ἐρευν. *acv.* — rec. ἐγγέρεται with E G (H ?) L M S X. txt B D K T Δ 17 all. *acv* Syrr. Æth. — The following passage, from καὶ ἐπορεύθη. . . . to μηκέτι ἀμάρτανε viii. 11, is found in D F G H K M U 283 *cdv* Arab. Perss. Copt. (some edd.) Æth. Arm. Syr. (some edd.) syr. (but mostly in margin) many Latin mss. mentioned by Jer. Euth. (who notes that it is not found, or marked as spurious in the best mss.) Ambr. Aug. ES 48 contain it, but marked as spurious. 7 read it at the end of this Gospel; 4 at the end of Luke xxi. A C I N O P Q R W Y Z Γ 53 are deficient in this part of the N. T. and are .? not to be cited as evidence; but, from the space which is deficient in A C, it may be inferred that they did not contain the passage. It is omitted by B L (L leaves a space, not however enough for the whole passage) T X Δ (Δ leaves a space) 54 *a* (it is erased in *b*) Syr. (older mss.) syr. (edd. and mss.) Copt. (mss.) Sahid. Arm. (mss.) Origen (who does not notice it in his commentary, Theod. mops. Cyr. Chrys. Bas. Theophyl. Tert. Cypr. Aug. de conj. adult. 2, 7, says: "Factum esse ut nonnulli modicæ fidei vel potius inimici veræ fidei metuentes peccandi impunitatem dari mulieribus suis illud quod de adulteræ indulgentiâ Dominus fecit, auferrent codicibus suis, quasi permissionem peccandi tribuerit qui dixit jam deinceps noli peccare." — rec. ἐπορεύθη with qu. ? ἀπῆλθον U. txt D M S 11 al.

The Jews had, since the sabbath-healing, condemned Jesus, and were seeking to kill Him. But in Exod. xxiii. 1. Deut. i. 16, 17, justice is commanded to be done in the way here insisted on by Nicodemus. — There is no need of supplying *κριτῆς* before ἀκούσῃ and γυνῶ — the judge is implied in ὁ νόμος. He is only its representative and mouth-piece. — 52.] They taunt him with being disposed to join those (mostly Galileans) who had attached themselves to Jesus. — Whether we read ἐγείρεται or ἐγγέρεται, the assertion is much the same: for *προφ.* cannot mean *the Prophet*, — or the Messiah. It was *not historically true*; — for two prophets at least had arisen from Galilee: Jonah of Gathhepher, — and the greatest of the prophets, Elijah of Thisbe; and perhaps also Nahum and Hosea. Their contempt for Galilee made them lose sight of historical accuracy. (Bretschneider lays the inaccuracy to the charge of the Evangelist! !)

53 — CHAP. VIII. 11.] *The history of the woman taken in adultery.* — See var. read.; and a very complete discussion of the authorities for and against the passage in Lücke (third edition), ii. 243 — 256. I am disposed to agree with his conclusion, that it was *an authentic fragment of apostolical teaching*, which was esteemed too valuable to be lost, and was therefore in or soon after the fourth century adopted into the sacred text. The very uncertainty of its position (after Luke xxi., or after John

viii. 15, or at the end of John) tells strongly against its genuineness, — as also the circumstance (*unparalleled in John*) of there being three distinct and inconsistent *texts* of it, — the received one, — that of D, — and that of a large portion of the other mss. which contain it. The other particulars of internal evidence will be noticed as we proceed. — 53.] The circumstance that this verse is included in the dubious passage is remarkable, and seems to show that the doubt *has not arisen from any ethical difficulty*, as Aug. hints (var. read.), — for then the passage would have begun with ch. viii. 1. Nor can this verse have been expunged to keep up the connexion with ch. viii. 12 — for that is just as good *with it*, — if understood, as usually, of the members of the Sanhedrim. We must now regard it as fragmentary, forming the beginning of the account of the woman taken in adultery. It is therefore not clear to what the words apply. Taken in conjunction with what follows (see on ver. 5), I should say that they indicate some time during the last days of the Lord's ministry, when He spent the nights on the Mount of Olives, as the date of the occurrence. Certainly the end of Luke xxi. seems to be its fitter place. — CHAP. VIII. 1.] *John never elsewhere mentions the Mount of Olives* (not even in ch. xviii. 1); and when he introduces a new place, it is his habit to give explanations (see ch. i. 45. v. 2, and λεγομένην ch. iv. 5. xix. 13. 17). —

a Luke xxiv. 1. Acts v. 21 only. Prov. vii. 18 al. <sup>2a</sup> ὄρθρου δὲ D  
 b w. εἰς, Acts ix. 26, xv. 4, see ch. iii. 23. <sup>b</sup> \* παρῆγεντο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτὸν[, καὶ καθίσας ἐδίδασκεν αὐτούς].  
 c Matt. xv. 19. Mark vii. 21. Gal. v. 19 only. Jer. xiii. 27. <sup>c</sup> ἀγοῦσαι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι [πρὸς αὐτὸν]  
 d = here only. Exod. xxii. 4. e ver. 9. Matt. xiv. 6 = εἰς τ. μέσον, ch. xx. 19, 26. <sup>d</sup> ἐν <sup>e</sup> μοιχείᾳ <sup>d</sup> κατελιημμένην. καὶ στήσαντες αὐτὴν <sup>c</sup> ἐν μέσῳ <sup>e</sup> λέγουσιν αὐτῇ \* Διδάσκαλε, αὕτη ἡ γυνὴ \* κατελήφθη <sup>f</sup> ἐπαυτοφώρῳ μοιχευομένη. <sup>5</sup> ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας \* † λιθαίνειν. σὺ οὖν τί λέγεις \*; [<sup>6</sup> τοῦτο δὲ ἔλεγον <sup>i</sup> πειράζοντες αὐτὸν, ἵνα <sup>k</sup> ἔχωσι \* κατηγορεῖν αὐτοῦ.] ὁ δὲ Ἰησοῦς κάτω <sup>l</sup> κύψας τῷ δακτύλῳ <sup>m</sup> † κατέγραφεν εἰς τὴν γῆν.  
 k constr. ver. 20. ch. xvi. 12. Eph. iv. 28 al. 2 John 12. 3 John 13. l Mark i. 7 only. Exod. iv. 31. m here only.

CHAP. VIII. 1. ἐπορεύετο S 4. — 2. aft. *πάνιν* ins. *βαθίος* or *-ως* U 34 al. Euth. — *παραγίνεται* D. — ἦλθεν or παρήλθ. U 32 al. Syr. Arm. *adv.* — πρὸς αὐτὸν om. E G H K U 19. ins. D. — καὶ . . . αὐτοὺς om. D 6. txt U? c. — 3. πρὸς αὐτὸν om. D M U 35 all. Syrr. Euth. txt c. — for ἐν μοιχ., ἐπὶ ἀμαρτίᾳ D. for ἐν, ἐπὶ M S 55. txt qu. ? — 4. aft. αὐτῇ ins. πειράζοντες E G H K 32 al. Euth. — ἐκπειράζοντες αὐτὸν οἱ ἱερεῖς ἵνα ἔχωσι κατηγορίαν αὐτοῦ D, omg. ver. 6. — κατελιηπται D 6 al. εἰληπται M 20 al. — ταύτην ἐύρομεν ἐπ' αὐ. μοιχευομένην U 36 al. Ambr. txt E G H K 16 al. — 5. M. δ. ἐν τ. ν. ἐκέλευσεν D. — rec. λιθοβολεῖσθαι with many mss., but txt D M S U 57 all. — σὺ δὲ νῦν D. — aft. λέγεις ins. περὶ αὐτῆς M S U 36 Arm. Æth. Euth. Ambr. Aug. — 6. om. D M (?). — κατηγορίαν κατ' αὐτ. S U 54 Æth. Arm. txt qu. ? — rec. ἔγραψεν, with many mss., but txt D E G H M 18. — aft. γῆν add μὴ προσποιούμενος E G K 41

*πορεύομαι* with *εἰς* is not found elsewhere in John; but only in Matt. and Luke, and the frag. Mark xvi. fin. Nor is *ὄρθρον*, nor *παραγίνομαι εἰς*; nor *ὁ λαὸς in this sense*, but always *ὁ ὄχλος* (see *ὁ λαὸς* ch. xi. 50. xviii. 14); nor such an expression as *καθίσας ἐδίδασκεν αὐτοὺς*: — but all these are found in Luke. It is not in John's manner to relate that *Jesus taught them*, without relating *what* He taught. — [3.] John does not usually connect with *καὶ*, more commonly with *οὖν*: but *καὶ* is found thus used *here*, vv. 1, 2, 3, 5, 6 (twice), 7, 9, 10, 11 (twice). *Thence*, there is not one *καὶ* of mere connexion (ver. 35 is no exception) through the remaining forty-eight verses of the chapter. — Nor does he ever mention *οἱ γραμματεῖς* elsewhere, but usually calls the opponents of Jesus *οἱ Ἰουδαῖοι*, or *οἱ ἄρχοντες*. *οἱ γρ. κ. οἱ Φ.* is a very common expression in the synoptic narrative. — The account gives no light as to the *capacity in which* these Scribes and Pharisees brought the woman. Probably, only as tempting Jesus, and not in the course of any legal proceedings against her. Such would have required (Lev. xx. 10. Deut. xxii. 22) that the *man also* should have been put to death. — [5.] I will just remark that the very fact of their questioning thus, 'Moses commanded, . . . but what sayest Thou?' belongs to the *last days* of the Lord's ministry, and can-

not well be introduced chronologically where it here stands. — The command here mentioned is not to be found, unless 'putting to death' generally, is to be interpreted as = *stoning*; — compare Exod. xxxi. 14. xxxv. 2, with Num. xv. 35, 36, in which the special order given by God would sanction such a view. But the Rabbis taught 'omne mortis supplicium in scriptura absolute positum esse *strangulationem*.' Tract Sanhedr. ch. x. (Lücke, De Wette). The passage Ezek. xvi. 38. 40 proves nothing, or proves too much; for it is added, 'and thrust thee through with their swords.' — I would rather suppose that from Deut. xxii. 23, 24, an inference was drawn *what kind of a death* was intended in ver. 22, the crime being regarded as the same; "*he hath humbled his neighbour's wife.*" We have similar indefiniteness in ib. ver. 25, where evidently the same punishment is meant: see the whole matter discussed in Lücke, ii. 257 ff. — [6.] The difficulty is even greater than the last, to say, in *what sense this was a temptation, to lead to His accusation*. The principal solutions of it have been, (1) that the command of the law had fallen into disuse from the frequency of the crime, and to re-assert it would be contrary to the known mildness of Jesus (Michaelis (first part), Aug., Euthym.). But what reason had any of His sayings, — Who came to fulfil the Law, not

7 ὥς δὲ <sup>n</sup> ἐπέμενον ἐρωτῶντες αὐτὸν, <sup>o</sup> ἀνακύψας εἶπε πρὸς αὐτοὺς Ὁ <sup>p</sup> ἀναμάρτητος ὑμῶν πρῶτος [τὸν] λίθον ἐπ' αὐτῇ βαλέτω. <sup>8</sup> καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. <sup>9</sup> \* οἱ δὲ ἀκούσαντες [καὶ ὑπὸ τῆς <sup>q</sup> συνειδήσεως ἔλεγχόμενοι] ἐξήρχοντο <sup>s</sup> εἰς καθ' εἷς \* <sup>t</sup> ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων [ἕως τῶν ἐσχάτων]. καὶ <sup>u</sup> κατελείφθη

<sup>r</sup> = ver. 46. ch. xvi. 8. 2 Tim. iv. 2. 2 Kings vii. 14. <sup>s</sup> Mark xiv. 19. Rev. iv. 8. see Rom. xii. 5. <sup>t</sup> Matt. xx. 8. Luke xxiii. 5. Acts i. 22. <sup>u</sup> = Luke xv. 4. 1 Thess. iii. 1. Tit. i. 5.

(‘as though He heard them not,’ E. V.) — 7. ἀναβλέψας U Euth.—πρῶτον E G 10 al.—τὸν om. D (these words τὸν . . . βαλ. are read in fifteen different ways in the mss.)—ἐπ' αὐτήν D and many others.—8. κατακύψ. D.—τῇ δακ. ins. D.—aft. γῆν ins. ἐνὸς ἐκάστου αὐτῶν τὰς ἀμαρτίας U 13 al. Jer.—9. for οἱ δ. . . . εἰς καθ' εἷς,—ἐκαστος δὲ τῶν Ἰουδαίων ἐξήρχετο D, and καὶ ἔλεγχ. om. also M U 44 al. Euth.—ἕως τ. ἐσχ.

to destroy it,—given them to expect such mildness in this case? And suppose He had re-asserted the law,—how could they have *accused Him*? (2) That some political snare was hereby laid for Him, whereby the Roman power might have been brought to bear against Him (Grotius and others). But this does not in any way appear; for (α) the Romans certainly allowed to the Jews (by connivance) the power of putting to death according to their law,—as they did in the case of Stephen: (β) our Lord's answer need not have been so worded as to trench upon this matter: and (γ) the accusers would have been more deeply involved than Himself, if such had been the case, being by the law the prominent persons in the execution.—So that I leave the difficulty unsolved. Lücke (whose discussion on it see, ii. 261 ff.) observes: ‘Since Jesus seems to avoid every kind of decision on the question put to Him, it follows that He found in it no reference to the great subjects of His teaching, but treated it as a purely civil or political matter, with which in His ministry He had no concern. *Some kind of civil or political collision* the question certainly was calculated to provoke: but from the brevity of the narration, and our want of more accurate knowledge of criminal proceedings at the time, it is impossible to lay down definitely, wherein the collision would have consisted.’ p. 267. — κατέγ. εἰς τ. γῆν] ὅπερ εἰώθασιν πολλάκις ποιεῖν οἱ μὴ θέλοντες ἀνακρίνεσθαι πρὸς τοὺς ἐρωτῶντας ἀκριβῶς καὶ ἀνάξια. γνοὺς γὰρ αὐτῶν τὴν μηχανὴν προσηποιοῦτο γράφειν εἰς τὴν γῆν, καὶ μὴ προσέχειν οἷς ἔλεγον. Euthym. The habit was a usual one to signify pre-occupation of mind, or intentional inattention;—see instances in Wetstein and Lücke. The one ordinarily cited from Ælian is irrelevant: see Lücke, ii. 269 note. The additions προσηποιοῦμενος or μὴ προσπ. are glosses.—It does

not follow that any thing was actually written. Stier refers to Jer. xvii. 13, but perhaps without reason.—This minute circumstance speaks strongly for the authenticity of the narration.—7.] ἀναμάρτ. is common in the classics: see instances in Lücke. It is not here used in the general sense, ‘without sin’ (E. V.), nor in the strictest, ‘free from the crime of *adultery*’ (it can hardly be that any of the Pharisees should have held themselves *sinless*,—or that all should have been *implicated in adultery*):—but—as ἀμαρτωλός, Luke vii. 37,—of the *sin of uncleanness* generally. Stier, who contends strongly for the *genuineness* of this narrative *in this place*, finds in ver. 46 an allusion to this saying. I cannot say that his attempts to establish a connexion with the subsequent discourse are to me at all satisfactory.—The Lord Jesus was not sent to be a ruler and a judge in this or that particular case of crime, but the Ruler and Judge of *all*: and His answer expresses this, by convicting them *all* of sin before Him: see Luke xii. 14.—τὸν, if correct, refers to the *first* stone, which by Deut. xvii. 7 the *witnesses* were to cast.—8.] ἵνα μὴ, βλέποντος εἰς αὐτοὺς, αἰσχύνωνται, ῥᾶον οὕτως ἔλεγχθέντες, καὶ ἵνα, ὡς αὐτοῦ δὴθεν ἀσχολουμένου εἰς τὸ γράφειν, ἐξῆ αὐτοῖς ὑπανάχωρησαι πρὸ φανερωτέρας καταγνώσεως; καὶ αὐτῶν γὰρ ἐφείδετο δι' ὑπερβολὴν χρηστότητος. Euthym. The gloss in U (see var. read.) is curious: compare the citation of Jer. xvii. 13 above.—9.] They had said, τὰς τοιαύτας—they now perceive that they themselves were *now* οὐροῦτο. There is no historical difficulty in this conduct of the Pharisees, as Olshausen finds;—they were struck by the power of the word of Christ. It was a case somewhat analogous to that in which His ἐγὼ εἰμι struck His foes to the ground, ch. xviii. 6.—The variations of reading are very wide (see var. read.) in the latter part of the



μόνος [ὁ Ἰησοῦς], καὶ ἡ γυνὴ ἐν μέσῳ † οὔσα. <sup>10</sup> ἀνα- D  
κύβας δὲ ὁ Ἰησοῦς [καὶ μηδένα θεασάμενος πλὴν τῆς

v Luke xii. 32  
and rell.

a Acts xxiii. 30,  
35 al. Prov.  
xviii. 17.

b Matt. xxvii.  
5. Rom. ii. 1.

Heb. xi. 7.  
Esth. ii. 1.

γυναῖκος,] εἶπεν αὐτῇ <sup>v</sup> \* Ἡ γυνὴ, ποῦ εἰσιν [ἐκεῖνοι  
οἱ <sup>a</sup>κατήγοροί σου]; οὐδείς σε <sup>b</sup>κατέκρινεν; <sup>11</sup> ἡ δὲ εἶπεν  
Οὐδείς, κύριε. εἶπε δὲ αὐτῇ ὁ Ἰησοῦς Οὐδὲ ἐγὼ σε  
\* κατακρίνω \* πορεύου \* καὶ μηκέτι ἀμάρτανε.]

<sup>12</sup> Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων Ἐγὼ B D T  
ἐμὶ τὸ <sup>c</sup>φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ  
περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς <sup>e</sup>τῆς ζωῆς.

<sup>13</sup> εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ μαρτυρεῖς·

om. D E G H K M 27 al. *cd* Syrr. Ambr. Jer. ins. ὥστε πάντας ἐξελεῖν D.—ὁ Ἰησ.  
om. D al.—rec. for οὔσα, ἐστῶσα, but txt D E G H K M S U 82 all. Syrr.—10. καὶ . .  
γυναῖκος om. D M S 16 al. *cd* Syrr. Copt. Arm. Ambr. Aug.—τῇ γυναῖκι D.—ἡ γυνή  
om. D E G H K 25. γυναι M S U 57 all. txt qu. ?—ἐκεῖν. οἱ κ. σου om. D M 20 all.  
*cd* Syrr. Arm. ἐκεῖνοι om. II U 25 v. — 11. κακείνη εἶπ. D, and ins. αὐτῷ.—for κατα-  
κρίνω, -ινῶ H al. κρίνω E F K al. txt G M U (D uncertain).—for πορ., ὑπαγε D.—  
for καὶ, ἀπὸ τοῦ νῦν D M U 52 al. *c* Syrr. Copt. Hier. Ambr. txt qu. ?—for μηκέτι,  
μὴ U.—add τοῦτο δὲ εἶπαν πειράζοντες αὐτὸν, ἵνα ἔχῃσι κατηγορίαν κατ' αὐτοῦ M.—

verse. Certainly *πρεσβ.* looks like a gloss to explain the harder *πρώτων*. At all events we can lay no stress on it, as has been done. If the consciences of older sinners have heavier loads on them, those of younger ones are more tender. — *μόνος*, i. e. with the multitude and the disciples; the woman standing between Him and the disciples on one hand,—and the multitude on the other.—10, 11.] *πλὴν* is only found here in John.—*κατακρίνω* also is not found elsewhere in John, who uses *κρίνω* in its strict sense for it. The question is evidently so worded for the sake of *οὐδὲ ἐγὼ σε κατακρίνω*: but it expresses the truth in the depth of their hearts. The Lord's challenge to them would lead to a condemnation *by comparison* with themselves, if they condemned at all; which they had not done. The words of Jesus were in fact a far deeper and more solemn testimony against the sin than could be any mere penal sentence. And in judging of it we must never forget that He who thus spoke knew the hearts,—and what was the peculiar state of this woman as to penitence. We must not apply in all cases a sentence, which requires *His Divine Knowledge* to make it a just one.

12—20.] *Further discourses of Jesus, in the treasury at Jerusalem.*—12.] The attempts of Bengel, Schulthess, and Stier, to establish a connexion with the preceding verses are forced and harsh. It was, say they, the early morning (ver. 2) and the sun was just rising, to which these words *τὸ φῶς τοῦ κόσ.* allude,—and the walking in darkness is an allusion to the woman,

whose deed of darkness had been detected in the night. But not to dwell on other objections to this view,—e. g. that such an allusion to the woman would be wholly out of character after the Lord's previous treatment of her,—how come these Pharisees, who on the hypothesis of the above comm. are *the same as those who accused the woman*, to be again so soon present? Was this at all likely?—On the other hand, this discourse comes in very well after ch. vii. 52. The last saying of Jesus (ch. vii. 37, 38) had referred to a festal usage then just over: He now adds another of the same kind. It was the custom during the first night, if not every night, of the feast of tabernacles (see authorities in Wetstein) to light up two large golden chandeliers in the court of the women, the light of which illuminated all Jerusalem. All that night they held a festal dance by the light.—Now granted that this was on the first night only,—what is there improbable in the supposition that the Lord—standing in the very place where the candlesticks had been or perhaps actually were—should have alluded to that practice, as He did to the outpouring of water in ch. vii. 37, 38? Surely to say in both cases, as Lücke and De Wette do, that the allusion could not have been made unless the usage took place on that day, is mere trifling. *While the feast lasted*, and the remembrance of the ceremonies was fresh, the allusion was perfectly natural.—*τὸ φῶς τ. κ.* See on ch. i. 9, and xi. 9, 10. See also Is. xlii. 6. Mal. iv. 2; and on *τὸ φῶς τῆς ζωῆς*, ch. i. 4, and vi. 43.—13.] See

ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. <sup>14</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ <sup>f</sup> ποῦ <sup>f ch. iii. 8 and ref.</sup> ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι καὶ ποῦ ὑπάγω. <sup>15</sup> ὑμεῖς <sup>g</sup> κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ <sup>g ch. vii. 24.</sup> κρίνω οὐδένα. <sup>16</sup> καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ <sup>h</sup> † ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ <sup>h Rev. xv. 3. xvi. 7 al.</sup> πέμψας με πατήρ. <sup>17</sup> καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. <sup>18</sup> ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. <sup>19</sup> ἔλεγον οὖν αὐτῷ· Ποῦ ἐστιν ὁ πατήρ σου; ἀπεκρίθη ὁ Ἰησοῦς· Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου † ἂν ᾔδειτε. <sup>20</sup> ταῦτα τὰ ῥήματα ἐλάλησεν † ἐν τῷ <sup>i</sup> γαζοφυλακίῳ <sup>i Mark xii. 41, 43. Luke xxi. 1 only. Neh. xiii. 5. k ch. vii. 30 and ref.</sup> διδάσκων ἐν τῷ ἱερῷ, καὶ οὐδεὶς <sup>k</sup> ἐπίασεν αὐτὸν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. <sup>21</sup> Εἶπεν οὖν πάλιν αὐτοῖς †

14. ἀληθινή D.—ἡ ποῦ ὑπ. D K T U X 18 v Copt. Sahid. syr. — 16. rec. ἀληθής ἐστ. with Orig. (once.) txt B D L T X Orig. (once.)—aft. μόνος ins. ἐγὼ D. — 19. ἂν om. D ab. rec. ᾔδ. ἂν. ἂν ᾔδ. B L T X al. Orig. — 20. rec. ἐλ. ὁ Ἰησ. with qu. ? txt B D K L T 7 al. abcv Syrr. Copt. Sahid. Æth. Arm. Orig. Cyr. Chrys. — 21. rec. aft.

ch. v. 31. The assertion *there* was, that His own *unsupported* witness (*supposing that possible*) would not be trustworthy, but that His testimony was supported by, and in fact coincident with, that of the Father. The very same argument is here used, but *the other side of it* presented to us. He *does* witness of Himself, *because* His testimony is the testimony of the Father;—He being the λόγος τοῦ θεοῦ, and the Father *witnessing in Him*.—14. ὅτι οἶδα κ.τ.λ.—see on ch. vii. 29. This reason binds His testimony to that of the Father; for He came forth from the Father, ch. xvi. 28, and was returning to Him.—‘*Lumen*,’ says Augustine (Lücke, ii. p. 284), ‘et alia demonstrat et seipsum. Testimonium sibi perhibet lux; aperit sanos oculos et sibi ipsa testis est.’—Then again, he only who *knows* can witness: and Jesus only *knew* this.—Notice ἦλθον and ἔρχομαι,—I know whence I *came*,—this goes back to the ἐν ἀρχῇ ἦν of ch. i. 1; but ye know not whence I *come*,—do not recognize even My present mission.—We must not for a moment understand κἂν ἐγὼ μαρτ. with Grotius, ‘*even though I should witness*,’ &c., ‘etiamsi nulla essent de Me pregressa prophetarum, nulla Joannis Bapt. testimonia.’—It does not *suppose* a case, but *allows the fact*.—15, 16.] There is no allusion to the foregoing history; the train of thought is *altogether another*.—‘The

end of all *testimony*, is the forming, or pronouncing, of *judgment*. Ye do this by fleshly rules, concerning Me and My mission: I judge no man, i.e. it is not the object nor habit of this My mission on earth: but even if I be called on to exercise judgment, My judgment is decisive:’ not ἀληθής, but ἀληθινή, *genuine*; which a judgment can only be by being *true* and *final*; see ch. v. 30 and note.—17.] The ὑμετέρῳ seems to give this sense to the clause:—‘So that if you will have the mere letter of the law, and judge my testimony by it, I will even thus satisfy you.’ ὑμετ. thus implies, ‘The law which you have made so completely *your own* by your kind of adherence to it.’—19.] Augustine (Stier, iv. 441) and others imagine that the Jews thought of a *human father*, in thus speaking. But surely before this, as Stier remarks (ib.), the Jews must have become accustomed to ὁ πατήρ μου too well to mistake its meaning. It is rather a question asked in mere scorn, by persons who know, but will not recognize, the meaning of a word uttered by another.—εἰ ἐμ. ᾔδ. see ch. xiv. 9 ff. and notes.—20.] γαζ. see Luke xxi. 1, and note on Mark xii. 41. It was in the court of the women.—οὐπω ἐλ. . . . see ch. vii. 8. 30.

21—59.] *Further discourses of Jesus. The Jews attempt to stone Him*.—This forms the great conclusion of the series of

Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν B D T  
 ἀποθανεῖσθε. <sup>a</sup> ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθειν.  
 a ch. iii. 8 and red.  
 b Matt. vii. 16. 22 ἔλεγον οὖν οἱ Ἰουδαῖοι <sup>b</sup> Μῆτι ἀποκτενεῖ ἑαυτὸν, ὅτι  
 al. Mat. iii. 18. λέγει Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἔλθειν; <sup>23</sup> καὶ  
 c here only. εἶπεν αὐτοῖς Ὑμεῖς ἐκ <sup>c</sup> τῶν κάτω ἐστὲ, ἐγὼ ἐκ τῶν <sup>d</sup> ἄνω  
 d Gal. iv. 26. Phil. iii. 14. Col. iii. 1, 2. εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστὲ, ἐγὼ οὐκ εἰμί ἐκ  
 τοῦ κόσμου τούτου. <sup>21</sup> εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν  
 e ch. iv. 26. ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι <sup>e</sup> ἐγὼ  
 xviii. 5, 6, 8. εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. <sup>25</sup> ἔλεγον οὖν  
 f Gen. xliii. 20. Dan. viii. 1. αὐτῷ Σὺ τίς εἶ; [καὶ] εἶπεν αὐτοῖς ὁ Ἰησοῦς <sup>f</sup> Τὴν

αὐτοῖς ins. ὁ Ἰησ. with ac. txt B D L T X Orig. Cyr. — 23. ἐγὼ δὲ (1st) D. — 25. καὶ  
 om. B L X 4 c Syr. Copt. Sahid. Arm. Cyr. — εἶπεν οὖν D. txt T (?) (ὁ is not omitted)

discourses to the Jews. In it the Lord testifies more plainly still to His divine origin, and sinlessness, and to the cause of their unbelief; until at last their enmity is worked up to the highest pitch, and they take up stones to cast at Him. It may be divided into four parts: (1) vv. 21—24,—announcing to them the inevitable consequence of persistence in their unbelief on His withdrawal from them: (2) vv. 24—29,—the things which He has to say and judge of them, and the certainty of their own future recognition of Him and His truthfulness: (3) vv. 30—47,—the first springing up of faith in many of them is by Him corrected and purified from Jewish pride, and the source of such pride and unbelief detected: (4) vv. 48—58,—the accusation of the Jews in ver. 48, gives occasion to Him to set forth very plainly His own Divine dignity and praesistence. — 21.] The time and place of this discourse are not definitely marked; but in all probability they were the same as before. Only no stress must be laid on the οὖν as connected with ver. 20, for it is only the accustomed copula in John's style. — **ζητ. με** includes the idea 'and shall not find Me,' which is expressed in ch. vii. 36: — 'ye shall continue seeking Me.' — **καὶ ἐν τ. ἁμ.** . . and shall die (perish) in (not because of (Lampe, Kuinoel)) your sin. This sin is not *unbelief*, for, ver. 24, it is clearly distinguished from that: but, 'your state of sin, unremoved, and therefore abiding, and proving your ruin' (see on ver. 24). — The words do not refer to the destruction of Jerusalem but to *individual perdition*. In these discourses in John, the public judgment of the Jews is not prominently brought forward, as in the other Evv. — **ὅπου ἐγ. ὑπ.** . . . — is the consequence, not the cause (by any absolute decree) of dying in their sins (see ch. vii.

34. xiii. 33). This latter sense would have required ὅπου γάρ. — 22.] It is at least probable that they allude to the idea mentioned by Josephus, himself a Pharisee, in his speech at Jotapata, B. J. iii. 8, 5: — ὅσοις δὲ καθ' ἑαυτῶν ἐμάνησαν αἱ χεῖρες, τούτων μὲν ᾄδης δέχεται τὰς ψυχὰς σκοτιώτερος:—and with the bitterest malice taunt Him with thus being about to go where they, the children of Abraham, could never come. ὁ Ἰσρακλέων . . . φησὶν ὅτι πονηρῶς διαλογιζόμενοι οἱ Ἰουδαῖοι ταῦτα ἔλεγον, καὶ μίζοντας ἑαυτοὺς ἀποφαινόμενοι τοῦ Σωτῆρος, καὶ ὑπολαμβάνοντες ὅτι αὐτοὶ μὲν ἀπελεύσονται πρὸς τὸν θεὸν εἰς ἀνάπανσιν αἰώνιον, ὁ δὲ Σωτὴρ εἰς φθοράν καὶ εἰς θάνατον ἑαυτὸν διαχειρισάμενος, ὅπου ἑαυτοὺς οὐκ ἐλογίζοντο ἀπελθεῖν. Orig. Tom. xix. c. 4.—De Wette thinks this too refined, and that such a meaning would, if intended, have been marked in the Lord's answer. — 23.] 'Ye cannot come where I am going, because we both shall return thither whence we came: I to the Father from Whom (ἐκ τῶν ἄνω) I came: ye to the earth and under the earth (for that more awful meaning surely is not excluded) whence ye came' (ἐκ τῶν κάτω). — Then ὁ κόσμος οὗτος of course does not only imply 'this present state of things,' but involves the deeper meaning, of the origin of that state of things (see ver. 44) and its end, ver. 24. — 24.] Since this (ver. 23) is the case,—if ye do not believe that I am He, the Deliverer, and be renewed by Faith, ye shall die in your sins' (plural here, as struck nearer home to their consciences, and implying individual acts of sin, the results of the carnal state). On ἐγὼ εἰμι see note, ch. iv. 26. — 25.] Their question follows on ἐγὼ ἐκ τῶν ἄνω εἰμί, ver. 23, and the dubious elliptical expression ἐγὼ εἰμι of the last verse. It is



ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν. <sup>26</sup> πολλὰ ἔχω περὶ ὑμῶν  
λαλεῖν καὶ κρίναι· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστὶ, καὶ γὰρ  
ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα † λαλῶ εἰς τὸν κόσμον.

<sup>27</sup> οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. <sup>28</sup> εἶπεν

οὖν [αὐτοῖς] ὁ Ἰησοῦς ὅταν <sup>g</sup> ὑψώσητε τὸν υἱὸν τοῦ <sup>g</sup> ch. iii. 14.  
ἀνθρώπου, τότε γνώσεσθε ὅτι <sup>h</sup> ἐγὼ εἰμι, καὶ ἡ <sup>h</sup> ver. 24, 34.  
ἐμαυτοῦ <sup>i</sup> ch. v. 19 and  
ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ [μου], ταῦτα <sup>ref.</sup>

in B as Lachm.)—26. rec. ταῦτα λέγω, with qu. ? txt B D K L T X 18 al. *abc*.—  
27. aft. τὸν π. ins. αὐτοῦ D 5 al.—λέγει τὸν θεὸν D F *ac*.—28. αὐτοῖς om. B L T *a*.  
txt D; and add πάλιν D 2 Syrr. Sahid.—ὅτι, ὅταν B.—μου om. D L T X 4 al. *abcv*

intended to bring out a plain answer on which their enmity might fasten.—The Lord's reply has been found difficult, principally from the ambiguity of ὅτι and ὅ τι. No sense can however be given by ὅτι which will at all harmonize with the context. Lücke's interpretation (3rd edit.) after Euthym. 'Why do I speak with you at all?' is not only ungrammatical, but most alien from the whole character of the Lord's discourses.—I assume then that ὅ τι is to be read. Then comes another question: what does λαλῶ mean? It has been usually rendered 'say' or 'tell': 'even the same that I said unto you from the beginning,' E. V. But as De Wette has observed, λαλῶ will not bear this. It is never 'to say' simply, but 'to discourse,' or 'to hold converse,' 'to speak.' Again, what is τὴν ἀρχὴν? not to be taken substantively (as Aug. Ambr. vulg. *principium*), so as to mean 'The beginning, as I, &c.:' but adverbially, with *all* Greek interpreters (see *reff.*). And adverbially it may mean (1) 'in the beginning,' 'from the beginning,' but not, 'firstly'; (2) 'generally,' 'at all,' usually with a neg. clause, but sometimes with an aff.—The common rendering takes the first of these meanings;—but the above remarks on λαλῶ will set that rendering aside;—and together with the assumption of λαλῶ = ἐλεξα, the meaning 'in the beginning,' or 'at first,' or 'from the beginning,' falls to the ground. We have then the second meaning of τὴν ἀρχὴν, 'generally,' or 'traced up to its principle,'—for such is the account to be given of this meaning of the word.—The rendering of καὶ 'even,' and placing it before τὴν ἀρχ., as done in E. V., is ungrammatical. It must come with λαλῶ, being inseparable from it by its position between the relative ὅ τι and the verb: as in the clause, ὃς καὶ παρέδωκεν αὐτόν.—This being premised, the sentence must be rendered (literally) thus: *Essentially, that which I also discourse unto you: or In very deed, that same which I speak unto*

*you.* He is the λόγος—His discourses are the revelation of Himself. And there is especial propriety in this:—When Moses asked the name of God, 'I am that which I AM,' was the mysterious answer; the hidden essence of the yet unrevealed One could only be expressed by self-comprehension;—but when God manifest in the flesh is asked the same question, it is 'I am that which I SPEAK:' what He reveals Himself to be, that He is (see on next verse). The above sense is maintained by De Wette, and strikingly expanded and illustrated by Stier, iv. 450 ff.—26.] He is, that which He speaks; and that, He has received from the Father;—He has His definite testimony to give, and His work to do: and therefore, though He has much that He could speak and judge about the Jews, He does it not, but overlooks their malice,—not answering it,—to go forward with the λαλεῖν εἰς τὸν κόσμον, the revelation of Himself; the ἀλήθεια of which is all-important, and excludes less weighty things.—εἰς τ. κόσμ., 'out into the world,' as εἰς τὸν ἄρα λαλοῦντες, 1 Cor. xiv. 9; see Luke xxiv. 47. Mark xiii. 10. This verse is in the closest connexion with the foregoing.—27.] They did not identify ὁ πέμψας με with ὁ πατήρ μου. However improbable this may be after ὁ πέμψας με πατήρ, ver. 18 (De Wette), it is stated as a fact; and the Evangelist certainly would not have done so without some sure ground:—εἰδὸς αὐτοῖς διαπορεῖν πρὸς ἀλλήλους λέγοντας· τίς ἐστὶν ὁ πέμψας αὐτόν; Euthym.—There is no accounting for the ignorance of unbelief, as any minister of Christ knows by painful experience.—28.] This connects (οὖν being merely the continuation of the foregoing) with ver. 26. On ὑψ. see ch. iii. 14. 'When ye shall have been the instruments of accomplishing that death by which He shall enter into His glory:' for the latter idea is clearly implied here.—τότε γνώσε. Perhaps, in different ways:—some, by the power of the Holy Spirit poured out after

καὶ ὁ πέμψας με, μετ' ἐμοῦ ἐστίν· οὐκ ἄφηκέ B D T  
 29 με μόνον†, ὅτι ἐγὼ τὰ ἄρεστὰ αὐτῷ ποιῶ πάντοτε.  
 30 ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.  
 31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ  
 Ἰουδαίους· Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ,  
 ἀληθῶς μαθηταί μου ἐστέ, καὶ γνώσεσθε τὴν ἀλήθειαν, B D  
 καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. 33 ἀπεκρίθησαν αὐτῷ  
 Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν  
 πώποτε· πῶς σὺ λέγεις ὅτι ἐλεύθεροι γενήσεσθε; 31 ἀπ-  
 32 ἐκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ B C D  
 ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι [τῆς ἁμαρτίας]. 35 ὁ  
 δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα. ὁ υἱὸς  
 1 ch. xvi. 32.  
 1 Acts xii. 3.  
 1 John iii. 22.  
 Gen. xvi. 6.  
 m ch. i. 12 and  
 refl.  
 a ch. v. 24.  
 b ch. xiv. 9, 10.  
 1 Tim. ii. 15.  
 1 John ii. 10.  
 2 Macc. viii.  
 1.  
 c ch. i. 48 and  
 refl.  
 d ch. xvii. 19.  
 Rom. i. 18 al.  
 e Rom. vi. 18.  
 22, viii. 2, 21.  
 Gal. v. 17.  
 2 Macc. i. 27.  
 f = Rom. ix. 7.  
 Gal. iii. 29.  
 g Acts vii. 7.  
 from Gen. xiv.  
 14.  
 h 2 Cor. xi. 7.  
 James v. 15.  
 1 Pet. ii. 22.  
 1 John iii. 4, 8, 9. i ch. xiv. 16. Mark iii. 29.

Eus. Cyr. Hil. ins. B. — 29. rec. aft. *μόνον* ins. ὁ πατήρ with qu. ? txt B D L T X  
 al. *aber* Eus. Cyr. Chrys. Hil. — 31. *μένετε* T Δ al. — *ἐμῷ λόγῳ* D. — 33. aft. *αὐτῷ* ins.  
 οἱ Ἰουδαῖοι X. — 34. *τῆς ἁμαρτ.* om. D b Clem. ins. B C Orig. Iren. Cyr. Hil. Ambr.

the exaltation of Christ, and to their own salvation; others by the judgments which were to follow ere long, and to their own dismay and ruin.—The construction and connexion of the following appears to be this: καὶ ἅπ' ἐμαυτοῦ . . . depends on ὅτι, and is an expansion of ἐγὼ εἰμι: whereas ver. 29 is an independent assertion. — The interchange of ποιῶ and λαλῶ is remarkable. The construction is not elliptical, so that ποιῶ κ. λαλῶ should be understood in both cases,—but the declaration of ver. 25 is still in the Lord's mind, His ποιεῖν being all a declaration of the Father,—a λαλεῖν in the widest sense. — 29.] ἀφῆκε, aor. referring to the appointment of the Father by which His work was begun, and which the μετ' ἐμοῦ ἐστίν carries on through that work: see ch. xvi. 32.—ὅτι, because;—not for, as if what follows were merely a token that it is so (Meyer, Olsh.).—The τὰ ἄρεστὰ αὐτ. ποι. πάντ. is the very essential being of the Son, and is the cause why the Father is ever with Him. — 30.] They believed on Him with a higher degree of faith than those in ch. ii. 23, inasmuch as faith wrought by hearing is higher than that by miracles; but still wanted confirming.— 31.] ἐν τῷ λ. τ. ἐμ. = ἐν ἐμοί, ch. xv. 7, though that perhaps is spoken of a deeper entrance into the state of union with Christ. Remaining in His word is not merely obeying His teaching, but is the inner conviction of the truth of that revelation of Himself, which is His λαλιὰ or λόγος. — ἐστὲ, for probably they had given some outward token of believing on Him, as ranging themselves among His disciples. — 32.] In opposition to the mere holding of the truth.

The knowing of the truth answers to the feeding on Christ;—is the inner realization of it in the man. And in the continuing increase of this comes true freedom from all fear and error and bondage. — 33.] The answers are the πεπιστευκότες, not some others among the hearers, as many commentators (Lampe, Kuinoel, De Wette, Lücke, third edit.) have maintained;—see, as a proof of this, ver. 36, addressed to these same persons. They had not yet become ἀληθῶς μαθηταί, were not yet distinct from the mass of the unbelieving; and therefore, in speaking to them, He ascribes to them the sins of their race, and addresses them as part of that race.—σπέρμ. Ἀβ. ἐσμ.: see Matt. iii. 9. The assertion οὐδενὶ δεδ. πώπ. was so contrary to historical truth, that we must suppose some technical meaning to have been attached to δεδουλεύκαμεν, in which it may have been correct. The words cannot be meant of that generation only, for πώποτε connects with σπέρμ. Ἀβ. ἐσ., and generalizes the assertion.—As usual (see ch. iii. 4. iv. 11. vi. 52), they take the words of our Lord in their outward literal sense. Perhaps this was not always an unintentional misunderstanding. — 34.] ποιῶν τὴν ἁμαρτ., not = ἁμαρτάνων, for that all do; but = ἐργαζόμενος τὴν ἁνομίαν, Matt. vii. 23. It implies 'living in the practice of sin,' 'doing sin,' as a habit: see refl. The mere moral sentiment of which this is the spiritual expression, was common among the Greek and Roman philosophers. See Wetstein: see also Rom. vi. 12. 2 Pet. ii. 19. — 35.] I believe, with Stier and Bengel, the reference to be to Hagar and Ishmael, and Isaac;—the bond

μένει εἰς τὸν αἰῶνα· <sup>36</sup> ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ,  
<sup>k</sup> ὄντως ἐλεύθεροι ἔσεσθε. <sup>37</sup> οἶδα ὅτι σπέρμα Ἀβραὰμ <sup>k</sup> Mark xi. 32  
 ἔστε· ἀλλὰ <sup>1</sup> ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς οὐ <sup>al. Num.</sup>  
<sup>m</sup> χωρεῖ ἐν ὑμῖν. <sup>28</sup> † ἃ ἐγὼ ἑώρακα <sup>n</sup> παρὰ τῷ πατρὶ [μου] <sup>xxii. 37.</sup>  
 λαλῶ· καὶ ὑμεῖς οὖν † ἃ \* ἑώρακατε παρὰ \* τῷ \* πατρὶ <sup>1 ch. v. 16.</sup>  
 [ὑμῶν] ποιεῖτε. <sup>39</sup> ἀπεκρίθησαν καὶ εἶπον αὐτῷ Ὁ πατὴρ <sup>m = here only.</sup>  
 ἡμῶν Ἀβραὰμ ἐστὶ. λέγει αὐτοῖς ὁ Ἰησοῦς Εἰ τέκνα <sup>Wisd. vii. 23.</sup>  
 τοῦ Ἀβραὰμ \* ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε [ἄν]. <sup>n Matt. vi. 1.</sup>  
<sup>40</sup> νῦν δὲ ζητεῖτέ με ἀποκτείνειν, ἄνθρωπον ὡς τὴν ἀλήθειαν <sup>Acts ix. 43 al.</sup>  
 ὑμῖν λελάληκα, ἣν ὁ ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο <sup>o ch. i. 40. vi.</sup>  
 Ἀβραὰμ οὐκ ἐποίησεν. <sup>41</sup> ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ <sup>45 and reff.</sup>  
 πατρὸς ὑμῶν. εἶπον οὖν αὐτῷ Ἡμεῖς ἐκ <sup>p</sup> πορνείας οὐ <sup>p Matt. xv. 19</sup>  
 πατρὸς ὑμῶν. εἶπον οὖν αὐτῷ Ἡμεῖς ἐκ <sup>al. Hos. ii. 4.</sup>

Jer. Aug.—35. εἰς τὴν οἰκίαν D. — 36. ἐλευθερώσει D 12. — 38. rec. ἐγὼ ὁ. txt B C D L X Orig. Chrys. Cyr. Tert. Copt.—*μου* om. B C L X Sahid. Æth. Orig. (three times, once expressly) Chrys. Cyr. ins. D *abc*.—*ταῦτα λαλῶ* D *bc*.—rec. ὁ with qu. ? txt B C D K X 11 al. *bu* Orig. Cyr. Chrys.—*ἠκούσατε* B C K L X 12 al. Copt. Sahid. Æth. Arm. Orig. (always, and once expressly says it is not *ἑωρ.*) Cyr. Chrys. txt D E F G M Δ al. *abc*.—for τῷ π. ὑμ., τοῦ πατρὸς (ὑμ. in C K X) B C K L X al. Sahid. Orig. (often, and once expressly). txt D *abcd*.—*ταῦτα π.* D. — 39. for ἦτε, ἔστε B D L Orig. txt C.—*ἄν* om. D E F G H S U 19 Sahid. Arm. Orig. (often) Eus. Cyr. Bas.

and the *free*. They had spoken of themselves as the *seed of Abraham*. The Lord shows them that there may be, of that seed, *two kinds*; the son properly so called, and the *slave*. The latter does not abide in the house for ever: it is not his right nor his position—‘Cast out the bondwoman and her son.’ ‘But the *son* abideth ever.’ For the application, see on following verses.—ὁ δοῦλος and ὁ υἱὸς are in this verse generic merely.—36.] Ye then being in sin, are carnal: the sons of the bondwoman, and therefore need liberation. Now comes in the *spiritual reality*, into which the discourse passes from the figure. This liberation can only take place by means of Him of whom Isaac was the type—the Seed according to promise; those only who of His Spirit are born again, and after His image, are ὄντως ἐλεύθεροι—truly sons of God, and no longer children of the bondwoman, but of the free. See by all means Gal. iv. 19 (where the subject really begins, not at ver. 21) to end, which is the best commentary on this verse.—There is, and can be here, no allusion either to the liberation of the sabbatical year (Ecolampadius); nor to the subject of Heb. iii. 5 (Euthym.).—37.] ‘Ye are Abraham’s seed, according to the flesh and the covenant: but’—and here the distinction appears—‘ye ποιεῖτε τὴν ἀμαρτίαν by seeking to kill Me—because Μὴ λόγος (see above on ver. 31) οὐ χωρεῖ—does not work (spread, go forward,—‘ne marche pas’)—in you’

(not, *among* you). — Herodian, v. 3, 31 (cited by Lücke, ii. 327), says of a report, ὥστε εἰς πᾶν χωρῆσαι τὸ στρατιωτικόν, ‘it spread through the whole army.’—38.] (The readings in this verse are very uncertain).—We have the same remarkable relation between λαλεῖν and ποιεῖν, as in ver. 28: except that here the ποιεῖν is applied to the Jews only; λαλεῖν being used in the same comprehensive sense as there.—ἠκούσατε is certainly the preferable reading: but it is impossible to say which has been substituted for the other.—The οὖν implies ‘accordingly,’ ‘by the same rule.’—The omission of μου and ὑμῶν makes the contrast more striking, without altering the sense, the articles being in that case *possessive*.—39, 40.] There is a distinction between σπέρμα and τέκνα. The former the Lord grants that they were (ver. 37), but the latter He denies them. See Rom. ix. 7, οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραὴλ· οὐδ’ ὅτι εἰσὶ σπέρμα Ἀβραὰμ, πάντες τέκνα. The latter betokens likeness, true genuine descent in character and habits.—If the reading ἐστὲ be adopted, ποιεῖτε must follow it, as in Orig., &c., not ἐποι. ἄν, which is ungrammatical, and has arisen from mixing the two readings.—τοῦτο, ‘this;’ not, ‘tale quid;’ and ἐποίησεν, ‘fecit,’ not ‘fecisset;’ for the statement is one of a *fact*:—‘this did not Abraham,’ as E. V.: see Gen. xviii.—41.] ποιεῖτε—not imperative, which destroys the sense.—ἐκ πορν. Stier remarks, that



a = Mark i. 38. \* γεγεννήμεθα· ἕνα πατέρα ἔχομεν τὸν θεόν. <sup>42</sup> εἶπεν BCD  
 aa ch. v. 19 and  
 reff.  
 b ch. iv. 42 and  
 reff.  
 c = ch. iii. 10.  
 Mark iv. 13.  
 d = ch. ix. 27.  
 Matt. xiii. 13  
 al. Rev. ii. 7,  
 11, &c.  
 e Matt. iv. 1 and  
 reff. see ch. i  
 vi. 79.  
 f Mark iv. 19.  
 Rom. vii. 7,  
 8 al.  
 g 1 John iii. 15  
 only &.  
 gg Matt. xix.  
 4, 8 al. fr.  
 h = Rom. v. 2.  
 1 Cor. xv. 1.  
 i Eph. iv. 25.  
 Rev. xxi. 27.  
 Ps. v. 6.  
 j here only.  
 k 1 Tim. i. 10. 1 John i. 10 al. Ps. cxv. 11.

Chrys. Theophyl. ins. B. C K L M X Δ al. — 41. *γεννήθημεν* B D<sup>1</sup> 1 (not C<sup>1</sup>, as Scholz, or C as Lachm.). txt C. — 42. *πατ.* B. — *οὐ* D G c. — 43. for *λαλ.*, *ἀλήθειαν* D<sup>1</sup>. — 44. rec. om. *τοῦ* with qu. ? txt B C D H L S X 33 all. Clem. Hiercl. Orig. (often and

they now let fall Abraham as their father, being convicted of unlikeness to him. They see that a *spiritual* paternity must be meant, and accordingly refer to God as their Father. This consideration will rule the sense of *ἐκ πορν.*, which must therefore be spiritual also. And spiritually the τέκνα πορνείας, Hos. ii. 4, are idolaters. πολύθεος ὁ ἐκ πόρνῃς, τυφλώττων περὶ τὸν ἀληθῆ πατέρα, καὶ διὰ τοῦτο πολλοὺς ἀνθ' ἑνὸς γονεῖς αἰνυτόμενος. Philo de Migr. Abr. p. 447, M. — Ishmael cannot well be alluded to; for they would not call the relation between Abraham and Hagar one of *πορνεία*. — Still less can Origen's interpretation be adopted, ἔλεγον ἡμεῖς μᾶλλον ἕνα πατέρα ἔχομεν, τὸν θεόν, ἢ περὶ σὺν, ὁ φάσκων μὲν ἐκ παρθένου γεγεννῆσθαι, ἐκ πορνείας δὲ γεγεννημένος, καὶ διὰ τὸ αὐχεῖν τὸ ἐκ παρθένου γεγεννῆσθαι λέγων ἕνα πατέρα ἔχειν μόνον, τὸν θεόν, tom. xx. p. 232, — for the Lord never proclaimed this of Himself. — There may possibly be a reference to the *Samaritans* (ver. 48), who completely answered in the spiritual sense to the children of fornication: see Deut. xxi. 16. Is. i. 21. Ezek. xvi. 15 ff. xx. 30 al. — 42.] 'If you were the children of God, you would love Me, who am *κατ' ἐξοχὴν* the Son of God, and who am come by the mission, and bearing the character, of God.' — 43.] *λαλιὰν γινώσκειν* is to *understand the idiom or dialect* in which a man speaks, *λαλ.* being his 'manner of speech'; — see Matt. xxvi. 73, and Cant. iv. 3, LXX. 'Why do ye not understand my speech?' as E. V. But this of course does not here refer to the mere outward expression of the Lord's discourses, but to the *spiritual idiom* in which He spoke, and which can only be spiritually

understood. — Then ὁ λόγος ὁ ἐμὸς is the *matter* of those discourses, the Word itself. — The connexion of the two clauses is, 'Why' &c.? Because ye *cannot* receive, hear with the inner ear (see reff., and ch. vi. 60), that which I say.' And the verification and ground of this *cannot*, is in the next verse. — 44.] The first article τοῦ is important, and to be rendered as in E. V., 'your father the devil.' This verse is one of the most decisive testimonies for the *objective personality* of the devil. It is quite impossible to suppose an accommodation to Jewish views, or a metaphorical form of speech, in so solemn and direct an assertion as this. — *θέλετε ποιεῖν* is important, and should have been in E. V. more marked; 'Your will is, to do.' It indicates, as in ver. 40, the *freedom of the human will*, as the *foundation of the condemnation of the sinner*. — *ἀνθρωποκτόνος*. The first reference seems to be, to the murder of Abel by Cain: — see the Apostle's own comment on these words, 1 John iii. 12. 15. But this itself was only a result of the introduction of death by sin, which was the work of the devil: Adam and Eve were the *first* whom he murdered. But then again both these were only *manifestations* of the fact here stated by Divine omniscience respecting him: that he was *ἀνθρωποκ.* — *ἀπ' ἀρχῆς*, the author and bringer in of that hate which is *ἀνθρωποκτονία*, 1 John iii. 15. — The mention of 'murder' is introduced because the Jews went about to kill Jesus; and the *typical* parallel of Cain and Abel is certainly hinted at in the words: see Lücke's note, ii. 338 ff., and Stier, iv. 494 ff. — *οὐχ ἔστηκεν*, not 'abode not,' E. V.; a sense which *ἔστηκεν* will not bear, being always *present* in

<sup>45</sup> ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. <sup>46</sup> τίς ἐξ ὑμῶν ἑλέγχει με περὶ ἀμαρτίας; εἰ ἢ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι; <sup>47</sup> ὁ ὢν ἐκ τοῦ θεοῦ 1 ver. 9.  
ch. xvi. 8, 9.  
Luke iii. 19. τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. <sup>48</sup> ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης

expressly) Bas. Chrys. Cyr. Theophyl. — 45. δὲ om. D *abc*.—λαλῶ D *d*.—λ. ὑμῶν C<sup>1</sup> (apparently)—μοι ὑμεῖς D. — 46. om. D 2.—rec. εἰ δὲ with qu. ? but txt B C K L X 11 al. *abc* Syrr. Copt. Sahid. Arm. Orig. Cyr.—47. ὅτι . . . ἐστὲ om. D G.—48. rec. ἀπ. οὖν with many mss., but txt B C D L X 8 *abc* Copt. Sahid. Arm. Orig. Cyr.—51. for

meaning, and = ‘I have placed myself,’ i. e. I *stand*; see Matt. xii. 47. xx. 6. Mark ix. 1. xi. 5. John i. 26. iii. 29. Acts i. 11. vii. 33. Rom. v. 2. xi. 20 al. fr.: whereas the pluperfect, *εἰστήκειν*, ‘I had placed myself,’ i. e. I *stood*, is *imperfect* in sense; see Matt. xii. 46. And that this place forms no exception, is shown by ὅτι οὐκ ἔστιν (not ἦν) immediately following. But as the account of this *present* sense shows, it is not a *mere* present, but a present dependent on and commencing with an implied past fact. And that fact here is, the *fall* of the devil, which was not an insulated act, but in which state of apostasy from the truth he *ἔστηκε*,—it is his *status*. —ἡ ἀλήθεια, as De Wette remarks, is *objective*: the truth of God:—‘in this he standeth not, *because* there is no truth (‘truthfulness,’ *subjective*) in him.’ His *lie* has become his very nature, and therefore he is thoroughly alien from the truth of God.—To take ὅτι as ‘not the cause, but the proof’ (*for*, i. e. for we see it by this that . . . ), is not only to do violence to construction, but to overthrow the whole sense of the passage.—τὸ ψεῦδος, a lie; generic: we in English have retained the article in the expression ‘to speak the truth,’ but not in the corresponding one.—He ἔλαλε τὸ ψεῦδος to Eve.—ἐκ τ. ἰδ., ‘of his own,’ as E. V., not, ‘according to his character’ (De Wette),—but ‘out of his own resources,’ ‘treasures’ see Matt. xii. 35.—ὁ πατ. αὐτοῦ] i. e. either τοῦ ψεύδους—(absolutely, or as understood in ψεύστης,—Orig., Euthym., Theophyl., &c. Nitzsch (Theol. Zeitschrift, 1822), De Wette, Lücke),—or τοῦ ψεύστου (= τῶν ψευστῶν), of the liar generally. The former is *not the fact*,—for the devil is not the father τοῦ ψεύδους, but τῶν ψευστῶν, by being himself one whose very nature has become τὸ ψεῦδος. Certainly by this he has become the author, promoter, of falsehood among men; but this kind of paternity is not here in question: the object being to show that he was the

father of these lying Jews. I therefore hold the latter interpretation, with Bengel, Meyer, and Stier.—45.] And the very reason why ye do not believe *Me* (as contrasted with *him*) is, *because I speak the truth*;—you *not being of the truth*, but of him who is falsehood itself. This implies a charge of wilful striving against known and recognized truth. Euthymius fills up the context—εἰ μὲν ἔλεγον ψεῦδος, ἐπιστεύσατέ μοι ἂν, ὥς τὸ ἴδιον τοῦ πατρὸς ὑμῶν λέγοντι: see ch. v. 43.—46.] ἀμαρτία here is strictly ‘*sin*’: not ‘error in argument,’ or ‘falsehood.’ These two latter meanings are found in classical Greek, but never in the N. T. or LXX. And besides, they would introduce in this most solemn part of the Lord’s discourse, a rapid tautology.—The question is an appeal to His *sinlessness of life*, as evident to them all,—as a pledge for His truthfulness of word: which word asserted, be it remembered, that *He was sent from God*.—And when we recollect that He who here challenges men to convict Him of sin, never could have upheld *outward* spotlessness merely (see Matt. xxiii. 26—28), the words amount to a declaration of His absolute sinlessness,—in thought, word, and deed.—εἰ [δὲ] ἄλ. λέγ.] ‘And if it be thence (from the impossibility of convicting Me of sin) evident, that I speak the truth, *why* do ye not believe Me?’ (not πιστ. εἰς ἐμέ, but simply μοι, ‘give credence to Me’).—47.] gives the answer to the διατί, and concludes the discourse with the final disproof of their assertion ver. 41,—with, as it were, a ‘quod erat demonstrandum.’—This verse is cited 1 John iv. 6.—48.] The Jews attempt no answer, but commence reviling Him. These are now properly οἱ Ἰουδ.,—the principal among the Jews.—Σαμ. So they called ‘outcasts from the commonwealth of Israel:’ and so afterwards they called the Christians נוצרים, from ניקר, 2 Kings xvii. 24). They imply, that He differed from their interpretation of the law,—or perhaps, as He had convicted

εἰ σὺ καὶ δαιμόνιον ἔχεις; <sup>49</sup> ἀπεκρίθη Ἰησοῦς Ἐγὼ BCD  
 δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς  
 ἀτιμάζετέ με. <sup>50</sup> ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν  
 ὁ ζητῶν καὶ κρίνων. <sup>51</sup> ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐάν τις  
 τὸν ἑμὸν λόγον <sup>52</sup> τηρήσῃ, θάνατον οὐ μὴ <sup>53</sup> θεωρήσῃ  
 εἰς τὸν αἰῶνα. <sup>54</sup> εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι Νῦν  
 ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε καὶ  
 οἱ προφῆται, καὶ σὺ λέγεις Ἐάν τις τὸν λόγον μου ABCD  
 τηρήσῃ, οὐ μὴ <sup>55</sup> γένηται θανάτου εἰς τὸν αἰῶνα. <sup>56</sup> μὴ  
 σὺ <sup>57</sup> μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε;  
 καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτῶν <sup>58</sup> ποιεῖς;  
<sup>59</sup> ἀπεκρίθη Ἰησοῦς Ἐάν ἐγὼ <sup>60</sup> δοξάζω ἑμαυτὸν, ἢ  
 δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με,  
 ὃν ὑμεῖς λέγετε ὅτι θεὸς <sup>61</sup> ὑμῶν ἐστι, <sup>62</sup> καὶ οὐκ ἐγνώκατε  
 αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐάν εἴπω ὅτι οὐκ οἶδα

ἐάν τις, ὅς ἂν D d Syr. Sahid. Æth.—τὸν ἐμ. λόγ. B C D L X 2 Orig. Cyr. rec. τ. λ.  
 τὸν ἐμὸν with qu.—τὸν bef. αἰῶν. om. B?—52. rec. γένηται with qu.? θεωρήσῃ B.  
 txt A C D L S X 33 al. Orig. (expressly) Cyr.—εἰς τ. al. om. D be.—53. πατ. ἡμ.  
 om. D abc.—ὅτι ἀπέθ. D ad.—rec. σὺ ποιεῖς with qu.? txt A B C D G K L al. 16  
 abede Copt. Sahid. Orig. Cyr. Chrys. Theophyl.—54. δοξάσω ἐμ. B C<sup>1</sup> D 2 al. ac Orig.

them of not being the genuine children of  
 Abraham, they cast back the charge with  
 a senseless 'Tu quoque.' There may per-  
 haps be a reference to the occurrence ch.  
 iv. 5 ff.—κ. δαιμ. ἔχ. 'As in the first  
 clause they sundred Him from the com-  
 munion of Israel, so now from that of  
 Israel's God.' Stier. Or perhaps they  
 mean the reproach more as expressing  
 aggravated madness owing to demoniacal  
 possession. The καλῶς λέγομεν connects  
 with the charge twice brought against Him  
 by the Pharisees, 'of casting out devils by  
 the prince of the devils.'—49.] The former  
 term of reproach Jesus passes over (cum  
 jam inter Samaritanos haberet, qui in eum  
 credebant. Lampe (?)), and mildly answers  
 (1 Pet. ii. 23) the malicious charge of  
 having a devil, by an appeal to His whole  
 life and teaching (see ch. iv. 34), which  
 was not the work of one having a devil.—  
 κ. ὑμ. ἀτ. με. The ἐγὼ and ὑμεῖς corre-  
 spond strictly to the ἡμεῖς and σὺ of the  
 preceding verse. 'Our mutual relation is  
 not that, but this: that I honour Him that  
 sent Me, and ye, in dishonouring Me, dis-  
 honour Him.' It is the same contrast, the  
 ἐκ τοῦ Θεοῦ and οὐκ ἐκ τοῦ Θεοῦ, as before,  
 ver. 47, which lies at the root.—50.] 'Ye  
 dishonour Me;—not that I seek My own  
 honour, but His who sent Me. There is  
 One who seeketh My honour (ch. v. 23),  
 and will have Me honoured; and who

judgeth between Me and you, between  
 truth and falsehood.'—Supply τ. δόξαν  
 μου after ζητῶν, but not after κρίνων.—  
 51.] There is no pause (De Wette) between  
 ver. 50 and this. This is the direct carrying  
 on of the discourse, arising out of κρίνων  
 in the last verse, and forming a 'novum  
 tentamen gratiæ' (Lampe). Ye are now  
 children of the devil, but if ye keep My  
 word ye shall be rescued from that ἀνθρο-  
 ποκτόνος.—τὸν ἐμ. λόγ. τηρ., as ἐν τ. λόγ.  
 τ. ἐμ. μένει, ver. 31, is not only outward  
 obedience, but the endurance in, and obe-  
 dience of, faith.—θεωρεῖν θ., as γεῖσθαι  
 θ., is a Hebraism for to die,—see Luke ii.  
 25,—and must not be pressed to mean,  
 'shall not feel (the bitterness of) death,'  
 in a temporal sense, as Stier has done (ch.  
 iv. 517). The death of the body is not  
 reckoned as death, any more than the life  
 of the body is life, in our Lord's discourses:  
 see ch. xi. 25, 26 and notes. Both words  
 have a deeper meaning.—52, 53.] The  
 Jews, not knowing what death really im-  
 ports, regard the saying as a decisive proof  
 of their surmise ver. 48. 'Their misunder-  
 standing (says De Wette) keeps to the  
 well-known type (ch. iii. 4. iv. 11 ff.), but  
 this time theocratic pride is added to carnal  
 sensuousness:—"the O. T. Saints died!"'  
 —54, 55.] The argument in these verses  
 is: 'The same God who is the God of  
 Abraham, is My Father;—He it is who



αὐτὸν, ἔσομαι ὅμοιος \* ὑμῶν ὁ ψεύστης· ἀλλ' οἶδα αὐτὸν  
καὶ τὸν λόγον αὐτοῦ τηρῶ. <sup>56</sup> Ἀβραὰμ ὁ πατὴρ ὑμῶν  
ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ  
εἶδε καὶ ἐχάρη. <sup>57</sup> εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν  
Πεντήκοντα ἔτη οὐπω ἔχεις, καὶ Ἀβραὰμ ἐώρακας;  
<sup>58</sup> εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν  
Ἀβραὰμ γενέσθαι ἐγὼ εἰμί. <sup>59</sup> ἤραν οὖν λίθους ἵνα  
βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἔκρῦβεν καὶ ἐξῆλθεν

p Rev. xviii. 21.

q Rev. xviii. 19. see ver. 7.

r ch. xii. 36. Deut. vii. 20.

Chrys. Ambr. txt A b.—for ὑμῶν, ἡμῶν A C G K L M S U Δ 29 all. Syrr. Copt. Sahid.  
Æth. Theophyl. Aug. txt BDEFH? X abc.—55. ὑμῖν A D. txt B C.—58. γενέσθαι

honours (glorifies) Me, and it is His word that I keep. I was promised by Him to Abraham.' —δοξάξω, 'glorify Myself to this high designation, of being able to deliver from death.' —ὃν λέγ. Whom you are in the habit of calling *your God*—i. e. the God of Israel. A most important identification, from the mouth of our Lord Himself, of the *Father*, with the *God of Israel* in the O. T. The καὶ here is not 'but,' the sense is, 'of Whom ye say that He is your God, and know Him not.' Then what follows sets forth the contrast between them, the pretended children of Abraham, who know not Abraham's God (the *liars*), and Him who knows Him, and keeps His word, so that His word works in and by Him; yea, He is ὁ λόγος τοῦ θεοῦ. His *allowing their denial* of this state of knowledge and union would be *as great a lie in Him*, as their *assumption* of it was in them. —ὅμοιος ὑμῶν, instead of ὑμῖν, signifies more the being 'one of them;' as we say, 'the like of them.' —56.] The Lord does not deny them their *outward* title of children of Abraham:—it is of spiritual things that He has been speaking, in refusing them the *reality* of it. —ἡγαλλ. ἵνα ἴδῃ, 'rejoiced, that he should see;' not (Grotius, Calov., Kuin., &c.) 'wished that he might see.' The object is to show that Abraham did in his time keep Christ's word, viz. by a *prospective realizing faith*; and therefore that he, in the sense of ver. 51, *had not seen death*. This is expressed by κ. εἶδε κ. ἐχάρη: see below. But what is τ. ἡμ. τ. ἐμὴν? Certainly, the day of Christ's appearance in the flesh (ὁ τῆς ἐπιδημίας αὐτοῦ καιρὸς, Cyril Alex.). *When that was over*, and the attention was directed to another and future appearance, the word came to be used of His *second coming*, 1 Cor. i. 8, &c. &c. But this, as well as *the day of His Cross* (Euthym. al.), is out of the question *here*;—and the word Rabbinically was used for the time of the

Messiah's appearance. So we have it, Luke xvii. 22. 26.—And to *see* that day, is to be present at, witness, it;—to have experience of it. —κ. εἶδε κ. ἐχάρη, viz. in his *Paradisical* state of bliss. Maldonatus has a striking note here (Stier, iv. 530): 'Cum dicit, *vidit*, haud dubium quin eo modo vidisse dicat, quo videre dixerat tantopere concupivisse. Non autem concupiverat sola videre fide . . . quia fide *jam* Christi diem *videbat*. Vidit ergo diem Christi *re ipsa*, quem ad modum et ille et patres omnes videre concupierant. Quis enim dubitet Abraham et ceteros patres qui cum eo erant (sive revelatione, quam in hac vita habuissent, sive ex revelatione, quam tunc, quum Christus venit, habuerint de ejus adventu) *non ignorasse Christum venisse*, etiam antequam ad eos post mortem veniret?' Only that I would rather believe, as Stier does, that the 'seeing of Christ's day' was not by *revelation*, but *actual*—the seeing of a witness.—'Abraham then has not seen death, but lives through My word;—having believed and rejoiced in the promise of Me, Whom he has now seen manifest in the flesh.' —57.] No inference can be drawn from this verse as to the age of our Lord at the time, according to the flesh. Fifty years was with the Jews the completion of manhood. The reading *τεσσαράκοντα*—ὅπερ δοκεῖ ἀκριβέστερον, says Euthym.,—has probably been introduced for that very reason. —58.] As Lücke remarks, all unbiassed exegesis of these words must recognize in them a declaration of the essential *præexistence* of Christ. All such interpretations of πρὶν Ἀ. γεν., as 'before Abraham became Abraham,' i. e. father of many nations (Socinus and others!), and of ἐγὼ εἰμι, as 'I was predetermined, promised by God' (Grotius and the Socinian interpreters!), are little better than dishonest quibbles.—The distinction between *γενέσθαι* and *εἰμί* is important. 'Antequam nasceretur Abr., ego sum' (Erasmus).

<sup>s</sup> = Matt. ix. 9, ἐκ τοῦ ἱεροῦ [διελθὼν διὰ μέσου αὐτῶν, καὶ <sup>s</sup> παρήγεν ABCD  
27.

οὕτως].

IX. <sup>1</sup> Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ  
γενετῆς. <sup>2</sup> καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες  
ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα  
τυφλὸς γεννηθῇ; <sup>3</sup> ἀπεκρίθη ὁ Ἰησοῦς Οὐτε οὗτος  
ἡμαρτεν οὐτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ

t here only.

Levit. xxv.

47.

u = Mark iv.

11, 12. Luke

ix. 48. ch.

xii. 40.

v = ch. xi. 4.

Matt. i. 22 al.

om. D abc Epiph. Ignat. ? — 59. τότε ἦραν D.—δὲ om. B.—διελθ. . . . . οὕτως  
om. B D abcv Sahid. Arm. Orig. Cyr. Chrys. ? ins. (καὶ διελθὼν . . . . . ἐπορεύετο καὶ  
παρ. οὗτ. C L X I Copt.) A C L X Copt. Æth. (Cyr. ?)

—The present εἰμὶ expresses *essential existence*, as in *reff.*, and Col. i. 17.—In this verse *the Godhead of Christ is involved*; and this the Jews *clearly understood*, by *their conduct to Him*.—59.] Probably there were stones (for building) lying about in the outer court of the temple, where these words seem to have been spoken. The reason of the Jews' doing this is given by them on a similar occasion, ch. x. 33: ὅτι σὺ, ἄνθρωπος ὢν, ποιεῖς σεαυτὸν θεόν. —There does not appear to be any *miraculous* escape intended here, although certainly the assumption of one is natural under the circumstances. Jesus was probably surrounded by His disciples, and might thus hide Himself (see ch. xii. 36), and go out of the temple. The concluding clause has been considered spurious. It certainly (see especially the reading of C L I Copt.) resembles closely Luke iv. 30, and the latter words seem to introduce ch. ix. 1. But MSS. authority is too strong to allow of its being cancelled.

CHAP. IX. 1—X. 21.] *The healing of one born blind; the incidents following thereupon; and the discourse of the Lord concerning the true, and false shepherds.* —1.] This, if the concluding words of ch. viii. are genuine, appears to have happened on the same day; which is hardly likely, for we should thus have the whole incidents from ch. vii. 37 (omitting ch. vii. 53—viii. 12), belonging to one day, and that day a sabbath (ver. 14). And besides, the circumstances under which Jesus here appears are too usual and tranquil to have succeeded immediately to His escape in ch. viii. 59. I would rather therefore suppose that there is a break before this verse: how long, we cannot of course say. Thus we have the commencement of a new narrative here, as in ch. vi. 1, and vii. 1. This is the view of Lücke, Tholuck, and De Wette; Olshausen and Stier believe it to have been the same day: and the former refers the ἡν σάβ. (ver. 14) to its being the last day of the feast (ch. vii. 37, where

see note).—The blind man was sitting, begging (ver. 8),—possibly proclaiming the fact of his having been so born; for otherwise the disciples could hardly have asked the following question. The incident may have been in the neighbourhood of the temple (Acts iii. 2): but doubtless there were other places where beggars sat, besides the temple entrances.—2.] According to Jewish ideas, every infirmity was the punishment of sin (see ver. 34). From Exod. xx. 5, and the prevailing views on the subject, the disciples may have believed that the man was visited for the sins of his parents:—but how could *he himself have sinned* before his birth? Beza and Grotius refer the question to the doctrine of metempsychosis;—that he may have sinned in a former state of existence:—this however is disproved by Lightfoot and Lampe. The Pharisees believed that the *good souls only* passed into other bodies, which would exclude this case (see Joseph. Antt. xviii. 1, 3, and B. J. ii. 8, 14). Lightfoot and Lücke refer it to the possibility of sin *in the womb*: Tholuck to *predestinated sin*, punished by anticipation: De Wette to the general doctrine of the præexistence of souls, which prevailed both among the Rabbis and Alexandrians; see Wisd. viii. 19, 20 (the applicability of which passage is doubted by Stier, iv. 544 note). So Isidore of Pelusium in the Catena (Lücke, ii. 372), οὗτος, ὥς φασιν Ἕλληνες,—ἢ οἱ γονεῖς αὐτοῦ, ὥς φασιν Ἰουδαῖοι.—The question may have been asked vaguely without any strict application of it to the circumstances,—merely taking for granted that *some sin* must have led to the blindness, and hardly thinking of the non-applicability of one of the suppositions to this case. Or perhaps, as Stier inclines to suppose, the οὗτος, ἢ may mean 'this man, or, *for that is out of the question* (dieser selbst, oder, da uns dieß doch nicht denkbar ist, . . .), his parents?' —ἵνα as a *cause* why he should be . . . , —used τελικῶς:—not ἐκβατικῶς (Olsh.),

ἔργα τοῦ θεοῦ ἐν αὐτῷ. <sup>4</sup> ἐμὲ δὲ <sup>c</sup> ἐργάζεσθαι τὰ ἔργα <sup>e</sup> τοῦ πέμψαντός με, <sup>d</sup> ἕως ἡμέρα ἐστίν· ἔρχεται νῦν, <sup>d</sup> ὅτε οὐδεὶς δύναται ἐργάζεσθαι. <sup>e</sup> ὅταν ἐν τῷ κόσμῳ ὦ, <sup>f</sup> φῶς εἰμι τοῦ κόσμου. <sup>6</sup> ταῦτα εἰπὼν, <sup>g</sup> ἔπτυσσε <sup>h</sup> χαμαὶ, καὶ ἐποίησε <sup>i</sup> πηλὸν ἐκ τοῦ <sup>k</sup> πτύσματος, καὶ <sup>i</sup> ἐπέχρισε \* τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς \* τοῦ \* τυφλοῦ, <sup>i</sup> καὶ εἶπεν αὐτῷ Ὑπαγε νίψαι <sup>m</sup> εἰς τὴν <sup>n</sup> κολυμβήθραν τοῦ Σιλωάμ (ὃ <sup>o</sup> ἐρμηνεύεται ἀπεσταλμένος). ἀπήλθεν οὖν

<sup>1</sup> ver. 11 only †.    <sup>m</sup> Mark i. 39, ch. i. 18 al.    <sup>n</sup> ch. v. 2 al. only. Isa. vii. 3.    <sup>o</sup> ch. i. 39, Heb. vii. 2, Ezra iv. 7.

CHAP. IX. 1. aft. γεν. add καθήμενον D.—2. αὐτοῦ λέγ. om. D.—4. ἡμᾶς δὲ B D L Copt. Sahid. Æth. Cyr.—6. for ἐπέχρ., ἐπέθηκεν B C<sup>1</sup>?—aft. ἐπέχρ., ins. αὐτοῦ (αὐτῷ D) A B C<sup>2</sup> D L 4. txt C<sup>1</sup> ab.—τοῦ τυφ. om. B L 2. αὐτοῦ D ac Sahid. Æth. Iren. Aug. illius cæci b. txt A C.—7. νίψαι om. A ab. ins. B C D c.—οὖν καὶ ἐνίψ.

expressing the mere consecution of events.—3.] after αὐτοῦ supply ἵνα τ. γεν.—‘neither of these was the cause; but τυφ. ἐγεννήθη, in order that . . .’ But how so? οὐ κολαστικῶς, ἀλλ’ οἰκονομικῶς. Euthym. In the economy of God’s Providence, his suffering had its place and aim, and this was to bring out the ἔργα τοῦ θ. in his being healed by the Redeemer (see Rom. xi. 11 and note). So Lücke:—De Wette denies the interpretation, and refers the saying merely to the view of our Lord to bring out His own practical design, to make use of this man to prove His Divine power. But see ch. xi. 4, which is strictly parallel.—4.] Connected by ἐργάζ. τ. ἔργα to the former ver. There certainly seems to be some reference to its being the sabbath; see the same expressions in ch. v. 17. From ὅταν . . ., in ver. 5, it seems evident that ἡμέρα is the appointed course of the working of Jesus on earth, and νῦν the close of it (see the parallel, ch. xi. 9, 10). It is true, that, according to John’s universal diction, the death of Jesus is His glorification; but the similitude here regards the effect on the world, see ver. 5, and the language of Rom. xiii. 12, is in accordance with it, as also Luke xxii. 53. John xiv. 30.—5.] This partly explains the ἡμ. and νῦν of the former ver., partly alludes to the nature of the healing about to take place. As before the raising of Lazarus (ch. xi. 25), He states that He is the Resurrection and the Life;—so now, He sets forth Himself as the source of the archetypal spiritual light, of which the natural, now about to be conferred, is only a derivation and symbol.—6.] see Mark vii. 33. viii. 23. The virtue especially of the saliva jejuna, in cases of disorders of the eyes, was well known to antiquity. Pliny, H. N. xxviii. 7, says, Lippitudines matutina quotidie velut in-

unctione arceri. In both accounts (Suet. Vesp. 7; Tacitus, Hist. iv. 8) of the restoring of a blind man to sight attributed to Vespasian, the use of this remedy occurs. See also Wetstein in loc. (Trench, Miracles, 293 note.) The use of clay also for healing the eyes was not unknown. Serenus Samonicus (in the time of Caracalla) says: Si tumor insolitus typho se tollat inani, Turgentibus oculis vili circumline cæno (!)—No rule can be laid down which the Lord may seem to have observed, as to using, or dispensing with, the ordinary human means of healing. He himself determined, by considerations which are hidden from us. Whatever the means used, the healing was not in them, but in Him alone. The ‘conductor’ of the miraculous power was generally the faith of the recipient; and if such means served to awaken that faith, their use would be accounted for.—7.] The reason of his being sent to Siloam is uncertain. It may have been as part of the cure,—or merely to wash off the clay. The former is most probable. A beggar blind from his birth would know the localities sufficiently to be able to find his way; so that there is no necessity to suppose a partial restoration of sight before his going.—The situation of the fountain and pool of Siloam is very doubtful. Robinson makes both at the mouth of the ancient Tyropæon, s.e. of the city. He himself explored a subterranean passage from this spot to the Fountain of the Virgin higher up on the banks of the Kedron. Josephus, B. J. v. 4, 1, says, ἡ δὲ τῶν τυροποιῶν προσαγορευομένη φάραγξ . . . καθήκει μέχρι Σιλωάμ· οὕτω γὰρ τὴν πηγὴν, γλυκεῖαν τε καὶ πολλὴν οὖσαν, ἐκαλοῦν. Jerome sets it ‘ad radices montis Zion’ (on Isa. viii. 6), and mentions its intermittent character: but he also says (on Matt. x. 28), ‘ad radices montis Moria,



καὶ ἐνίψατο, καὶ ἦλθε βλέπων. <sup>8</sup> Οἱ οὖν γείτονες καὶ οἱ <sup>9</sup> ABCD  
<sup>y</sup> here only †. θεωροῦντες αὐτὸν τὸ πρότερον ὅτι <sup>y</sup> † προσαίτης ἦν,  
<sup>z</sup> Mark x. 46. ἔλεγον Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ <sup>2</sup> προσαιτῶν;  
<sup>9</sup> Luke xviii. 35 only. Job 22. 14. <sup>9</sup> ἄλλοι ἔλεγον \* ὅτι οὗτός ἐστιν. ἄλλοι δὲ ὅτι ὅμοιος  
<sup>a</sup> ch. viii. 24 αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι <sup>a</sup> ἐγὼ εἰμι. <sup>10</sup> ἔλεγον  
<sup>b</sup> Matt. ix. 30. οὖν αὐτῷ Πῶς \* <sup>b</sup> ἀνέψχθησάν \* σοι οἱ ὀφθαλμοί;  
<sup>21. xi. 37.</sup> <sup>11</sup> ἀπεκρίθη ἐκεῖνος [καὶ εἶπεν] "Ἀνθρωπος λεγόμενος  
<sup>c</sup> ver. 6. Ἰησοῦς <sup>c</sup> πηλὸν ἐποίησε καὶ <sup>d</sup> ἐπέχρισέ μου τοὺς ὀφθαλ-  
<sup>d</sup> ver. 6. μούς καὶ εἶπέ μοι Ὑπαγε εἰς \* τὴν <sup>e</sup> κολυμβήθραν τοῦ \* <sup>ABD</sup>  
<sup>e</sup> ver. 7. Σιλωὰμ καὶ νίψαι. ἀπελθὼν δὲ καὶ νιψάμενος <sup>f</sup> ἀνέβλεψα.  
<sup>f</sup> = Matt. xi. 5 al. 12. εἶπον οὖν αὐτῷ Ποῦ ἐστιν ἐκεῖνος; λέγει Οὐκ οἶδα.  
<sup>12</sup> See Isa. lxi. 1. <sup>13</sup> Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτὲ  
<sup>14</sup> τυφλόν. <sup>14</sup> ἦν δὲ σάββατον \* ὅτε τὸν πηλὸν ἐποίησεν ὁ  
<sup>15</sup> Ἰησοῦς καὶ ἀνέψξεν αὐτοῦ τοὺς ὀφθαλμούς. <sup>15</sup> πάλιν οὖν  
<sup>16</sup> ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ

καὶ ἦλθ. om. B. — 8. rec. ὅτι τυφλὸς ἦν, with many mss., but txt A B C D K L X 7 al. v Syrr. Copt. Æth. Arm. Sahid. Cyr. Chrys. Aug. Both are joined in *abc*. — 9. for ὅτι (2nd), οὐχί· ἀλλὰ B C L X al. *bn*. txt A D (not B as Lachm.). — 10. πῶς οὖν C D L X *a*. txt A B *bc* (?). — ἠνέψχ. C D E F G L M X Δ 13 al. txt A B (*ἐνέψχθ*. B) K U. — σου οἱ ὀφθ. A C D E L S X 26 all. *b* Syrr. Copt. Arm. Cyr. Chrys. Theophyl. Aug. txt B *acd*. — 11. καὶ εἶπεν om. B C D L 2 *ev* Sahid. Arm. Aug. ins. A *ab*. — ὁ ἀνθρ. B L. ἀνθρ. ὁ C. txt A D. — aft. μοι ins. ὅτι B L. — for τὴν κολ. τοῦ, τὸν B D L X 1 *abc* Syr. Copt. Sahid. Arm. Cyr. txt A. — ἀπῆλθον οὖν καὶ ἐνιψάμεν, καὶ ἦλθον βλέπων D X. — καὶ om. B. — 13. καὶ ἄγ. D *cd*. — 14. for ὅτε, ἐν ᾗ ἡμέρᾳ

*in quibus Siloe fluit*: so that his testimony exactly agrees with Josephus and Robinson (see Robins. i. 493 ff.). It is mentioned Neh. iii. 15. Isa. viii. 6. — ὁ ἔρμ. ἀπεστ. The reason of this derivation being stated has been much doubted. Some (e.g. Lücke) consider the words to have been inserted as an early gloss of some allegorical interpreter. But there is no external authority for this;—every MS. and vers. containing them, except the Syr. and Pers. Euthym. says, οἶμαι διὰ τὸν ἀπεσταλμένον ἐκεί τότε τυφλόν. But this would be a violent transfer,—of the name of the fountain, to the man who was sent thither. I should rather regard the healing virtue imparted to the water to be denoted, as symbolical of *Him Who was sent*, and whose mission it was to give the healing water of life. Aug. and Chrys. similarly refer ἀπεσταλ. to the Lord Jesus; Stier, to the Holy Spirit,—but as one with, and proceeding from Christ. — ἦλθε, ‘came back;’—apparently to his own house, by the next verse. — 8.] θεωροῦντες, belongs to τὸ πρότερον, and thus expresses the present relatively to that time,—οἱ ἦσαν τὸ πρότ. θεωροῦντες.—The reading τυφλὸς was most likely a correction of some one

who thought *προσαίτης* did not express plainly enough the change in him. The question of identity would be much more likely to turn on whether he was really *the person who had sat and begged* (the blindness being involved in it), than on the fact of his having been blind. — 11.] ἀνέβλ., strictly speaking, is inaccurate, of one *born* blind. Lücke refers to Aristotle as using the word thus, and cites Pausanias, who speaks of Ὀφιονεία . . . τὸν ἐκ γενετῆς τυφλόν, whom ἐπέλαβε τῆς κεφαλῆς ἀλγῆμα ἰσχυρόν, καὶ ἀνέβλεψεν ἀπ’ αὐτοῦ. Sight being natural to men, the deprivation of it is regarded as a *loss*, and the reception of it, though never enjoyed before, as a *recovery*. — 13.] The neighbours appear to have brought him to the *Pharisees*, out of hostility to Jesus (see ver. 12): and ver. 14 alleges the reason of this:—or perhaps from fear of the sentence alluded to in ver. 22. The Phar. here may have been the court presiding over the synagogue, or one of the lesser local courts of Sanhedrim: but Lücke inclines to think it was an assembly of the great Sanhedrim, whom John sometimes names οἱ Φαρ.,—see ch. vii. 47. xi. 46. — 14.] Lightf. cites from a Rabbinical treatise on the Sabbath,

εἶπεν αὐτοῖς Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς μου, καὶ ἐνψάμην, καὶ βλέπω. <sup>16</sup> ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινὲς Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ θεοῦ, <sup>g</sup> ch. vii. 20 and reff. ὅτι τὸ σάββατον οὐ <sup>h</sup> τηρεῖ. ἄλλοι ἔλεγον Πῶς δύναται <sup>h</sup> = ch. viii. 51 al. ἄνθρωπος ἁμαρτωλὸς τοιαῦτα <sup>i</sup> σημεῖα ποιεῖν; καὶ <sup>i</sup> = ch. ii. 11 reff. <sup>k</sup> σχίσμα ἦν ἐν αὐτοῖς. <sup>17</sup> λέγουσιν ἰοῦν τῷ τυφλῷ <sup>k</sup> ch. vii. 43 reff. πάλιν Σὺ τί λέγεις περὶ αὐτοῦ <sup>l</sup> ὅτι ἡνοιξέ σου τοὺς <sup>l</sup> = ch. ii. 18. viii. 43. ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν. <sup>18</sup> οὐκ <sup>m</sup> ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν <sup>m</sup> constr. here only. see ch. xiv. 10. Acts ix. 26. καὶ <sup>n</sup> ἀνέβλεψεν, <sup>o</sup> ἕως ὅτου <sup>p</sup> ἐφώνησαν τοὺς γονεῖς <sup>n</sup> ver. 11. αὐτοῦ τοῦ ἀναβλέψαντος <sup>o</sup> Luke xiii. 8. xv. 8. <sup>p</sup> ch. i. 48 reff. <sup>q</sup> Matt. iii. 15 al. <sup>19</sup> καὶ ἠρώτησαν αὐτοὺς λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν <sup>q</sup> ἄρτι βλέπει; <sup>20</sup> ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη. <sup>21</sup> πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἡνοιξεν αὐτοῦ τοὺς ὀφθαλμούς ἡμεῖς οὐκ οἶδαμεν· αὐτὸς <sup>a</sup> ἡλικίαν <sup>b</sup> ἔχει· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ αὐτοῦ λαλήσει. <sup>22</sup> ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἥδη γὰρ <sup>c</sup> συν- <sup>c</sup> Luke xxii. 5. Dan. ii. 9. ετίθεντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν <sup>d</sup> ὁμολογήσῃ χριστὸν <sup>d</sup> = and constr. Rom. x. 9. <sup>e</sup> ch. xii. 42. <sup>f</sup> ἐὰν τις αὐτὸν <sup>e</sup> ch. xii. 42. xvi. 2 only †. εἶπον ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. <sup>24</sup> ἐφώνησαν <sup>f</sup> ver. 18.

B L X 1 *abc* Cyr. txt A D.—*ἦν* *υ*εν D.—15. bef. αὐτοῖς ins. καὶ A.—17. λέγ. οὖν (*ἔλεγον οὖν* D) A B D L X 7 al. *abc* Copt. οὖν om. rec. with E F G H K M S U Δ al.—πάλιν om. D *abc*.—*ἡνέψεν* B X Δ al. *ἀνέψεν* K L al. txt A D (*ἦν* *υ*ε D) EFGMU (H S) al. also below.—18. ὅτι . . . καὶ ἀνέβλεψεν om. D δ.—19. εἰ ἐστιν οὗτος D Syr.—21. bef. ἡλ. *ε*χ. om. αὐτὸς D L X al. *abc*.—22. συνετίθεντο A M.—aft. χρισ.

‘sputum etiam super palpebras poni prohibitum.’ But the *making the clay*, as a servile work, seems to be here prominently mentioned.—15.] πάλιν refers to ver. 10. The inquiry was official, as addressed to the chief witness in the matter. We cannot hence infer with Lücke that no one else was present at the healing but Jesus and His disciples.—16.] τινὲς—ἄλλοι. Among the better party would be such as Nicodemus, Joseph, Gamaliel; who probably (Joseph certainly, Luke xxiii. 51) at last withdrew, and left the majority to carry out their hate against Jesus.—17.] The question is but *one*, as in E. V. ‘What sayest thou of Him, that (i. e. seeing that) He hath opened thine eyes?’ The stress is on *σὺ*—‘What hast *thou* to say to it, seeing we are divided on the matter?’ Both parties are anxious to have the man’s own view to corroborate theirs. *προφ.*, and therefore *παρὰ τοῦ θεοῦ*.—18.] The hostile party, disappointed at his direct

testimony against them, betake themselves to sifting more closely the *evidence of the fact*. The parents are summoned as witnesses.—19.] The question is threefold, and in strict legal formality: ‘Is this your son? Was he born blind? How is it that he now sees?’—22.] It is not said when this resolution was come to; and this also speaks for an interval between ch. vii., viii. and this incident. It could hardly have been before the council at the conclusion of ch. vii.—*ἀποσυν.*—probably the first of the three stages of Jewish excommunication,—the being shut out from the synagogue and household for thirty days, but without any anathema. The other two,—the repetition of the above, accompanied by a curse,—and final exclusion,—would be too harsh, and perhaps were not in use so early. Trench (Mir. 299) regards the resolution not as a token that the Sanhedrim had pronounced Him a false Christ, but as showing that they forbade a

g Mark xiv. 72. οὖν ἑκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον A B D  
 Acts xi. 9.  
 Heb. ix. 28.  
 h Luke xvii. 18.  
 Acts xii. 23.  
 al. Josh. vii.  
 οὗτος ἁμαρτωλός ἐστιν. <sup>25</sup> ἀπεκρίθη οὖν ἐκεῖνος † ἰ Εἰ  
 i = 1 Cor. i. 16.  
 vii. 10.  
 ἁμαρτωλός ἐστιν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλός ὢν ἄρτι  
 βλέπω. <sup>26</sup> εἶπον δὲ αὐτῷ [πάλιν] Τί ἐποίησέ σοι; πῶς  
 ἤνοιξέ σου τοὺς ὀφθαλμούς; <sup>27</sup> ἀπεκρίθη αὐτοῖς Εἶπον  
 ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν;  
 k = ch. viii. 43,  
 47.  
 l ch. vii. 48, 52.  
 m Acts xxiii. 4.  
 1 Cor. iv. 12.  
 1 Pet. ii. 23  
 only. Exod.  
 xvii. 2.  
 n ch. vii. 27  
 reff.  
 nn = ch. vii.  
 41.  
 o Matt. xxi. 42.  
 2 Cor. xi. 14  
 al. Ps. cxviii.  
 23.  
 p here only.  
 Exod. xviii.  
 21.  
 q Matt. vii. 21.  
 Ps. xxxix. 8.  
 a here only.  
 απ. al. Luke  
 i. 70. Acts iii.  
 21. Isa.  
 lxi. 4.  
 b = Mark ii. 1.  
 1 Cor. v. 1.  
 c ch. vii. 29  
 reff.  
 d ch. vii. 23.  
 e Luke xx. 121.  
 ch. xii. 31.  
 2 Chron.  
 xxix. 16.  
 ἄλλ' αὐτὸν ὁ θεὸς, τοῦτον δὲ οὐκ οἶδαμεν ἢ πόθεν  
 ἐστίν. <sup>30</sup> ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς Ἐν  
 γὰρ τούτῳ ὁ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἶδατε  
 πόθεν ἐστὶ, καὶ ἀνέφξέ μου τοὺς ὀφθαλμούς. <sup>31</sup> οἶδαμεν  
 δὲ ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις  
 ῥηοσεβῇς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.  
 32 α' ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξέ τις ὀφθαλμούς  
 τυφλοῦ γεγεννημένου. <sup>33</sup> εἰ μὴ ἦν οὗτος ὁ παρὰ θεοῦ,  
 οὐκ ἠδύνατο ποιεῖν οὐδέν. <sup>34</sup> ἀπεκρίθησαν καὶ εἶπον αὐτῷ  
 Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὁλος, καὶ σὺ διδάσκεις  
 ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω. <sup>35</sup> Ἦκουσεν ὁ Ἰησοῦς

ins. εἶναι D. — 23. καὶ αὐτὸν A.—*ἰρωτᾷτε* D. — 24. for τὸν ἄνθρ., αὐτὸν D.—25. aft. *ἐκεῖνος* rec. ins. καὶ εἶπεν, but om. A B D L 4 al. Cyr.—for ὢν, ἡμῖν καὶ D L 4 ac Sahid. Æth. Cyr. Ambr. — 26. πάλιν om. B D *abc* Copt. Sahid. Aug. ins. A. — 27. τί οὖν B. — 29. rec. *Μωσῆ*, but *Μω(or Μωv)σεῖ* A B D E G K L Δ al.—*ἐλάλησεν* A. — aft. ὁ θ. ins. καὶ ὅτι θεὸς ἁμαρτωλῶν οὐκ ἀκούει D. — 30. ἐν τ. οὖν D.—32. *γεγεννη-*

private man to anticipate their decision on this point by confessing Him (?). — 24.] *δοῦς δ. τ. θ.* not, 'give God the praise' (E. V.), i. e. 'the glory of thy healing:' for the Pharisees want to overawe the man by their authority, and make him deny the miracle altogether. The words are a form of *adjuration* (see Josh. vii. 19), *to tell the truth*, q. d. 'Remember that you are in God's presence, and speak as unto Him.' — 25.] *ὢν*, see on ver. 8. The man shrewdly evades the inference and states again the simple fact. — 26.] They perhaps are trying to shake his evidence,—or to make him state something which should bring out some stronger violation of the sabbath. — 27.] *οὐκ ἠκούσατε* must be in its special meaning of 'did not heed it.' The latter clause is of course ironical: 'you seem so anxious to hear particulars about Him, that you must surely be intending to become His disciples.' — 29.] *πόθεν*—'whether from God or not.'—But see ch. vii. 27, 28, where a very different reason is

given for disbelieving Him to be the Christ. — 30.] *ἐν γὰρ τ.* is well expressed in E. V. 'Why herein is' &c. — 31.] He expresses a general popular conviction, that one who could do these things, must be a *pious man*: and (ver. 32) *very eminently so*, since this miracle was unprecedented. — 33.] *οὐδέν*, nothing of this kind, much less such a thing as this. — 34.] see on ver. 2. *ὅλος*, 'altogether,—deeply and entirely, as thy infirmity proved.' 'They forget that the two charges,—one that he had never been born blind, and so was an impostor, —the other, that he bore the mark of God's anger in a blindness that reached back to his birth,—will not agree together.' (Trench, Mir. 305, note.) — *ἐξέβ.* They excommunicated him: see on ver. 22. It cannot merely mean, 'they cast him out of the court' (Chrys. Mald. Grot. Fritzsche, Tholuck); see next verse. — 35.] 'Tune ille es, qui propter fidem in Jesum quem dicunt Christum, acerbiter nostrorum magistrorum expertus est? An tu post



ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὐρὼν αὐτὸν εἶπεν αὐτῷ  
 Σὺ <sup>†</sup> πιστεύεις εἰς τὸν υἱὸν τοῦ \* θεοῦ; <sup>36</sup> ἀπεκρίθη <sup>f ch. i. 12 and</sup>  
 ἐκεῖνος καὶ εἶπε <sup>‡</sup> [καὶ] τίς ἐστι, κύριε, ἵνα πιστεῦσώ εἰς <sup>g recit. Luke x.</sup>  
 αὐτόν; <sup>37</sup> εἶπε δὲ αὐτῷ ὁ Ἰησοῦς Καὶ ἐώρακας αὐτόν, <sup>29. xviii. 26.</sup>  
 καὶ ὁ <sup>†</sup> λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. <sup>38</sup> ὁ δὲ ἔφη <sup>i ch. iv. 27.</sup>  
<sup>k</sup> Πιστεύω, κύριε. καὶ <sup>†</sup> προσεκύνησεν αὐτῷ. <sup>39</sup> καὶ εἶπεν <sup>k Mark ix. 21.</sup>  
 ὁ Ἰησοῦς Εἰς <sup>m</sup> κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἤλθον, <sup>l M tt. viii. 2.</sup>  
 ἵνα οἱ μὴ <sup>n</sup> βλέποντες βλέπωσι καὶ οἱ βλέποντες <sup>m Matt. vii. 2.</sup>  
 γένωνται. <sup>40</sup> καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ <sup>l Tim. iii. 6.</sup>  
 ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ Μὴ καὶ ἡμεῖς τυφλοὶ <sup>al. Job xiii.</sup>  
 ἐσμεν; <sup>41</sup> εἶπεν αὐτοῖς ὁ Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν <sup>n Matt. xiii. 13.</sup>  
<sup>p</sup> εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν· ἡ [οὖν] <sup>Isa. vi. 9.</sup>  
 ἁμαρτία ὑμῶν μένει. X. <sup>1</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ <sup>o = Matt. xv.</sup>  
 εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν <sup>14 al.</sup>  
 αὐλὴν τῶν προβάτων, <sup>p ch. xv. 22.</sup>  
 ἀλλὰ <sup>24. xix. 11.</sup>  
 ἀναβαίνων <sup>1 John i. 8.</sup>  
 ἀλλαχόθεν, ἐκεῖνος <sup>Acts xxiii.</sup>  
 κλέπτῃς ἐστὶ <sup>29. 1 Tim. v.</sup>  
 μένου <sup>12.</sup>  
 A X. — 35. ἔξω om. D.—for τοῦ θ., τοῦ ἀνθρώπου B D Æth. txt A abc Hil.—  
 36. καὶ τίς B D E F G K M S U X Δ 30 all. Cyr. Chrys. Theophyl. rec. om. καὶ, with  
 A L abc Hil.—37. ὁ om. A.—38. αὐτόν D 2.—40. ταῦτα om. D 3 bc Sahid. Arm.—  
 41. οὖν om. B D K L X 4 bc Copt. Sahid. Cyr. Aug. ins. A a.—αἱ ἁμαρτίαι ὑμῶν  
 μένουσι D L X Cyr. txt A B.

has molestias etiamnum in filium Dei credis? Lampe (Stier, iv. 565).—36.] This υἱὸς τ. θ. surpasses his present comprehension: and therefore, true to his simple and guileless character, he asks for further information about Him.—[καὶ] τίς See Mark x. 26. Luke x. 29. 2 Cor. ii. 2.—37.] These words καὶ ἐώρακας αὐτ. serve to remind the man of the benefit he has received, and to awaken in him the liveliest gratitude: compare Luke ii. 30.—They do not refer to a former seeing, when he was healed.—39.] There seems to be an interval between the last verse and this, and the narrative appears to be taken up again at some subsequent time when this miracle became again the subject of discourse.—The blind man had recovered sight in two senses,—bodily and spiritual. And as the Lord always treats of the spiritual as paramount, including the bodily, so here he proceeds to speak of spiritual sight.—κρίμα, the effect of κρίσις, not merely distinction, but judgment; the following out of the divine εὐδοκία, Matt. xi. 25, 26.—‘We are all, according to the spirit of nature, no better than persons born blind; and to know and confess this our blindness, is our first and only true sight, out of which the grace of the Lord can afterwards bring about a complete receiving of sight. The “becoming blind,” on the other hand, is partly an ironical expression for remaining

blind, but partly also has a real meaning in the increasing darkening and hardening which takes place through unbelief.’ (Stier, iv. 568.) The βλέποντες here answer to the δίκαιοι of Matt. ix. 13; see note there.—40.] They ask the question, not understanding the words of Jesus in a bodily sense, but well aware of their meaning, and scornfully rejoicing, ‘Are then we meant by these blind, we, the leaders of the people?’—41.] The distinction in expression between the two clauses must be carefully borne in mind. The Lord is referring primarily to the unbelief of the Pharisees and their rejection of Him. And He says, ‘If ye were really blind, (not, “confessed yourselves blind;” Kuinoel, Stier, De Wette,) ye would not have incurred guilt; but now ye say, “We see;” ye believe ye have the light, and boast that ye know and use the light; and therefore your guilt abideth, remaineth on you.’ Observe there is a middle clause understood, between ‘ye would never have incurred guilt,’ and ‘your guilt remaineth;’ and that is, ‘ye have incurred guilt;’ which makes it necessary to take the λέγετε ὅτι βλέπομεν as in a certain sense implying βλέπετε: viz. ‘by the Scriptures being committed to you, by God’s grace, which ought to have led you to faith in Me.’—CHAP. X. 1.] This discourse seems to be connected with the preceding miracle,—and the conduct of the

u Matt. xxi. 13 al. Obad. 5.  
 v Mark xiii. 34. ch. xviii. 16, 17 only.  
 4 Kings vii. 11.  
 w Matt. xxv. 14.  
 a 3 John 15 only.  
 b — here only. Mark xv. 20 al. Acts v. 19.  
 c Mark i. 12. Luke x. 2. 1 Macc. xii. 27.  
 d — ch. iii. 28 refl.  
 e — Matt. xxv. 12 al.  
 f — here only. Job xix. 13. see Luke xvi. 12. Acts vii. 6. Rom. xiv. 4. Heb. xi. 34. g = here only. ch. xvi. 25, 29. 2 Pet. ii. 22. Prov. i. 1. h = Acts xvii. 19. Luke viii. 9.

καὶ <sup>u</sup> ληστής· <sup>2</sup> ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν A B D  
 ἔστι τῶν προβάτων. <sup>3</sup> τούτῳ ὁ <sup>v</sup> θυρωρὸς ἀνοίγει, καὶ  
 τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ <sup>w</sup> ἴδια  
 πρόβατα <sup>†</sup> φωνεῖ <sup>a</sup> κατ' ὄνομα καὶ <sup>b</sup> ἐξάγει αὐτά. <sup>4</sup> καὶ  
 ὅταν τὰ ἴδια \* πρόβατα \* <sup>c</sup> ἐκβάλῃ, <sup>d</sup> ἐμπροσθεν αὐτῶν  
 πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι <sup>e</sup> οἶδασιν  
 τὴν φωνὴν αὐτοῦ. <sup>5</sup> <sup>f</sup> ἄλλοτρίῳ δὲ οὐ μὴ <sup>†</sup> ἀκολουθή-  
 σουσιν, ἀλλὰ φεύζονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν  
 ἄλλοτρίων τὴν φωνήν. <sup>6</sup> ταύτην τὴν <sup>g</sup> παροιμίαν εἶπεν  
 αὐτοῖς ὁ Ἰησοῦς· ἐκείνοι δὲ οὐκ ἔγνωσαν <sup>h</sup> τίνα ἦν ὁ

CHAP. X. 2. αὐτός ἐστιν ὁ ποιμ. D Sahid. — 3. τὰ πρόβ. τὰ ἴδ. D.—rec. καλεῖ with qu. ? txt A B D L X 4 Cyr. — 4. καὶ om. B L 3 al. ins. A D a Lucif.—for πρόβατα, πάντα B D L X 3 ad Copt. Sahid. Lucif. txt A. oves suas omnes bc.—ἐκβάλλῃ B X 6. / txt A D. — 5. rec. ἀκολουθήσωσιν with qu. ? txt A B D E F G Δ 3 al. Cyr. Chrys.—

Pharisees towards the man who had been blind, to have given occasion to this description of false shepherds, which again introduces the testimony of Jesus to Himself as the true Shepherd. I say, *seems*: for I would not lay so much stress as Stier has done on this connexion, seeing that John so frequently passes without notice to an entirely different and disjointed occurrence or discourse.—See on the whole subject of the parable, Jer. xxiii. 1—4. Ezek. xxxiv. Zech. xi. 4—17. — These opening verses (to ver. 5) set forth the distinction between *false* and *true shepherds*. Then (vv. 7, 8, 9) He brings in *Himself*, as *the door*, by which both shepherds and sheep enter the fold.—Then (ver. 10) He returns to the imagery of the first verses, and sets forth Himself as *THE GOOD SHEPHERD*; and the rest (to ver. 18) is occupied with the results and distinctions dependent on that fact. — τὴν αὐλ. ὁ περιτετυγισμένος κ. ὑπαιθρος τόπος (Phavorinus, Lücke ii. 403); just answering, except in this being a permanent enclosure, to our '*fold*.' This fold is the *visible Church of God*, primarily, as His people Israel were His peculiar fold; afterwards, the fold comprehends all the faithful.—The terms in this first part are *general*, and apply to *all leaders* of God's people; in ver. 1, to those who enter that office without having come in by the door (i. e. Christ, in the large sense, in which the O. T. faithful looked to and trusted in Him, as the covenant promise of Israel's God); and in ver. 2, to those who do enter this way; and whosoever does, is a shepherd of the sheep (not *the Shepherd*, as E. V.; see ver. 11).—The sheep throughout this parable are not the mingled multitude of good and bad; but the *real* sheep,

the faithful, who *are*, what all in the fold *should be*. The false sheep (*goats*, Matt. xxv. 32) do not appear; for it is not the character of the *flock*, but that of the *shepherd*, and the relation between him and his sheep, which is here prominent. — 3.] Perhaps the θυρωρὸς should not be too much pressed as significant; but certainly *the Holy Spirit* is especially He who opens the door to the shepherds; see frequent uses of this symbolism by the Apostles, Acts xiv. 27. 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3;—and instances of the θυρωρὸς shutting the door, Acts xvi. 6, 7. (So Theodorus Heracleota, and Stier, iv. 578.) — τὰ πρ. τ. φ. αὐ. ἀκ. The voice of *every such true shepherd* is heard (heeded, understood) by the *sheep* (generally); and he calls by name (see var. read.) *his own* sheep, that portion of the great flock entrusted to him, and leads them out to pasture, as his office is.—This distinction between τὰ πρόβ. and τὰ ἴδια πρόβ. has given rise to exegetical and doctrinal mistakes, from not observing ποιμὴν above. It has been imagined that Christ is here spoken of, and that therefore these two descriptions of sheep must be different, and so the whole exposition has been confused. Even Stier has fallen into this mistake. — 4.] The reading πάντα (for πρόβ.) is interesting, and probably genuine. When he has led forth (ἐκβάλλειν = ἐξάγειν) to pasture *all* his sheep (there shall not an hoof be left behind), he goes before them; in his teaching pointing out the way to them; they follow him, because they know his voice; his words and teaching are familiar to them. But observe that the expression here becomes again more general; not τὰ ἴδ. πρ., but τὰ πρ. as in ver. 3.

ἐλάλει αὐτοῖς. <sup>7</sup> εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἂμὴν λέγω ὑμῖν [ὅτι] ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. <sup>8</sup> πάντες ὅσοι πρὸ ἐμοῦ ἦλθον <sup>1</sup> κλέπται εἰσὶ καὶ <sup>k</sup> λησταί· ἄλλ' οὐκ <sup>1</sup> ἤκουσαν αὐτῶν τὰ πρόβατα. <sup>9</sup> ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ <sup>ο</sup> νομὴν <sup>p</sup> εὐρήσει. <sup>10</sup> ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ <sup>t</sup> θύσῃ καὶ <sup>s</sup> ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ <sup>t</sup> περισσὸν ἔχωσιν. <sup>11</sup> ἐγὼ εἰμι ὁ ποιμὴν ὁ <sup>u</sup> καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν

7. πάλιν Ἰησ. (omg. αὐτ. ὁ) B.—ὅτι om. B G K L 16 a Lucif. Æth. Arm. Cyr. ins. A D bc.—8. πάντες om. D b.—πρὸ ἐμοῦ om. E G M S U Δ 25 abcv Syr. Sahid. Bas. Cyr. Chrys. Theophyl. Euth. Aug. (expressly.) ins. (but aft. ἡλθ.) A B D K L X 23 all. d Copt. Æth. Arm. Clem. Aug. Jer. Lucif. ins. also Orig.—10. καὶ περισ. ἔχ. om. D.

*The sheep know the voice of every true shepherd.*—5.] So that the ἀλλότριος is not *the shepherd of another section* of the flock, but an *alien*: the ληστής of ver. 1;—and τῶν ἄλλ. is *generic*, as in E. V.—6.] παροιμία is not = παραβολή, as so generally set down. This is not properly a parable; but rather a parabolic allegory. The *parable* requires *narrative* to set it forth; and John relates *no such*. The right word for παροιμία would be *allegory*. We have another example of such in ch. xv. 1 ff. (Matt. ix. 37, 38.)—7.] What follows is not so much an exposition, as an expansion of the allegory.—The key to this verse is the right understanding of what went before. Bear in mind that vv. 1—5 were *of shepherds in general*. But these shepherds themselves go into and out of the fold *by the same door as the sheep*: and Christ is *that door*; THE DOOR OF THE SHEEP: the one door both for sheep and shepherds, into the fold (see ἡ θύρα, absol. ver. 9), into God's Church, to the Father.—8.] I believe that the right sense of these words, ὅσοι πρὸ ἐμοῦ ἦλθον, has not been apprehended by any of the Commentators.—First, they can only be honestly understood of *time*: all who came *before* Me (not, 'without regard to Me,' Olsh. &c., or 'passing by Me as the door,' Camer., or 'instead of Me,' Lampe, &c.: or 'pressing before Me,' (ch. v. 7), which would have been ἔρχονται, not ἦλθ.: nor any other of the numerous shifts which have been adopted).—*What pretended teachers then came before* Christ? Remember the connexion of these discourses. He has taught the Jews that Abraham and the prophets *entered by Him* (ch. viii. 56): but He has set in strong opposition to Himself and His, them (these Jews) and their father, *the Devil* (ch. viii. 44). *He* was 'the first thief who clomb into God's

fold; and all his followers are here spoken of inclusively in the language of the allegory, as coming in by and with *him*. His was the first attempt to lead human nature, *before* Christ came; before the series of dispensations of grace begun, in which pasture and life is offered to man by Him.—εἰσὶ, not ἦσαν, because their essential nature as belonging to and being of the evil one is set forth, and the inclusion of these present Pharisees in their ranks.—ἄλλ' οὐκ. . .] This of course cannot be understood absolutely—'the sheep never for one moment listened to them;' but, did not listen to them in the sense of becoming their disciples eventually. So that the fall of our first-Parents would be no exception to this; whom of all men we must conclude, by the continuing grace and mercy of God to them after that fall, to have been of His real sheep. And since then, the same is true; however the sheep may for a while listen to these false shepherds, they do not *hear them*, so as to follow them.—9.] expands and fixes ver. 7. 'Non est salutaris aditus in ecclesiam, nisi per Me, sive pastor esse velis, sive ovis.' Erasmus (Stier, iv. 590).—10.] the gracious intent of the Saviour in this;—to *give life*, and *in abundance*. This verse forms the transition from Him as ἡ θύρα, to Him as ὁ ποιμὴν. He is here set in opposition to ὁ κλέπτης (see on ver. 8), and thus insensibly passes into the place of a ποιμὴν, who has been hitherto thus opposed. Then the ζωὴν ἔχωσι binds on to νομὴν εὐρήσει—and καὶ περισ. ἔχ.: q. d. not merely as a door to pass through, but actively, abundantly, to *bestow* abundance of life. We are thus prepared for—11.] the announcement of Himself as ὁ π. ὁ καλός—the great antagonist of ὁ κλέπτης—the pattern and Head of all good shepherds, as *he* of all thieves and robbers. But He is ὁ π. ὁ κ. in this verse, as having



v—vv. 15, 17, 18. xiii. 37, 38. xv. 13. 1 John iii. 16. vv. see ver. 15. w Mark i. 29 only. Exod. xii. 45. x constr. 2 Pet. iii. 16. y = Matt. iv. 11. al. y = here only. z Luke xi. 25 and 1. ch. xvi. 32. 2 Kings xxii. 15. see Matt. xxvi. 34. zz ch. xii. 6. refl. a ver. 11. refl. aa = Heb. ii. 9. 1 Tim. ii. 6. al. b ver. 1. c = Matt. xxi. 7. ch. vii. 45. d Matt. xxvi. 31. Luke ii. 8. al. Gen. xxii. 16.

αὐτοῦ \*<sup>v</sup> τίθησιν<sup>vv</sup> ὑπὲρ τῶν προβάτων·<sup>12</sup> ὁ<sup>w</sup> μισθωτὸς<sup>ABD</sup> δὲ καὶ οὐκ ὢν ποιμὴν,<sup>x</sup> οὗ οὐκ \* εἰσὶ τὰ πρόβατα<sup>x</sup> ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ \* ἀφήσιν τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος<sup>ys</sup> ἀρπάζει αὐτὰ καὶ<sup>z</sup> σκορπίζει [τὰ πρόβατα. <sup>13</sup> ὁ δὲ μισθωτὸς φεύγει], ὅτι μισθωτὸς ἐστι καὶ οὐ<sup>zz</sup> μέλει αὐτῷ περὶ τῶν προβάτων. <sup>14</sup> ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμὰ καὶ \* γινώσκονται ὑπὸ τῶν ἐμῶν\*, <sup>15</sup> καθὼς γινώσκει με ὁ πατὴρ καὶ γὰρ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου<sup>a</sup> τίθημι<sup>aa</sup> ὑπὲρ τῶν προβάτων. <sup>16</sup> καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἐστὶν ἐκ τῆς<sup>b</sup> αὐλῆς ταύτης· κάκεῖνά με δεῖ<sup>c</sup> ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι, καὶ \* γενήσεται μία<sup>d</sup> ποίμνη, εἰς ποίμνην. <sup>17</sup> διὰ τοῦτο ὁ πατὴρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι

—11. for τίθησιν, διδωσιν D cv Aug. txt A B a Tert. Cypr. Lucif. Hil. Ambr. — 12. for εἰσὶ, ἐστὶν A B L X. txt D.—αὐτὰ om. D bn Syr. Sahid. Aug.—τὰ προ. . . . φεύγει om. B D L 3 Copt. Sahid. Æth. Arm. Lucif. (μισθωτὸς φ. ὅτι om. A<sup>1</sup>.) ins. A abc.—14. for γιν. ὑπ. τ. ἐμ., γινώσκουσί με τὰ ἐμὰ B D L abcν Copt. Sahid. Æth. Cyr. txt A.—15. for μου τῶν, εἰς ὧμαι D.—16. κ. ἀλ. εἰ D 1 Syrr.—γενήσονται B D L X 2

most eminently the qualities of a good shepherd, one of which is to lay down His life for the sheep. These words here are not so much a prophecy, as a declaration, implying however that which ver. 15 asserts explicitly.—12.] The imagery is here again somewhat changed. The false shepherds are here compared to hirelings, i. e. those who serve merely for gain; the μισθωτὸς who fulfils the character implied by the word. The idea is brought in by τὴν ψυχ. αὐ. τίθ. ὑπὲρ τ. π., which introduces a time of danger, when the true and false shepherds are distinguished.—τ. λύκον] The purposes of this 'wolf' are the same as those of the thief in ver. 10, and in the allegory he is the same;—the great Foe of the sheep of Christ. Lücke and De Wette deny this, and hold 'any enemies of the theocracy' to be meant;—but no deep view of the parable will be content with this,—see Matt. vii. 15, where the λέκoi ἀρπαγες are ψευδοπροφήται, the κλέπται κ. ληστὰι of ver. 8;—and their chief and father would therefore be ὁ λύκος, just as ὁ ποιμὴν is the Shepherd.—14, 15.] The knowledge of His sheep here spoken of is more than the mere knowing by name; it is a knowledge corresponding to the Father's knowledge of Him;—i. e. entire, perfect, all comprehensive:—and their knowledge of Him corresponds to His of the Father,—i. e. is intimate, direct, and personal:—both being bound together by holy and inseparable Love.—ὑπὲρ τ. π.] 'for those my sheep'—not for all: that,

however true, is not the point brought out here: the Lord lays down His life strictly and properly, and in the depths of the Divine counsel, for those who are His sheep.—16.] The ἄλλ. πρόβ. are the Gentiles;—not the dispersion of the Jews, who were already in God's αὐλή. By these wonderful words, as by those in ch. xi. 52. Acts xviii. 10, and by the conclusion of Matt. xxv. (see notes there), the Lord shows that, dark and miserable as the Gentile world was, He had sheep even there. Observe they are not in other folds, but scattered (ch. xi. 52).—με δεῖ ἀγ. . . ] i. e. in the purpose and covenant of the Father. The Lord speaks of His bringing them, and their hearing His voice: meaning that His servants in His name and by His power would accomplish this work. Admirably illustrative of the converse method of speaking which He employs Matt. xxv. 40, 45. The μία ποίμνη is remarkable—*not μία αὐλή, as erroneously rendered in E. V.*:—not ONE FOLD, but ONE FLOCK; no one exclusive enclosure of an outward church,—but one flock, all knowing the one Shepherd and known of Him. On εἰς ποίμνην comp. Heb. xiii. 20.—17.] The λαλεῖν ἐν παροιμίαις is now over, and He speaks plainly,—'My Father.' In this wonderful verse lies the mystery of the love of the Father for the Son;—because the Son has condescended to the work of humiliation, and to earn the crown through the cross (see Phil. ii. 8, 9, διό). The ἵνα here is strictly τελικόν,—in order that. 'Without this purpose in view,' says Stier

τὴν ψυχὴν μου ἵνα πάλιν <sup>e</sup> λάβω αὐτήν. <sup>18</sup> οὐδεὶς αἶρει <sup>e = Heb. γ. 4. Rev. xi. 17. Luke xix. 12. f ch. v. 10 refl.</sup>  
αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθωμι αὐτήν ἀπ' ἐμαντοῦ.  
<sup>g</sup> ἔξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἔξουσίαν ἔχω πάλιν <sup>g ch. i. 12. xix. 10. Rev. ix. 19. xi. 6.</sup>  
λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ  
πατρός μου. <sup>19 h</sup> Σχίσμα [οὖν] πάλιν ἐγένετο ἐν τοῖς <sup>h ch. vii. 43 refl.</sup>  
Ἰουδαίοις διὰ τοὺς λόγους τούτους. <sup>20</sup> ἔλεγον δὲ πολλοὶ  
ἐξ αὐτῶν Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;  
<sup>21</sup> ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα οὐκ ἔστι <sup>i</sup> δαιμονιζομένου· <sup>i Matt. iv. 21 al. Ir. k ch. ix. 10 refl.</sup>  
μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς <sup>k</sup> ἀνοίγειν;  
<sup>22</sup> Ἐγένετο \* δὲ τὰ <sup>l</sup> ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις,  
[καὶ] χειμῶν ἦν· <sup>23</sup> καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ  
ἐν τῇ <sup>m</sup> στοᾷ† Σολομῶντος. <sup>24 n</sup> ἐκύκλωσαν οὖν αὐτὸν οἱ  
Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ <sup>o</sup> Ἔως πότε τὴν ψυχὴν ἡμῶν  
<sup>p</sup> αἶρεις; εἰ σὺ εἶ ὁ χριστὸς, εἰπὲ ἡμῖν <sup>q</sup> παρρησίᾳ.  
<sup>25</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Εἶπον ὑμῖν, καὶ οὐ πιστεύετε.  
τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα

Sahid. txt A *abc* Cypr. — 18. ἦρεν B. — ἀλλ' . . . ἐμαντοῦ om. D 2. — for λαβεῖν, ἄρα D *ed*. txt A B *ab* Orig. Cypr. Hil. — τὴν om. B. — μου om. D *ab* Tert. Hil. Chrys. — 19. οὖν om. B L X *abc* Sahid. Arm. ins. A D. — πάλιν om. D. — 21. ἀνοίξει B L X 9 Orig. Chrys. — 22. ἐγένοντο D. — for δὲ, τότε B L 1 Copt. (δὲ τότε Copt.) Sahid. Arm. txt A D *c*. — τοῖς om. D E F G K M U X Δ 25 all. Chrys. Theophyl. — καὶ om. B D L X 3 al. Copt. Sahid. ins. A *ac*. — 23. rec. τοῦ Σ. with qu. ? txt A B D G K M S all. Chrys. Σολομῶνος D G M (not B, as Lachm. Muralt., but qu. ?) 11 *abc* Chrys. txt A B. — 24. ἐκύκλωσαν B. — 25. for εἶπ., λαλῶ D *bc* Tert. txt

(iv. 603), 'the Death of Christ would neither be lawful nor possible.' — 18.] The truth of this voluntary rendering up was shown by His whole sufferings, from the falling of His enemies to the ground in the garden (ch. xviii. 6) to His last words, *παράθεμαι τὸ πν. μου*, Luke xxiii. 46 (see note there). His resurrection also was eminently His own work, by virtue of the Spirit of the Father dwelling in and filling Him: the *ἐξουσία* in both these cases being the *ἐντολὴ*, appointment, ordinance, of the Father, from the counsel of Whose will the whole mediatorial office of Christ sprang: see ch. xii. 49. — 19—21.] The concluding words bind this discourse to the miracle of ch. ix., though not necessarily in immediate connexion.

22—39.] *Discourse at the Feast of Dedication.*—In all probability Jesus remained at, or in the neighbourhood of, Jerusalem during the interval (two months) between the Feast of Tabernacles and that of the Dedication. Had He returned to Galilee, we should have had some mention of it. — Still, by the words *ἐν τοῖς Ἱεροσολύμοις*, it would seem as if a fresh period and a new visit begun; for why should such a specification be made, if the narrative

proceeded continuously? — 22.] This feast had become usual since the time when Judas Macc. purified the temple from the profanations of Antiochus. It was held on Chisleu (December) 25, and seven following days: see 1 Macc. iv. 41—59. 2 Macc. x. 1—8. Jos. Antt. xii. 7, 7. — *χειμ. ἦν*] To explain to Gentile readers the reason of the Lord's walking in Solomon's portico. This latter was on the east side of the temple, called also by Jos. *στοὰ ἀνατολική*. He says, Antt. xx. 9, 7, that it was an original work of Solomon, which had remained from the former temple. — 24.] *ψυχὴν αἶρεις* is generally explained 'Keep us in doubt,' *αἰωρεῖς*, *ἀναρτᾷς μεταξὺ πίστεως κ. ἀπιστίας*, Euthym. But there is some question whether *ψ. αἶρ.* is ever so used. In Jos. it signifies 'to uplift the soul,' 'raise the courage:' *ἐπὶ τὸν κινδ. τὰς ψ. ἡρμένους*, Antt. iii. 2, 3, 5, 1. So also Aquila, Prov. xix. 18, *πρὸς τὸ θανατῶσαι αὐτὸν μὴ ᾄδης τ. ψ. σου*. These usages however, as all the examples adduced in the comm., are confined to the act of a man on his own soul: when the term applies to effects produced on another, it seems to imply any strong excitement of mind, whether for hope or fear. 'How long dost thou

μαρτυρεῖ περὶ ἐμοῦ· <sup>26</sup> ἀλλ' ὑμεῖς οὐ πιστεύετε· \* οὐ A B D  
 \* γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν[, καθὼς εἶπον  
 ὑμῖν]. <sup>27</sup> τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γὰρ  
 γινώσκω αὐτὰ, καὶ ἀκολουθοῦσί μοι, <sup>28</sup> καὶ γὰρ ζῶν  
 αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν  
 αἰῶνα, καὶ οὐχ <sup>a</sup> ἀρπάσει τις αὐτὰ ἐκ τῆς χειρός μου. <sup>29</sup> ὁ  
 πατήρ μου, \* ὃς δέδωκέ μοι, <sup>b</sup> \* μείζων πάντων ἐστὶ, καὶ  
 οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρός τοῦ πατρὸς [μου].  
<sup>30</sup> ἐγὼ καὶ ὁ πατήρ <sup>c</sup> ἐν ἑσμέν. <sup>31</sup> <sup>d</sup> ἐβάστασαν οὖν  
 [πάλιν] λίθους οἱ Ἰουδαῖοι, ἵνα <sup>e</sup> λιθάσωσιν αὐτόν.  
<sup>32</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Πολλὰ <sup>f</sup> καλὰ ἔργα ἔδειξα  
 ὑμῖν ἐκ τοῦ πατρὸς [μου]. <sup>g</sup> διὰ <sup>h</sup> ποῖον αὐτῶν ἔργον  
 λιθάζετέ με; <sup>33</sup> ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι [λέγοντες]  
 Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ <sup>i</sup> βλασφη-  
 μίας, καὶ ὅτι σὺ ἄνθρωπος ὢν <sup>k</sup> ποιεῖς σεαυτὸν θεόν.  
<sup>34</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ ἐστὶ γεγραμμένον ἐν τῷ  
 νόμῳ [ὑμῶν] Ἐγὼ \* εἶπα, <sup>1</sup> θεοὶ ἐστε; <sup>35</sup> εἰ ἐκείνους

<sup>a</sup> = Matt. xiii.  
19. Jude 23.

<sup>b</sup> comp. Matt.  
xiii. 32. 1 Cor.  
xv. 19. Judg.  
vi. 15.

<sup>c</sup> ch. xvii. 21.  
23. John v. 7.  
Eph. ii. 14.

<sup>d</sup> = here only.  
<sup>e</sup> ch. viii. 5  
reff.

<sup>f</sup> = Matt. v. 16.  
1 Tim. v. 10  
al.

<sup>g</sup> = ch. xi. 15,  
42 al. fr.

<sup>h</sup> = Acts iv. 7  
al.

<sup>i</sup> Matt. xii. 31.  
Rev. ii. 9 al.  
Dan. iii. 29.

<sup>k</sup> ch. viii. 53  
reff.

1 PSA. lxxxii. 6. νόμῳ [ὑμῶν] Ἐγὼ \* εἶπα, <sup>1</sup> θεοὶ ἐστε; <sup>35</sup> εἰ ἐκείνους

A B a.—ἐπιστεύσατε B 7 al. txt (add μοι D 5) A D abc al.—αὐτὰ μαρ. D a.—26. for  
 οὐ γάρ, ὅτι οὐκ D L X 12 *bn* Syr. Sahid. Orig. Cyr. Chrys. txt A B ac.—καθὼς εἶπ.  
 ὑμ. om. B K L M<sup>1</sup> 6 al. c Copt. Sahid. Arm. ins. A D ab (?).—27. ἀκούουσιν (not ἀκού-  
 σουσιν?) B.—28. οὐ μὴ ἀρπάσῃ τις DLX 4 Cyr. Theophyl. txt A B.—29. ὁ δέδωκός D.  
 ὁ δέδωκε L *abcn* Copt. Sahid. Tert. Hil. Ambr. Jer. Aug. txt A B (?).—μείζων A X  
*abcn* Copt. Cyr. Tert. Hil. Ambr. Jer. Aug. txt B D.—μου om. B L Orig. ins. A D  
 abc Hil.—31. πάλιν om. D 4 *abcn* Copt. Arm. Hil. Aug. Ambr. ins. A B.—32. ἐργ.  
 ἔδ. ὑμ. καλ. B.—μου om. B D *Aeth.* Hil. ins. A abc.—33. λέγοντες om. ABKLMX 9  
 al. *abcn* Syrr. Copt. Sahid. Arm. Hil. ins. D.—σὺ om. D K 2 Syr. Chrys. ins. A B abc

excite our minds?'—25.] He had often  
 told them, in unmistakable descriptions of  
 Himself: see ch. v. 19. viii. 36. 56. 58,  
 &c., &c. But the great reference here is  
 to His works, as in ver. 36.—26.] The  
 difficulty, and MS. authority, of the words  
 in brackets are sufficient warrant for their  
 genuineness: and they come much more  
 naturally with this than with the following  
 verse. I believe them to refer more to the  
 whole parable, than to any explicit saying  
 of this kind; and this is shown to my mind  
 by the following words in ver. 27:—the  
 minor proposition, 'but ye hear not My  
 voice,' being understood. This was a co-  
 rollary from the parable, and thus it might  
 be said καθὼς εἶπον ὑμῖν.—27—29.] This  
 leads to a further description of these sheep.  
 The form of the sentence is a climax; rising  
 through the ἐγὼ δίδωμι and ἐκ τ. χ. μου,  
 to ὁ πατήρ μου, ὃς δέδωκέ μοι, and ἐκ τ.  
 χ. τοῦ πατρὸς μου. Then the apparent  
 diversity of the two expressions, ἐκ τ. χ.  
 μου and ἐκ τ. χ. τοῦ πατ. μου, gives occa-  
 sion to the assertion in ver. 30, that Christ  
 and the Father are ONE: one in working,

and in power, and in will. ἐν, κατὰ δύνα-  
 μιν, ἡγόν, παντοδύναμοι. Euthym.; who  
 adds, εἰ δὲ ἐν κατὰ δύναμιν, ἐν ἀρα καὶ  
 κατὰ τὴν θεότητα καὶ οὐσίαν καὶ φύσιν.  
 —This certainly is implied in the words,  
 and so the Jews understood them, ver. 33.  
 Bengel strikingly remarks, 'per sumus re-  
 futatur Sabellius, per unum, Arius.'—ἐν,  
 not εἰς: not personally one, but essentially.  
 —31.] i. e. as having spoken blasphemy,  
 Levit. xxiv. 10 ff.—32.] See Mark vii. 37.  
 ἔδειξα, because they were part of the mani-  
 festation of Himself as the Son of God.—  
 λιθάετε, 'are ye stoning (preparing to  
 stone) Me?'—33.] θεὸν = ἴσον τῷ θ., ver.  
 18.—34.] νόμος here is in its widest ac-  
 ceptation,—the whole O. T.,—as ch. xii.  
 34. xv. 25. The Psalm (lxxxii.) is directed  
 against the injustice and tyranny of judges  
 (not, the Gentile rulers of the world (De  
 Wette), nor, the angels (Bleek)) in Israel.  
 And in the Psalm reference is made by  
 εἶπα to previous places of Scripture where  
 judges are so called, viz. Exod. xxi. 6. xxii. 9.  
 28.—35.] πρὸς οὓς ὁ λ. τ. θ. ἐγ., 'to whom  
 God (in those passages) spoke.'—The



εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ <sup>m</sup> ἐγένετο, καὶ οὐ <sup>m</sup> δύναται <sup>n</sup> λυθῆναι ἢ <sup>o</sup> γραφή· <sup>36</sup> ὃν ὁ πατὴρ <sup>p</sup> ἡγάσσε καὶ <sup>n</sup> ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς <sup>q</sup> λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον Υἱὸς τοῦ θεοῦ ἐμί; <sup>37</sup> εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι· <sup>38</sup> εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ \* πιστεύητε, τοῖς ἔργοις \* πιστεύσατε, ἵνα γνῶτε καὶ \* πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν \* αὐτῷ. <sup>39</sup> ἐζήτουν οὖν πάλιν αὐτὸν <sup>a</sup> πιάσαι· καὶ <sup>b</sup> ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, <sup>40</sup> καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου <sup>c</sup> ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ. <sup>41</sup> καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον ὅτι Ἰωάννης μὲν <sup>d</sup> σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν. <sup>42</sup> καὶ <sup>e</sup> ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

XI. <sup>15</sup> Ἦν δέ τις ἀσθενῶν Λάζαρος <sup>g</sup> ἀπὸ Βηθανίας, <sup>h</sup> ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς·

Orig. Hil.—34. ἡμῶν om. D bc Eus. Tert. Cypr. Hil. ins. A B (?).—εἶπον A D M S U Δ 3 all. txt B E G (H?) K L U X al.—bef. θ. om. τοῦ D E 5 al. Cyr. Chrys.—38.—for πιστεύετε, θέλετε πιστεῦναι D abcν Tert. Cypr. Hil. πιστεύετε A E G U X Δ 7. txt B al.—for πιστεύσατε, πιστεύετε B D K L U al. txt A E G H K M S X.—for πιστεύσητε, γινώσκητε B L X 4 Copt. Sahid. Arm. Æth. Theodoret. Hil. κ. π. om. D abc Cypr. Hil. Tert.—for αὐτῷ, τῷ πατρὶ B D L X 2 ac Syr. Copt. Sahid. Æth. Arm. Orig. Ath. Hil. txt A b Cypr. Hil.—39. πάλιν om. D 2 al. abc Copt. Chrys. Aug. ins. A B.—40. ἔμεινεν B abc. txt A D.

parenthesis, καὶ οὐ δύν. λ. ἢ γρ., implies, 'you cannot explain this expression away, —it cannot mean nothing,—for it rests on the testimony of God's word.'—36.] The argument is a *minori ad majus*,—If in any sense they could be called 'gods,'—how much more properly He, Whom &c.—They were only officially so called, only λεγόμενοι θεοί—but He, the Holy One, sealed and hallowed by the Father and sent into the world, is essentially θεός, inasmuch as He is υἱὸς θεοῦ.—The deeper aim of this argument is, to show them that the idea of man and God being one, was not alien from their O. T. spirit, but set forth these in types and shadows of Him, the real God-man.—37, 38.] Having put the charge of blasphemy aside, the Lord again has recourse to the testimony of His works, at which He hinted ver. 32; and here, to their character, as admitted by them in ver. 33. 'If they bear not the character of the Father, believe Me not: but if they do (which even yourselves admit), though ye may hate and disbelieve Me, recognize the unquestionable testimony of the works:—that ye may be led on to the higher faith of the unity of Myself and the Father.'—39.] The attempt to stone Him

seems to have been abandoned, but (see vii. 30) they tried again to take Him into custody: and, as before, He (miraculously?) withdrew Himself from them.

40—42.] *Jesus departs to Bethany beyond Jordan, and is there believed on by many.*—40.] See ch. i. 28 and note.—41.] The locality reminds them of John and his testimony. The remark seems to have a double tendency:—to relate their now confirmed persuasion, that though John did not fulfil their expectations by showing a sign or working miracles, yet he was a true prophet, and really, as he professed, the forerunner of this Person, who in consequence must be, what John had declared Him to be, the Messiah. And (ver. 42) the result followed:—many believed on Him.

CHAP. XI. 1—44.] *The raising of Lazarus.*—On the omission of this, the chief of the Lord's miracles, by the three other Evangelists, see Prolegg. ch. i. § 5, 1.—1.] Meyer, and Mr. Greswell, maintain that ἀπὸ means present residence,—ἐκ, nativity. But this distinction is wholly untenable; and all the inferences drawn from it in Mr. G.'s dissertation (vol. ii. p. 481 ff.) fall to the ground (see reff., especially last).—



ἐν αὐτῷ. <sup>11</sup> ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς Ἰαζάρους ὁ φίλος ἡμῶν <sup>1</sup> κεκοίμηται· ἀλλὰ πορεύεσθαι ἵνα <sup>k</sup> ἐξυπνίσω αὐτόν. <sup>12</sup> εἶπον οὖν οἱ μαθηταὶ ἑ αὐτῷ Κύριε, εἰ κεκοίμηται, <sup>1</sup> σωθήσεται. <sup>13</sup> εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς <sup>m</sup> κοιμήσεως τοῦ ὕπνου <sup>n</sup> λέγει. <sup>14</sup> τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς ὁ παρρησία Ἰαζάρους ἀπέθανε· <sup>15</sup> καὶ χαίρω <sup>p</sup> δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ. ἀλλ' <sup>q</sup> ἄγωμεν πρὸς αὐτόν. <sup>16</sup> εἶπεν οὖν Θωμᾶς ὁ λεγόμενος δίδυμος τοῖς <sup>r</sup> συμμαθηταῖς Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ. <sup>17</sup> ἐλθὼν οὖν ὁ Ἰησοῦς εὔρεν αὐτὸν τέσσαρας ἡμέρας \* ἥδη <sup>s</sup> ἔχοντα ἐν τῷ <sup>t</sup> μνημείῳ. <sup>18</sup> ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς <sup>u</sup> ἀπὸ σταδίων <sup>v</sup> δεκαπέντε· <sup>19</sup> καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς <sup>w</sup> \* τὰς \* περὶ Μάρθαν καὶ Μαρίαν, ἵνα <sup>x</sup> παραμυθίσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. <sup>20</sup> ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι

i Matt. xxviii. 13. Luke xxii. 45. or Matt. xxvii. 52. 1 Cor. xv. 6 al. 3 Kings xiv. 31. k here only. 3 Kings iii. 15. 1 as Matt. ix. 22 al. m here only +. Sir. xlvii. 19. n pres. ch. i. 30 refl. o = ch. x. 24 al. p = ch. x. 32 al. q ver. 7. r here only +. s = ch. v. 5, 6. see ch. viii. 57. ix. 21. t Matt. viii. 28 al. Gen. xxiii. 6, 9. u ellips. ch. xxi. 8 only. see Matt. xv. 8 l. Luke xxiv. 13. Jos. Ant. xviii. 3, 2. v Acts xxvii. 48. Gal. i. 18. w = Acts xiii. 13. see Mark iv. 10. Luke xxii. 49.

x ver. 31, 1 Thess. v. 14. see 1 Thess. ii. 11.

11. κοιμᾶται D (and ver. 12) bc. txt A B C.—τοῦ ἐξυπνίσαι D.—12. rec. οἱ μ. αὐτοῦ with qu. ? txt (om. οἱ μ. A 2) A B C<sup>1</sup> D K X al. Theoph.—κοιμᾶται D.—14. οὖν om. A 2 a Syr. Copt. Arm.—aft. Λάζ. ins. ὁ φίλος ἡμῶν D.—17. bef. εὔρ. ins. εἰς Βηθανίαν A<sup>2</sup> D X 6 al. Syr. Æth.—ἥδη om. A<sup>1</sup> D al. Syr. Copt. Sahid. ins. B C al.—19. for Ἰουδ., Ἱεροσολύμων D.—τὰς περὶ om. D. περὶ om. M. for τὰς περὶ M., τὴν Μαρθ.

Me by My Father; during that time I fear no danger, I walk in His light, even as the traveller in the light of this world by day: and (by inference) ye too are safe, walking in this light, which light to you is Myself,—walking with Me:—whosoever walks without this light,—without Me,—without the light of the Divine purpose illumining the path of duty,—stumbles, because he has no light in him.' In him, for 'the light of the body is the eye,' and the light must be in us in order to guide us. Shut it out by blinding the eyes, and we are in darkness. So too of spiritual light.—The twelve-hour division of the day was common among the Jews by this time, being probably borrowed from Babylon (οἱ Ἑλληνες τὰ δώδεκα μέρα τῆς ἡμέρας παρὰ Βαβυλωνίων ἔμαθον. Herod. ii. 109). As the day in Palestine varied in length from 14h. 12m. in summer to 9h. 48m. in winter, these hours must also have varied considerably in length at the different seasons (see Winer, Realwört. art 'Tag.').—11.] The special reason for going, which the disciples appear not to have borne in mind, having probably supposed from ver. 4 that Lazarus would recover.—ὁ φίλ. ἡμ.—'quanta humanitate Jesus amicitiam suam cum discipulis communicat!' Bengel. And the ἡμ. gives a reason why they should go too.—

This κεκοίμ. might have recalled to three at least of the disciples that other saying, Matt. ix. 24. But the former οὐ πρὸς θάν. had not been understood,—and that error ruled in their minds.—12.] They evidently understand the sleep announced to them by Jesus as a token of a favourable crisis, and σωθήσεται (as in E. V. 'he shall do well'), = his recovery,—will probably be the result.—15.] The ἵνα πιστ. is not to be taken as the great end of the miracle, but the end as regarded them.—16.] Θωμᾶς, κρηνη = δίδυμος in Aramaic. The remark means, 'Let us also go (with our Master, implied in the καὶ), that we may die with Him' (not,—with Lazarus, Grot.). This is in exact accord with the character of Thomas, as shown in ch. xiv. 5. xx. 25;—ever ready to take the dark view, but deeply attached to his Lord.—17.] Jesus remained two days after the receipt of the message: one day the journey would occupy: so that Lazarus must have died on the day of the messenger's being sent, and have been buried that evening, according to Jewish custom: see ver. 39, and Acts v. 6—10.—18.] The geographical notice is given, to account for the occurrence detailed in the next verse. A stadium =  $\frac{1}{2}$  of a Roman mile.—19.] τὰς περὶ M. κ. M. Martha and Mary, and their friends—the women



† Ἰησοῦς <sup>a</sup> ἔρχεται, <sup>b</sup> ὑπὴντησεν αὐτῷ· Μαρία δὲ ἐν τῷ ABCD  
<sup>a</sup> ch. i. 39 reff.  
<sup>b</sup> Matt. viii. 28.  
 οἰκῷ ἐκαθέζετο. <sup>21</sup> εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν  
 Luke viii. 27.  
 ver. 30. ch.  
 xii. 18 only †.  
 Tobit vii. 1.  
<sup>c</sup> conslr. ch.  
 xv. 10.  
<sup>d</sup> Matt. xxi. 22.  
 ch. xv. 7.  
 John v. 14,  
 15.  
<sup>e</sup> Matt. xvii. 9.  
 xx. 19 al. fr.  
 1c. xxi. 19.  
<sup>f</sup> Matt. xxi. 19.  
 23 al. fr.  
<sup>g</sup> ch. i. 12 reff.  
<sup>h</sup> ch. viii. 35  
 reff.  
 Κύριε, <sup>c</sup> εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν \* ἐτεθνήκει·  
<sup>22</sup> [ἀλλὰ] καὶ νῦν οἶδα ὅτι ὅσα ἂν <sup>d</sup> αἰτήσῃ τὸν θεὸν  
 δώσει σοι ὁ θεός. <sup>23</sup> λέγει αὐτῇ ὁ Ἰησοῦς ὁ Ἀναστήσεται  
 ὁ ἀδελφός σου. <sup>24</sup> λέγει αὐτῷ Μάρθα Οἶδα ὅτι ἀναστή-  
 σεται ἐν τῇ <sup>f</sup> ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>25</sup> εἶπεν αὐτῇ  
 ὁ Ἰησοῦς Ἐγὼ εἰμὶ ἡ ἀνάστασις καὶ ἡ ζωή. ὁ <sup>e</sup> πιστεύων  
 εἰς ἐμὲ καὶ ἀποθάνῃ ζήσεται. <sup>26</sup> καὶ πᾶς ὁ ζῶν καὶ  
 πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ <sup>h</sup> εἰς τὸν αἰῶνα. πιστεύεις

B C<sup>1</sup> L X al. txt A. — 20. rec. ὁ Ἰησ. txt A B C D H K S X 15 all. Cyr. Theophyl.  
 — 21. τὸν καὶ κύριε om. B. — for ἐτεθνήκ., ἀπέθανεν B C<sup>1</sup> D K L X 7 Cyr. Chrys. Basil.  
 txt A C<sup>1</sup> E F G H M S U Δ al. — 22. ἀλλὰ om. B C<sup>1</sup> X 4 a Chrys. ins. A D bc. —

mourning with them. Lightfoot (Hor. Hebr. in loc.) gives an account of the ceremonies practised during the thirty days of mourning. — 20.] The behaviour of the two sisters is quite in accordance with their character, Luke x. 38—42:—and thus we have a most interesting point of connexion between two gospels so widely various in their contents and character.—Stier thinks (v. 22), as also Trench (Mir. 398), that Mary *did not hear of* the approach of Jesus, and that we must not bring the characters to bear on this case (?). — 21.] This saying has evidently been the leading thought of the four days since their brother's death. Mary repeats it, ver. 32.— 22.] She seems to express some expectation of the raising of her brother;—but it is too great a thing for her to venture to mention;—possibly she had not dared to form the thought fully, but had some vague feeling after help, such as she knew He would give. I can hardly see, as some have done, a 'verbum minus dignum' (Bengel) in the form of her expression, ὅσα ἂν αἰτήσῃ τὸν θ. κ.τ.λ. It was said in the simplicity of her faith, which, it is true, was not yet a fully ripened faith: but it differs little from the Lord's own words, ver. 41.—23.] I believe these words of the Lord to contain no allusion to the *immediate* restoration of Lazarus; but to be pædagogically used, to lead on to the requisite faith in her mind. I have to learn whether ἀναστήσεται in this direct absolute sense could be used of his *recal into human life*. — 24.] She understands the words rightly, but gently repels the insufficient comfort of his ultimate resurrection. — 25, 26.] These words, as Stier observes, are the *central point* of the history; the *great testimony to Himself*, of which the subsequent miracle is the *proof*. The in-

tention of the saying seems to have been, to awaken in Martha the faith that He could raise her brother from the dead, in its highest and proper form. This He does by announcing Himself as 'THE RESURRECTION (q. d. — that resurrection in the last day shall be only *by My Power*, and therefore I can raise now as well), and more than that, THE LIFE ITSELF: so that he that believeth in Me (= Lazarus, *in her mind*), even though he have died (ἀποθάνῃ, past), shall *live*; and he that liveth and believeth in Me, shall *never die*.' i. e. 'faith in Me is the source of *life*, both here and hereafter; and those who have it, have *Life*, so that they shall NEVER DIE;'—*physical death* being overlooked and disregarded, in comparison with that which is really and only *death*. The ζῶν must be (against Lampe, Olshausen, and Stier) taken of *physical life*, for it stands opposed to καὶ ἀποθάνῃ.—ὁ πιστ. εἰς ἐμὲ is the subject of both clauses; in the former it is said that he καὶ ἀποθ., ζήσεται: in the second, that he ζῶν, οὐ μὴ ἀποθάνῃ. Olshausen's remark, that ζῶν and ἀποθ. in the second clause must *both* be physical, *if one is*, is wrong; the antithesis consisting, in both clauses, in the reciprocation of the two senses, physical and spiritual; and serving in the latter clause, as a key hereafter to the condition of Lazarus, *when raised from the dead*.—There can hardly be any reference in ver. 26 to the *state of the living faithful at the Lord's coming* (πάντες μὲν οὐ κοιμηθσόμεθα, πάντες δὲ ἀλλαγσόμεθα, 1 Cor. xv. 51),—for although the Apostle there, speaking of believers primarily and especially, uses the first person, —the saying would be equally true of unbelievers, on whose bodies the change from τὸ φθαρτὸν τὸ ἀφθαρσία will equally pass, and of whom the οὐ μὴ ἀποθάνῃ here

τοῦτο ; <sup>27</sup> λέγει αὐτῷ Ναὶ κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον <sup>i</sup> ἔρχόμενος. <sup>i</sup> Matt. xi. 3 reff.  
<sup>28</sup> καὶ \* ταῦτα εἰπούσα ἀπῆλθε καὶ <sup>k</sup> ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς <sup>l</sup> λάθρα \* εἰπούσα Ὁ <sup>m</sup> διδάσκαλος πάρεστι καὶ φωνεῖ σε. <sup>29</sup> ἐκείνη ὡς ἤκουσεν, \* ἐγείρεται ταχὺ, καὶ \* ἔρχεται πρὸς αὐτόν. <sup>30</sup> οὐπω δὲ ἔλγλυθι ὁ Ἰησοῦς εἰς τὴν <sup>n</sup> κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὁ ὑπῆντησεν αὐτῷ <sup>n</sup> ver. 1. Luke x. 38. o ver. 20.  
<sup>31</sup> ἢ Μάρθα. <sup>31</sup> οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ <sup>p</sup> παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν <sup>p</sup> ver. 19.  
<sup>q</sup> ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ <sup>q</sup> constr. Mark xii. 34.  
\* λέγοντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ.  
<sup>32</sup> ἡ οὖν Μαρία ὡς ἦλθεν <sup>r</sup> ὅπου ἦν ἡ Ἰησοῦς, ἰδοῦσα <sup>r</sup> see Luke x. 1. s constr. here only.  
αὐτὸν ἔπεσεν <sup>s</sup> \* εἰς τοὺς πόδας αὐτοῦ λέγουσα αὐτῇ <sup>a</sup> constr. Mark xiv. 53. b = here only.  
Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός. <sup>33</sup> Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς <sup>a</sup> συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, <sup>b</sup> ἐνεβριμίσατο τῷ <sup>c</sup> πνεύματι <sup>c</sup> = Luke i. 80. x. 21.

27. αὐτῷ om. D.—for ναὶ κύριε., ὁ Ἰησοῦς A. — 28. τοῦτο B C L X. txt A D abc.—for λάθρα, σιωπῇ D abcv.—εἰπάσα B C<sup>1</sup> (apparently). txt A C<sup>2</sup> D.—29. ἡγήθη B C<sup>1</sup> D L abcd Syr. Copt. txt A C<sup>2</sup>.—ἔρχετο B C<sup>1</sup> (not ἔρχεται C<sup>1</sup> as Scholz). txt A C<sup>2</sup> D.—30. οὐ γὰρ D.—aft. ἦν ins. εἰ B C X 3 al. abcv Copt. Sahid.—31. aft. οἱκ. om. καὶ D bc.—for λέγον., δόξαντες B C<sup>1</sup> (prob.) D L X Copt. Æth. Arm. txt A C<sup>2</sup> abcv.—32. rec. ὁ Ἰησ. txt A B C<sup>1</sup> D X 4.—αὐτὸν om. D.—πρὸς τ. π. C D L 5. txt A B.—αὐτοῦ bef. τοὺς πόδ. A C E F G H K L M S U X D all. Theophyl. txt

would be equally true,—whereas this saying is one setting forth an exclusive privilege of ὁ ζῶν κ. πιστεύων εἰς ἐμέ. Besides, such an interpretation would set aside all reference to Lazarus, or present circumstances.—27.] Her confession, though embracing the great central point of the truth in the last verse, does not enter fully into it. Nor does she (ver. 40) seem to have adequately apprehended its meaning. ὅτι μὲν μεγάλη περὶ ἑαυτοῦ εἶπεν, ἔγνω· πῶς δὲ ταῦτα εἶπεν, ἡγγόνησε· διὰ τοῦτο ἕτερον ἐρωτηθεῖσα, ἕτερον ἀποκρίνεται. Euthym.—ὁ ἔρχ. 'Who should come?' see reff.—28.] Her calling her sister is characteristic of one who (as in Luke x. 40) had not been much habituated herself to listen to His instructions, but knew this to be the delight of Mary. Besides this she evidently has hopes raised, though of a very faint and indefinite kind. προσδοκῆσά τι ἀγαθὸν ἀπὸ τῶν λόγων αὐτοῦ. Euthym.—λάθρα] ἵνα μὴ οἱ παρόντες Ἰουδαῖοι τοῦτο γινῶσι, καὶ ἴσως καταμηνύσωσιν αὐτὸν τοῖς ἐπιβουλευουσιν. Euthym. This fear was realized (ver. 46).—φωνεῖ σε] This is not recorded. Stier thinks that the Lord had not actually asked for her, but that Martha sees such an especial fitness for her hearing in the words of vv. 25, 26,

that she uses this expression. But is it not somewhat too plainly asserted, to mean only calling by inference? —31.] ἵνα κλ. ἐκεῖ—as is the custom even now in the East.—32.] The words of Mary are fewer, and her action more impassioned, than those of her sister.—33.] In explaining this difficult verse, two things must be borne in mind: (1) that ἐμβριμάομαι can bear but one meaning, that of *indignor* ('infremuit,' Vulg.),—the expression of *indignation* and *rebuke*, not of *sorrow*. This has been here acknowledged by all the expositors who have paid any attention to the usage of the word. (2) That both from ὡς εἶδεν, &c.,—from καὶ ἐτάραξ. ἑαν., and ver. 35,—the feeling in the Lord was clearly one of *rising sympathy*, which vented itself at last in tears.—These two things being premised,—I think the meaning to be, that Jesus, with the tears of sympathy already rising and overcoming His speech, *checked them*, so as to be able to speak the words following. I would read ἐνεβρ. τ. π., καὶ ἐτ. ἑαν., καὶ εἶπε in immediate connexion, as expressing the temporary check given to the flow of His tears,—the effort used to utter the following question. And I would thus divest the self-restraint of all stoical and unworthy character, and consider it as

καὶ <sup>d</sup> ἐτάραζεν ἑαυτὸν <sup>34</sup> καὶ εἶπε Ποῦ <sup>e</sup> τεθείκατε αὐτόν ; ABCD  
<sup>d</sup> = ch. xii. 27. λέγουσιν αὐτῷ Κύριε, ἔρχου καὶ ἴδε. <sup>35 f</sup> ἰδάκρυσεν ὁ  
<sup>xiii. 21. Gen.</sup> Ἰησοῦς. <sup>36</sup> ἔλεγον οὖν οἱ Ἰουδαῖοι Ἴδε πῶς ἐφίλει  
<sup>xliii. 30.</sup> αὐτόν. <sup>37</sup> τινὲς δὲ ἐξ αὐτῶν εἶπον Οὐκ ἡδύνατο οὗτος ὁ  
<sup>e</sup> = Mark xv. ἄνοιξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ <sup>h</sup> ποιῆσαι ἵνα καὶ  
<sup>47. xvi. 6.</sup> οὗτος μὴ ἀποθάνῃ ; <sup>38</sup> Ἰησοῦς οὖν πάλιν \* ἐμβριμώμενος  
<sup>ch. xix. 42.</sup> ἐν αὐτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ <sup>i</sup> σπήλαιον, καὶ  
<sup>Acts ix. 37.</sup> λίθος <sup>k</sup> ἐπέκειτο ἐπ' αὐτῷ. <sup>39</sup> λέγει ὁ Ἰησοῦς Ἀρατε τὸν  
<sup>f</sup> here only. λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ † τετελευτηκότος Μάρθα  
<sup>Job iii. 24.</sup> Κύριε, ἥδη <sup>l</sup> ὄζει. <sup>m</sup> τεταρταῖος γάρ ἐστι. <sup>40</sup> λέγει αὐτῇ ὁ  
<sup>g</sup> ch. ix. 10 reff. Ἰησοῦς Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς † ὅψῃ τὴν κόζαν  
<sup>h</sup> = Col. iv. 10. Ἰησοῦς  
<sup>Rev. xiii. 15.</sup> <sup>i</sup> here only. Exod. viii. 14.  
<sup>13 f. Heb. xi.</sup> <sup>k</sup> = ch. xxi. 9  
<sup>38. Rev. vi.</sup> only. Acts  
<sup>15 only. Gen.</sup> xxvii. 20.  
<sup>xix. 30.</sup> 1 Cor. ix. 16  
<sup>l</sup> = ch. xxi. 9  
<sup>m</sup> here only. Herodot. ii. 89.

B? D al.—*συνελλυθότας μετ' αὐτῆς* D.—*ἐβριμ.* A.—*ἐταράχθη* τ. πν. ὡς ἐμβριμώ-  
 μενος D 2 Sahid. Arm.—35. καὶ ἰδ. D.—38. ἐμβριμούμενος A U al. ἐμβριμώμενος  
 C<sup>1</sup> X. txt B D. ἐπὶ τ. μν. D.—39. rec. τεθνηκότος with C<sup>2</sup>. txt A B C<sup>1</sup> D K L U 4

merely physical, requiring indeed an act of the will, and a self-troubling,—a complication of feeling,—but implying no deliberate disapproval of the rising emotion, which indeed immediately after is suffered to prevail. What minister has not, when burying the dead in the midst of a weeping family, felt the emotion and made the effort here described? And surely this was one of the things in which He was made like unto His brethren. Thus Bengel: 'Ita Jesus austeriore affectu lacrymas hic cohibuit, et mox ver. 38 abrupt. Eoque major earum fuit auctoritas.'—τῷ πν. is not the dat. after ἐνεβρ., 'rebuked His Spirit,'—but 'in spirit:' see ἐν αὐτῷ ver. 38.—Indignation over unbelief, and sin, and death the fruit of sin, doubtless lay in the background: but to see it *in the words* (with Olsh., Stier, and Trench), seems unnatural.—35—38.] It is probable that the second set of Jews (ver. 37) spoke with a scoffing and hostile purport: for John seldom uses δὲ as a mere copula, but generally as '*but*:' see vv. 46. 49. 51.—It is (Trench, p. 407) a mark of accuracy in the narrative that these dwellers in Jerusalem should refer to a miracle so well known among themselves, rather than to the former raisings of the dead in Galilee (Strauss has made this very point an objection!!), of which they probably may have heard, but naturally would not thoroughly believe on rumour only.—Again, of raising Lazarus none of them seem to have thought, only of preventing his death.—This second ἐμβριμᾶσθαι of the Lord I would refer to the same reason as the first. ἰδάκρυσεν μὲν, ἀφίξι τὴν φύσιν ἐνδείξασθαι τὰ ἑαυτῆς. . . . . εἶτα πάλιν ἐμβριμᾶται τῷ πάθει. Euthym. Only he assigns a didactic

purpose, to teach us moderation in our tears; I should rather believe the self-restraint to have been exercised as a preparation for what followed.—The caves were generally horizontal, natural or artificial,—with recesses in the sides, where the bodies were laid. There is no necessity here for supposing the entrance to have been otherwise than horizontal; see reff.—Probably, from this circumstance, as from 'the Jews' coming to condole,—and the costly ointment,—the family was wealthy.—39.] The corpse had not been embalmed, but merely 'wrapped in linen clothes with spices, as the manner of the Jews is to bury,'—see ch. xix. 40, and ver. 44 below.—There is no reason to avoid the assumption of the plain fact (see below) stated in ἥδη ὄζει. I cannot see that any monstrous character (Ols. Trench) is given to the miracle by it; any more than such a character can be predicated of *restoring the withered hand*. In fact, the very act of death is the beginning of decomposition. I have no hesitation with almost all the ancient, and many of the best modern commentators, in assuming ἥδη ὄζει as a *fact*, and indeed with Stier, believing it to be spoken not as a supposition, but as a *fact*. The entrances to these vaults were not *built up*,—merely defended, by a stone being rolled to them, from the jackals and beasts of prey.—40.] I can hardly think she supposed merely that Jesus desired to *look on the face of the dead*;—she expected *something* was about to be done, but in her anxiety for decorum (Luke x. 40) she was willing to avoid the consequence of opening the cave. This feeling Jesus here rebukes, by referring her to the plain duty of simple faith, insisted on by



τοῦ θεοῦ; <sup>41</sup> Ἦσαν οὖν τὸν λίθον [οὗ ἦν †]. ὁ δὲ Ἰησοῦς <sup>n</sup> ἤρε τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπε Πάτερ, <sup>n</sup> εὐχαριστῶ <sup>n</sup> σοι ὅτι ἤκουσάς μου. <sup>42</sup> ἐγὼ δὲ ᾔδειν ὅτι πάντοτε μου <sup>o</sup> ἀκούεις· ἀλλὰ <sup>p</sup> διὰ τὸν ὄχλον τὸν περὶεστῶτα εἶπον, ἵνα <sup>o</sup> πιστεύσωσιν ὅτι σύ με ἀπέστειλας. <sup>43</sup> καὶ ταῦτα εἰπὼν <sup>q</sup> φωνῇ μεγάλῃ <sup>q</sup> ἐκραύγασε Λάζαρε, <sup>r</sup> δεῦρο ἕξω. <sup>44</sup> [καὶ] <sup>r</sup> ἐξηλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας <sup>s</sup> κειρίαις, καὶ ἡ <sup>t</sup> ὄψις αὐτοῦ <sup>u</sup> σουδαρίῳ <sup>v</sup> περιεδέδετο. <sup>s</sup> λέγει αὐτοῖς ὁ Ἰησοῦς <sup>x</sup> Ἀνάστα αὐτὸν καὶ <sup>y</sup> ἄφετε <sup>u</sup> \* ὑπάγειν.

<sup>45</sup> Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν <sup>r</sup> Μαρίαν καὶ θεασάμενοι \* ἃ ἐποίησεν [ὁ Ἰησοῦς], <sup>a</sup> ἐπί- <sup>r</sup> στευσαν εἰς αὐτόν. <sup>46</sup> τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς <sup>r</sup> τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς \* ἃ ἐποίησεν ὁ Ἰησοῦς. <sup>b</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> 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<sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup>

d = ch. ii. 11  
 ref.  
 c = Matt. xv.  
 14. 4 Kings  
 iv. 27.  
 f Matt. xxi. 21.  
 ch. ii. 16. xx.  
 1. 1 Macc.  
 v. 2.  
 g Rev. ii. 6.  
 vi. 14. Ps. cii.  
 16.  
 h constr. Matt.  
 v. 29, 30.  
 xviii. 6.  
 i ch. v. 19 ref.  
 k ch. i. 12 ref.  
 l Matt. xxvi.  
 31. Luke i.  
 51. Acts v.  
 37. Zech.  
 xiii. 7 ad ex.

πολλά <sup>d</sup> σημεῖα ποιεῖ. <sup>48</sup> ἐὰν <sup>e</sup> ἀφῶμεν αὐτὸν οὕτω, ABD  
 πάντες πιστεύουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι  
 καὶ ἄρουνσιν ἡμῶν καὶ τὸν <sup>g</sup> τόπον καὶ τὸ ἔθνος. <sup>49</sup> εἰς  
 δεῖ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ  
 ἐκείνου, εἶπεν αὐτοῖς Ὑμεῖς οὐκ οἴδατε οὐδὲν, <sup>50</sup> οὐδὲ  
 † λογιζέσθε ὅτι <sup>h</sup> συμφέρει \* ἡμῖν ἵνα εἰς ἄνθρωπος  
 ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.  
<sup>51</sup> τοῦτο δὲ <sup>i</sup> ἀφ' αὐτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν  
 τοῦ ἐνιαυτοῦ ἐκείνου προεφήτευσεν ὅτι ἐμελλεν † Ἰησοῦς  
 ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, <sup>52</sup> καὶ οὐχ ὑπὲρ τοῦ ἔθνους  
 μόνον, ἀλλ' ἵνα καὶ τὰ <sup>k</sup> τέκνα τοῦ θεοῦ τὰ <sup>l</sup> διεσκορ-

τοιαῦτα D bc.—48. καὶ ἐὰν D l.—ἀρ. τὸν τόπον. ἡμ. καὶ D.—49. καίφας D<sup>2</sup> abc.  
 κήφας D<sup>1</sup>. — 50. rec. διαλογίζεσθε. txt A B D L 4 Sahid. Orig. Cyr. Chrys.—ἡμῖν  
 D L M X ab Chrys. txt A B c Orig.—51. ἐκείνου om. D.—ἐπροφ. B D L X l. txt A  
 Orig.—rec. ὁ ἴη. txt A B D X 7 al. Orig. Chrys.—52. καὶ (1st) om. B?—54. ἐκείθεν

the miracle, any more than in the case of  
 the blind man, ch. ix., but with a view to  
 stir up the rulers yet more against Him.  
 —This Evangelist is very simple, and at the  
 same time very consistent, in his use of  
*particles*: almost throughout his Gospel  
 the great subject, the manifestation of the  
 Glory of Christ, is carried onward by οὖν,  
 whereas δὲ as generally prefaces the de-  
 velopment of the antagonist manifestation  
 of hatred and rejection of Him. — 47.]  
 Their words may be read two ways; with-  
 or without, a question after ποιοῦμεν.  
 (1) is the ordinary way. (2) 'What do we,  
 seeing that, because, this man doeth many  
 miracles?'—48.] They evidently regarded  
 the result of 'all believing on Him,' as  
 likely to be, that He would be *set up as  
 king*: which would soon bring about the  
 ruin here mentioned. Augustine (in Ev.  
 Joh. Tract xlix.) understands it differently:  
 that, all men being persuaded by Him to  
 peaceful lives, they would have no one to  
 join them in revolt against the Romans;  
 but this seems forced: for no ἐλεύσονται  
 would in that case be provoked. — τὸν  
 τόπον] not, the temple (sc. ἄγιον, Acts  
 vi. 13. 2 Macc. v. 19 hardly applies, being  
 the place which the Lord chose to put  
 His Name there, not ὁ τόπος ἡμῶν) but  
 'our place,' as in ref.: i. e. our local habi-  
 tation, and our national existence. Both  
 these literally came to pass.—Whether this  
 fear was earnestly expressed, or only as a  
 covert for their enmity, does not appear. —  
 49—52.] The counsel is given in political  
 subtlety, and was intended by Caiaphas in  
 the sense of political expediency only. But it  
 pleased God to make Him, as High Priest,  
 the special though involuntary organ of the  
 Holy Spirit, and thus to utter by him a

prophecy of the death of Christ and its  
 effects. That this is the only sense to be  
 given, appears from the consideration that  
 the whole of vv. 51, 52 cannot for a mo-  
 ment be supposed to have been in the mind  
 of Caiaphas; and to divide it and suppose  
 the latter part to be the addition of the  
 Evangelist, is quite unjustifiable. — ἀρχ.  
 τοῦ ἐν. ἐκείνου] repeated again, ch. xviii.  
 —He was High Priest during the whole  
 Procuratorship of Pontius Pilate, eleven  
 years: Jos. Antt. xviii. 2, 2, and 4, 3.—  
 We can hardly understand τοῦ ἐν. ἐκ. 'in  
 that remarkable year,' as we have no in-  
 stance of time being so specified. Rather,  
 as there certainly is a doubt about the leg-  
 itimacy of Caiaphas's High Priesthood, I  
 should understand the words to refer to  
 some official distinction from Annas (the  
 High Priest de jure), the exact nature of  
 which is lost to us. — οὐκ οἶδ. οὐδ.] Pro-  
 bably various methods of action had been  
 suggested. — ἀφ' αὐ. οὐκ εἶπ.] 'not  
 merely of himself,' but under the influence  
 of the Spirit, who caused him to utter  
 words, of the full meaning of which he had  
 no conception. — ἀρχ. ὢν προεφ.] There  
 certainly was a belief, arising probably ori-  
 ginally from the use of the Urim and  
 Thummim, that the High Priest, and in-  
 deed every priest, had some knowledge of  
 dreams and utterance of prophecy. We  
 find it in Jos. B. J. iii. 8, 3, and Philo de  
 Creat. Principum, p. 728, end. The latter  
 says ὁ πρὸς ἀλήθειαν ἱερεὺς εὐθὺς ἐστι  
 προφήτης. That this belief existed, may  
 account for the expression here; which  
 however does not confirm it, but merely  
 asserts the fact that the Spirit made use of  
 him as High Priest for this purpose. — ὅτι  
 ἐμελ. . .] the purport (unknown to himself)

πισμένα<sup>m</sup> συναγάγῃ εἰς ἔν. <sup>53</sup> ἀπ' ἐκείνης οὖν τῆς ἡμέρας  
 "συνεβουλευσάντο ἵνα ἀποκτείνωσιν αὐτόν. <sup>54</sup> Ἰησοῦς  
 οὖν οὐκ ἔτι<sup>o</sup> παρῤῥησία<sup>a</sup> περιεπάτει ἐν τοῖς Ἰουδαίοις,  
 ἀλλὰ ἀπῆλθεν [ἐκείθεν] εἰς τὴν χώραν<sup>b</sup> ἑγγὺς τῆς  
 ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεὶ διέτριβε  
 μετὰ τῶν μαθητῶν αὐτοῦ. <sup>55</sup> ἦν δὲ<sup>c</sup> ἑγγὺς τὸ πάσχα τῶν  
 Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς  
 χώρας πρὸ τοῦ πάσχα, ἵνα<sup>d</sup> ἀγνίσωσιν ἑαυτούς. <sup>56</sup> ἔζη-  
 τουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ  
 ἱερῷ ἐστηκότες τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν  
 ἑορτήν; <sup>57</sup> <sup>e</sup> Δεδώκεισαν δὲ [καὶ] οἱ ἀρχιερεῖς καὶ οἱ  
 Φαρισαῖοι \* ἐντολὴν ἵνα ἐάν τις γινῶ πού ἐστι, <sup>f</sup> μὴνύσῃ,  
 ὅπως<sup>g</sup> πιάσωσιν αὐτόν.

XII. 1<sup>o</sup> Ο οὖν Ἰησοῦς<sup>h</sup> πρὸ ἐξ ἡμερῶν τοῦ πάσχα  
 ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος [ὁ τεθνηκώς] ὃν  
 ἠγείρειν ἐκ νεκρῶν. <sup>2</sup> <sup>k</sup> ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ,  
 καὶ ἡ Μάρθα<sup>l</sup> διηκόνει· ὁ δὲ Λάζαρος εἰς ἦν \* τῶν

om. D 3 *abcv* Æth. Orig. Theophyl. ins. A B Orig.—aft. χώραν ins. Σαμφοῦρειν D d  
 (sappurim). longinquam a.—for διέτ., ἔμεινεν B L 1 Copt. Orig.—55. ἀν. οὖν D bcd.  
 txt A B a Orig.—πρὶν τὸ πάσχα D.—56. καὶ τὸν Ἰ. D.—ἐστῶτες D l.—τί δοκεῖτε D.  
 —57. καὶ (1st) om. A B K L M U X Δ 17 al. *abcv* Syrr. Æth. Arm. Orig. txt  
 D E G (H S ?).—ἐντολὰς B M 3 syr. Orig. txt A D *abc*.—γνοὶ D<sup>l</sup>.

CHAP. XII. 1. ὁ τεθν. om. B X *ac* Syr. Sahid. Chrys. ins. A D b.—2. bef. ἀνακ. ins.

of his prophecy. And τοῦ ἔθν. is guarded from misunderstanding by what follows.—τ. τέκ. τ. θεοῦ . . .] are the τασσόμενοι εἰς ζωὴν αἰώνιον, the τέκνα θ. of ch. i. 12, among all nations; see ch. x. 16.—53.] The decision, to put Him to death, is understood: and from that day they plotted that they might slay Him (not, how they might slay Him).—54.] Ephraim is mentioned 2 Chron. xiii. 19 in connexion with Bethel, as also by Jos. B. J. iv. 9, 9.—ἐγγ. τ. ἐρ., near the desert of Judah. Its situation is at present unknown. Robinson (Harmony, p. 204) supposes it to be the same with Ophrah and Ephron of the O. T., and the modern et-Taïyibeh, twenty R. miles from Jerusalem.—55.] ἐκ τ. χώρ., not, 'from that country,' but, 'from the country' generally.—ἵνα ἀγν. ἐ.] To purify themselves from any Levitical uncleanness, that they might be able to keep the Passover; see Num. ix. 10. 2 Chron. xxx. 17. Acts xxi. 24.—56.] τί δοκ. ὑμ.; and ὅτι οὐ μὴ ἔλθ. . .; are two separate questions, as in E. V. The making them one, is hardly grammatical.—οὐ μὴ ἔλθ. must have a future sense; whereas in that case it would be past: 'what think ye, that He is not (i. e. of His not having) come to the feast?'—57.] The import of this ver. de-

pends on the insertion or omission of the καί. Without it, it is merely an explanation of the people's question: 'For the chief priests' &c.: with it, it would mean, 'And besides, the chief priests' &c.; i. e. 'not only did the people question, but' &c. The former is in my view most probable; for the command, having been given, would satisfactorily account for the questioning, and not be stated merely as co-ordinate with it.

CHAP. XII. 1—11.] The anointing at Bethany. Matt. xxvi. 6—13. Mark xiv. 3—9, where see notes.—1.] On πρὸ ἐξ ἡμ., see reff. It is an expression frequent in later Greek; so μετὰ τριάκοντα ἡμ. τῶν γάμων, Dio lix. 28: μετὰ δέκα ἔτη τοῦ οἰκῆσαι Ἀβραὰμ ἐν γῇ Χαναάν, Philo. de Congressu, p. 434. See numerous instances in Greswell, vol. iii. Diss. I, where he defines the expression to be exclusive of the period named as the limit ad quem or a quo (according as πρὸ or μετὰ is used), but inclusive of the day or month or year of the occurrence specified. Thus the arrival, and anointing, at Bethany, will be on the eighth of Nisan, if the passover was on the fourteenth. That day was a Sabbath; but this makes no difficulty, as we know not from what point the Lord came,



m Matt. ix. 10. <sup>m</sup> \* συνακαειμένων αὐτῶ. <sup>3</sup> ἡ οὖν Μαρία λαβοῦσα <sup>u</sup> λίτραν ABD  
 xiv. 9 al.  
 3 Mace. v. 39. <sup>o</sup> μύρου <sup>p</sup> νάρδου <sup>q</sup> πιστικῆς <sup>r</sup> πολυτίμου <sup>s</sup> ἤλειψε τοὺς πόδας  
 n ch. xix. 39  
 only t.  
 o Matt. xxvi. 7.  
 ch. xi. 2 al.  
 p Mark xiv. 3  
 only. Cant. i.  
 12. iv. 13, 14  
 only.  
 q Mark xiv. 3  
 only t.  
 r Matt. xiii.  
 46 only t.  
 s ch. xi. 2 ref.  
 t ibid.  
 u Eph. v. 2.  
 2 Mace. ix.  
 10, 12.  
 v Mark xiv. 5.  
 const. Matt.  
 xxvi. 9.  
 a Matt. xxii. 16.  
 Mark xii. 14.  
 ch. x. 13.  
 Wisd. xii. 13.  
 b ch. x. 1 ref.  
 c ch. xiii. 29  
 only. 2 Chron.  
 xxiv. 8, 11.  
 d — Matt.  
 xxvii. 6.  
 Mark xii. 41.  
 43, 44. Luke  
 xxi. 1, 3, 4.  
 e — Mark xiv.  
 13. Acts xxi.  
 35. but see  
 ch. xx. 15.  
 f — Matt. xv.  
 14. 4 Kings  
 iv. 27.  
 g Mark xiv.  
 8 only t.  
 h and constr.  
 Acts xxv. 21.  
 i — Matt. iii. 9 al. Acts xiii. 46. k pres. ch. 1. 39 ref. l ch. x. 32 ref. m — ch. xi. 8. comp. ver. 1. n ch. i. 12 and ref.

ἐκ B L *abcv* Orig. txt A D.—ἀνακαειμένων σὺν A D E G H K L M S U X Δ 16 all. Orig. txt B?—3. for λαβ., λαμβάνει . . . καὶ D.—for μύρ. νάρ. πισ., πιστικῆς μύρου D.—ἐπλήσθη B. txt A D Q.—4. ἐκ om. Q.—Simon judas *abc*. *ιούδας* ἀπὸ καρνώτου D d. ὁ ἰσκαριώτης ἐκ τ. B. txt A Q.—ὃς ἡμέλλεν παραδιδόναι αὐτὸν D.—5. τοῖς πτ. D.—6. for εἶχε καὶ, ἔχων B D L Q 3 v Copt. Sahid. Orig. txt A *abc*.—7. *ἵνα* ἐκ τ. ἡ. τ. ἐντ. μ. τηρήσῃ B D K L Q X 4 *abcv* Copt. Sahid. Æth. Arm. txt A.—8. om. D d.—9. ὅχ. δὲ πολ. ἐκ τ. 'I. ἤκουσαν D *ad*.—μόνον om. D b. ins. A B Q *ac*.—καὶ bef. τ. A. om. D *abcv*.—aft. ἡγ. ins. 'Ιησοῦς (as also in ver. 1) D, and aft.

or whether He arrived at the commencement of the Sabbath, i. e. sunset,—or a little after, on Friday evening, from Jericho.—2.] See notes on Matt.—3.] λίτραν. What weight is imported, is uncertain: hardly, (see ch. xix. 39,) so much as a Roman pound. The word, originally Greek, was adopted into the Aramaic, and is found in the Rabbinical writings as equivalent to a mina: see Friedlieb, *Archäologie der Leidendsgeschichte*, p. 33.—On νάρδ. πιστ., see note on Mark.—ἤλ. τ. πῶδ.] His head, according to Matt. and Mark. See note on Luke vii. 38.—4.] For Judas, we have οἱ μαθ. αὐτοῦ, Matt.—τινὲς merely, Mark. See note on Matt. ver. 3—5.] τριακοσ. δην.] Common to our narrative, and Mark. See note on Mark, cir. init. The sum is about 9*l*. 16*s*. of our money (Friedlieb, p. 31).—6.] γλωσσόδοκον, ἀγγέλιον τῶν αὐλητικῶν γλωττῶν. Phryn. (De Wette), to keep the reeds, or *tongues*, of wind instruments:—thus, generally, any kind of pouch, or money-chest.—ἐβάσταζεν]

There is no need to depart from the usual rendering, 'carried,' 'bore,' which is the prevailing sense of the word in the N. T.—βαστ. *never* signifies to steal or purloin: in the passages of Josephus commonly cited to bear out this view, it denotes the act of *carrying away* merely, the stealing being otherwise expressed, or implied. Antt. vii. 15, 3. ix. 4, 5. xii. 5, 4 al. And such a sense would not apply here. So Lücke, De Wette, Thol. al.—contra, Origen, Theophyl. al.—7.] See note on Matt. ver. 12. To suppose that it was a remnant from that used at the burial of Lazarus, is not only fanciful, but at variance with the character of the deed as apparent in the narrative. The other reading, ἄφες αὐ. ἵνα ε. τ. ἡ. τ. ἐ. μ. τηρήσῃ αὐτό, (adopted by Lachm.) seems (De Wette) to be a gloss, and a false one, by some one who did not understand the words,—as prophetic of that day, which was in effect *now come*.—8.] See note on Mark, vv. 7, 8.—γὰρ implies the ἔργον καλὸν εἰργάσατο εἰς ἐμὲ of Matt. ver. 10.

<sup>12</sup> ο Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, <sup>13</sup> ἔλαβον τὰ <sup>p</sup> βαῖτα τῶν φοινίκων καὶ ἐξῆλθον <sup>η</sup> εἰς ὑπάντησιν αὐτῷ, καὶ \* ἐκραζον <sup>r</sup> Ὡσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [ὁ] βασιλεὺς τοῦ Ἰσραὴλ. <sup>11</sup> εὐρὼν δὲ ὁ Ἰησοῦς <sup>u</sup> ὀνάριον <sup>v</sup> ἐκάθισεν ἐπ' αὐτὸ, καθὼς ἐστὶ γεγραμμένον <sup>15</sup> w Μὴ φοβοῦ † θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ \* πῶλον ὄνου. <sup>16</sup> ταῦτα [δὲ] οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε <sup>a</sup> ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν <sup>b</sup> ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. <sup>17</sup> c ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, \* ὅτι τὸν Λάζαρον <sup>d</sup> ἐφώνησεν ἐκ τοῦ μνημείου καὶ <sup>e</sup> ἤγειρεν αὐτὸν ἐκ νεκρῶν. <sup>18</sup> διὰ τοῦτο καὶ <sup>f</sup> ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι \* ἤκουσε τοῦτο αὐτὸν πεποιηκέναι τὸ <sup>g</sup> σημεῖον. <sup>19</sup> οἱ οὖν Φαρισαῖοι εἶπον <sup>h</sup> πρὸς ἑαυτοὺς Θεωρεῖτε ὅτι οὐκ <sup>i</sup> ὠφελεῖτε οὐδέν; ἴδε, ὁ κόσμος <sup>k</sup> ὀπίσω αὐτοῦ ἀπῆλθεν.

νεκρῶν A.—τῶν νεκρ. D.—10. ins. καὶ bef. οἱ ἀρχ. B.—13. συνάντησιν D G L X 5 al. ἀπάντησιν A K U 10 al. Orig. txt B E F M Q Δ (H S?) Orig.—αὐτοῦ D.—ἐκραυγάζον B D L Q 2. txt A Orig.—ins. λέγοντες A D K Q X 7 al. a Syrr. Æth. Copt. om. B E F G L M U Δ (H S?) all.—εὐλογητὸς D.—καὶ ὁ βασ. B L Q Copt. Æth. Orig. ὁ om. A E F G H M S? U Δ 19 Theophyl. txt D K X al. Orig.—15. rec. θυγατερ. txt A B (ή θ. B) D K L Q X Δ.—σου om. A.—16. δὲ om. B L Q ὅν. ins. A D ac Orig.—ἐνόησαν D.—περὶ αὐτοῦ D Sahid.—17. for ὅτι, ὅτε A E G M Q S U X Δ 22 all. v syr. Sahid. Æth. txt B? D E<sup>1</sup> H? K L al. abcd Syr.—18. ἤκουσαν A D K L M S X 19 abcd Syr. Copt. Sahid. Æth. txt B Q.—19. αὐτοῦ D acd.—aft. κόσμ. ins. ὄλος D L X 7 abc Syr. Copt. Æth. Arm. Cyr. Ambr. txt A B Q Sahid.—

—10.] ἐβουλ., not, 'came to a (formal) resolution,' but 'were in the mind,' 'had an intention:' see Acts v. 33. xv. 37.—The High Priests, named here and in ch. xi. 57, were of the sect of the Sadducees; and therefore disbelieved the *fact* of the raising of Lazarus; only viewing him as one whom it would be desirable to put out of the way as an object of popular attention in connexion with Jesus.

12—19.] *The triumphal entry into Jerusalem.* Matt. xxi. 1—17. Mark xi. 1—11. Luke xix. 29—44. On the chronology, see note on Matt. xxi. 1.—12.] τῇ ἐπ., i. e. on the Sunday:—see on ver. 1.—ἀκούσ. From the multitude who had returned from Bethany, ver. 9. The order of the narrative seems to require that these people should have visited Bethany late on the Sabbath, after sunset, and the anointing.—13.] τὰ β. τ. φ. The articles show that the palm-trees were on the spot: 'the branches of the palm-trees;' or perhaps (Lücke) that the custom was usual at such festivities.—14—16.] The Evangelist seems

to suppose his readers already acquainted with the circumstances of the triumphal entry, and therefore relates it thus compendiously.—εὐρὼν does not involve any discrepancy with the three Evangelists, but is a compendious term implying their details.—15.] The prophecy is more fully cited by Matt.—16.] Important, as showing that this, and probably other prophetic citations under similar circumstances, were the effect of the light poured into the minds of the apostles by the Holy Spirit after the Ascension.—ταῦτα ἐπ. αὐτῷ viz., the going out to meet Him, strewing clothes and branches in the way, and shouting 'Hosanna' before Him: also perhaps, the setting Him on the ass, implied in the concise narrative.—17.] Retaining ὅτι, I would not render it 'that,' but 'because,' and leave ἐμαρτύρει unconnected with it, and *absolute*, as in ch. i. 15. 32. The testimony which they bore is given in Luke xix. 37, 38.—18.] I see no necessity for supposing this multitude distinct from that in the last verse. We have had no account of any

o ch. i. 29 reff.  
p here only t.  
1 Macc. xiii.  
51.  
q constr. Matt.  
viii. 34. xxv.  
1. 6. ἴπρ.  
here only.  
Judg. xi. 34.  
r Matt. xxi. 9.  
15. Mark xi.  
9, 10 only.  
t = Acts xxi. 2.  
xxvii. 6.  
u here only t.  
v intr. Matt. v.  
1 al.  
w Zech. ix. 9.  
x = Matt. xxi.  
2, 5, 7.  
a ch. vii. 39.  
b w. acc. Mark  
ix. 12, 13.  
dat. here  
only.  
c ch. i. 7. 22 al.  
d constr. here  
only. = ch. i.  
48.  
e Matt. x. 8 al.  
ver. 1.  
f Matt. viii. 28.  
ch. xi. 20, 29  
and reff.  
g ch. ii. 11 al.  
h = Mark x. 26.  
xi. 31 al.  
i Matt. xxvii.  
24. ch. vi. 63.  
Heb. xvii. 9.  
k constr. Mark  
i. 20.

m = Acts xviii. 22.  
 n = ch. iv. 20.  
 Acts viii. 27.  
 20 Ἦσαν δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων  
 ἵνα \* προσκυνήσωσιν ἐν τῇ ἑορτῇ. 21 οὗτοι οὖν προσῆλθον A B D  
 Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας καὶ ἠρώτων  
 αὐτὸν λέγοντες Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.  
 22 ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· † πάλιν Ἀνδρέας  
 καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ. 23 ὁ δὲ Ἰησοῦς ἀπ-  
 ο = Mark xiv. 41.  
 oo see ch. xv. 8.  
 p ver. 16.  
 q Matt. xiii. 31.  
 xvii. 20.  
 1 Cor. xv. 37  
 qq κ. φ. John  
 only. ch. xv.  
 2 al. φ. =  
 Mark iv. 8.  
 r = Matt. vi. 24  
 and J. Luke  
 xiv. 26. Gen.  
 xxix. 31.  
 s = and constr.  
 2 Tim. i. 12.  
 t Matt. xxv. 44.  
 Acts xix. 22.  
 εκρίνατο αὐτοῖς λέγων Ἐλήλυθεν ἡ ὥρα ὅτι ἵνα ῥοδοασθῇ  
 ὁ υἱὸς τοῦ ἀνθρώπου. 24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ  
 ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς  
 μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν ἔσται.  
 25 ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ῥιμίων  
 τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον  
 φυλάξει αὐτήν. 26 ἐὰν ἐμοὶ ἡ διακονῇ τις, ἐμοὶ ἀκο-  
 λουθείτω· καὶ ὅπου ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς  
 ἔσται· [καὶ] ἐὰν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ.

20. ἦσ. δὲ καὶ D.—προσκυνήσουσιν B? D L Q Δ. txt AB?—22. rec. καὶ πάλιν... with qu.?  
 ἔρχεται Ἀν. κ. Φ. καὶ λέγ. AB a. txt (πάλ. ὁ D) D.—23. ἀποκρίνεται B L X.—26. καὶ

multitude coming from Bethany with Him, nor does this narrative imply it: and surely ὁ ὄχλος in the two verses must mean the same persons. The καὶ here does not imply another ὄχλος, but 'And on this account too the multitude' &c.: i. e. their coming out to meet Him and their μαρτυρία on the Mount of Olives, had one and the same cause,—the raising of Lazarus.—19.] κόσμον, τὰ πλήθη λέγουσιν. Euthym.—ἀπῆλθεν must not be pressed to signify, apostasy from Judaism. It is merely used to signify entire devotion to Him whither-soever He might lead them, as in Mark i. 20.

20—36.] More public discourses of Christ.—20.] These Ἕλληνες were not Grecian Jews,—who would not have been so called: but Gentiles, 'proselytes of the gate,' who were in the habit (implied by the pres. part., ἀναβαινόντων) of coming up to the feast;—see ch. vii. 35 and note: also Acts viii. 26.—21.] For what reason Philip was selected, it is impossible to say. The Greek form of his name may imply some connexion with Hellenistic Jews, who may have been friends or relatives of these Greeks. They could hardly have been from the neighbourhood of Bethsaida, or they would have been familiar with the person of Jesus.—22.] Andrew (ch. i. 44) was of the same city as Philip: and this reason of Philip conferring with him is perhaps implied in τῷ ἀπὸ B. τ. Γ.—23.] Did the Greeks see (i. e. speak with) Jesus, or not? Certainly not, if I understand His discourse rightly. But they may have been

present at, and have understood it. The substance of His answer (αὐτοῖς, to Philip and Andrew, not to the Greeks) is, that the time was now come for His glorification, which should draw all nations to Him:—but that glorification must be accomplished by His Death. The very appearance of these Greeks is to Him a token that His glorification is at hand. Stier strikingly says, "These men from the West at the end of the Life of Jesus, set forth the same as the Magi from the East at its beginning;—but they come to the Cross of the King, as those to His cradle." (R. J. v. 78.) The rejection of the Jews for their unbelief is the secondary subject, and is commented on by the Evangelist vv. 37—43.—24.] The grain of wheat perishes, and is not apparent (as the seeds of dicotyledonous plants are) in the new plant:—see 1 Cor. xv. 36. The saying is more than a mere parabolic similitude: the Divine will which has fixed the law of the springing up of the wheat-corn, has also determined the law of the glorification of the Son of Man, and the one in analogy with the other: i. e. both through Death.—The symbolism here lies at the root of that in ch. vi., where Christ is ὁ ἄρτος τῆς ζωῆς.—25.] And this same Divine Law prevails for the disciples, as well as for their Master:—see Matt. x. 39 and note. But the saying here proclaims more plainly its true extent,—by its immediate connexion with ver. 24, and by εἰς ζ. αἰών.—ψυχῇ is not really in a double sense: as the wheat-corn retains its identity, though it



27 Νῦν ἡ ψυχὴ μου <sup>a</sup> τετάραται, καὶ τί εἶπω; πᾶτερ, <sup>a</sup> a = ch. xi. 33  
reff.  
<sup>b</sup> σῶσόν με ἐκ τῆς <sup>c</sup> ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἦλθον <sup>b</sup> b constr. Heb.  
v. 7. James  
v. 20. 2 Macc.  
i. 11.  
c = Mark xiv.  
35.  
d ch. xvii. 5.  
Mat. i. 11.  
Mark iii. 17.  
Rev. xi. 19.  
Job xxvi. 14.  
f ch. x. 32 reff.  
g ch. xvi. 8, 11.  
Matt. x. 13-14.  
Isa. xxxiv. 8.  
h John vii. 30.  
ch. xiv. 30.  
xvi. 11. see  
Eph. ii. 2.  
εἰς τὴν ὥραν ταύτην. <sup>e</sup> 28 πᾶτερ, <sup>d</sup> δόξασόν σου τὸ ὄνομα.  
ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ Καὶ ἐδόξασα καὶ πάλιν  
δοξάσω. <sup>f</sup> 29 ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγε  
<sup>e</sup> βροντὴν γεγονέναι. ἄλλοι ἔλεγον Ἄγγελος αὐτῷ  
λελάληκεν. <sup>g</sup> 30 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν Οὐ <sup>f</sup> δι' ἐμὲ  
αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. <sup>h</sup> 31 νῦν <sup>g</sup> κρίσις ἐστὶ  
τοῦ κόσμου τούτου· νῦν ὁ <sup>h</sup> ἄρχων τοῦ κόσμου τούτου

(bef. ἐάν) om. B D G? L X 6 al. av Syr. Sahid. txt A. — 28. bef. τὸ ὄν., μου B 1. —  
 for τὸ ὄν., τὸν υἱὸν L X 11 Copt. (Æth. Cyr. have both) Ath. nomen tuum in quo erat  
 filius. Tert. — aft. ὄν. ἐν τῇ δόξῃ, ἣ εἶχον παρὰ σοὶ πρὸ τοῦ τὸν κόσμον  
 γενέσθαι D d Aug. Jer. (as appears.) — for ἦλθ. οὖν, καὶ ἐγένετο D d. — aft. οὐρ. ins.  
 λέγουσα D ac syr. Copt. — 29. ἐστηκώς A D G K M X 9 al. txt B E F H L S? U Δ  
 al. — καὶ om. D. — ὅτι βροντὴ γέγονεν D. — 30. for γέγ., ἦλθεν D abc. — 31. τούτου

die, so the *ψυχὴ*: so that the two senses are, in their depth, but one. *ψυχὴ* is the *life* in both cases; — not the *soul*, in the present acceptance of that term. — 26.] Connexion: — The ministering to Christ (the position of Philip and Andrew and the rest, and that into which these Greeks seemed desirous to enter) implies *following* Him, — and that, through tribulation to glory. — εἰμι] the *essential* present — in My true place, i. e. (ch. xvii. 24) in the glory of the Father. — τιμήσει] By glorifying Him in My glorification, ch. xvii. 24. — 27.] ‘Concurrebat horror mortis et ardor obedientiæ’ (Bengel). And to express both these *together* in human speech was impossible: therefore *τί εἶπω*; — The following words must not be taken interrogatively (as by Theophyl., Grot., Tholuck, al.); for thus the whole sense is destroyed, besides the sentiment being most unworthy of Him Who uttered it. The prayer is a *veritable prayer*; and answers to the prophetic Messianic prayers in the Psalms, which thus run — ‘My soul is troubled; Lord, help me’ (Ps. lix. 1. xl. 12, 13. xxv. 17. vi. 3, 4 al.); and to that prayer afterwards in Gethsemane, Matt. xxvi. 39. — διὰ τοῦτο] The misunderstanding of these words has principally led to the erroneous punctuation just noticed. διὰ τοῦτο = ἵνα σωθῶ ἐκ τῆς ὥρας ταύτης. ‘I came to this hour for this very purpose, — that I might be saved from this hour.’ i. e. ‘the going into, and exhausting, this hour, this cup, is the very appointed way of My glorification.’ Das Hineinkommen ist selbst das Hindurchkommen, das Leiden selbst die Erlösung! Stier, v. 89. — 28.] The glorifying the Name of the Father can only take place by the glorification of the Son; and this latter

only by *His death*: so that this is the ‘ardor obedientiæ’ triumphant. — φωνή] This ‘voice’ can no otherwise be understood, than as a plain articulate sound, miraculously spoken, heard by all, and variously interpreted. On the saying of the crowd (ver. 29) has been built the erroneous and unworthy notion, that it was only thunder, but understood by the Lord and the disciples to mean as here stated (!). — The Jewish Bath Kol has no applicability here. — ἐδόξασα] In the manifestation hitherto made of the Son of God, imperfect as it was (see Matt. xvi. 16, 17); in all O. T. type and prophecy; — in creation; — and indeed (Aug.) antequam facerem mundum. — πάλιν is here no mere repetition, but an intensification of the *δοξάζειν*, a ‘yet once more.’ — 29.] Some *heard words*, but did not apprehend their meaning; others a *sound*, but no words. I should rather believe this difference to have been proportioned to each man’s inner relation to Christ, than fortuitous. — 30.] αὕτη ἡ φωνὴ could not by any possibility have been said to them, *if it had only thundered*. — The Lord does not say that the assurance was *not made* for His sake; — He had prayed, and His prayer had been answered; — but that it had not been thus *outwardly expressed* for His, but for their sake. This is likewise true in the case of all testimonies to Him; — and especially those two other voices from heaven, — at His Baptism and His Transfiguration. — ὑμᾶς is the whole multitude, not merely the disciples. All heard, and all *might have understood*, the voice: see ch. xi. 42. — 31.] All this is a comment on ἐλήλυθεν ἡ ὥρα, ver. 23: and now a different side of the subject is taken up, and one having

i ch. ix. 34. <sup>1</sup> ἐκβληθήσεται ἔξω. <sup>32</sup> καὶ γὰρ ἐὰν <sup>κ</sup> ὑψωθῶ ἐκ τῆς γῆς, ABD  
 Luke x. 12, 15. Gen. iii. 24. \* πάντα <sup>1</sup> ἐλκύσω πρὸς ἑμαυτόν. <sup>33</sup> τοῦτο δὲ ἔλεγε  
 k = ch. iii. 14. m σημαίνων πρὸς θάνατον ἡμελλεν ἀποθνήσκειν. <sup>31</sup> ἀπ-  
 i ch. i. 44. σημαίνων πρὸς θάνατον ἡμελλεν ἀποθνήσκειν. <sup>31</sup> ἀπ-  
 in ch. xviii. 32. ἐκρίθη αὐτῷ ὁ ὄχλος Ἰησοῦς <sup>η</sup> ἡκούσαμεν ἐκ τοῦ νόμου  
 xxi. 19. Acts xi. 28. ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις ὅτι δεῖ  
 n const. 2 Cor. xii. 6. ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς  
 a ch. vii. 33. τοῦ ἀνθρώπου; <sup>33</sup> εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἔτι <sup>α</sup> μικρὸν  
 reff. χρόνον τὸ <sup>β</sup> φῶς \* μεθ' ὑμῶν ἐστι. περιπατεῖτε <sup>γ</sup> ὥς τὸ  
 b ch. i. 7 reff. φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς <sup>δ</sup> καταλάβῃ· καὶ ὁ περι-  
 c = here only? πατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. <sup>36</sup> ὥς τὸ φῶς  
 see Luke xii. 58. ἔχετε, <sup>ε</sup> πιστεύετε εἰς τὸ φῶς, ἵνα <sup>ι</sup> υἱοὶ φωτὸς γέννησθε.  
 d = 1 Thess. v. 4. ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν <sup>ς</sup> ἐκρύβη ἀπ'  
 e ch. i. 12 reff. αὐτῶν.  
 f Luke x. 6. Eph. ii. 2. v. 6, 8. g ch. viii. 59. Deut. vii. 20.

(1st) om. D 3 *bn* Sahid.—βληθήσεται D *bd*.—32. ἀπὸ τ. γ. D L *bc*.—ἐκ. πάντα D 1 *abev* Iren. Jer. Ambr. Aug. (expressly). txt A B Orig. Ath. Cyr. Chrys. Theophyl.—  
 —34. οὖν οὗτος D.—35. ἐν ὑμῖν ἐστι B D K L X 10 al. *abev* Copt. Syr. txt A.—περ.  
 οὖν D Copt. Aug.—rec. (here and in ver. 36) ἔως, with (unc. qu.?) (dum) *abev*. txt

immediate reference to the occasion: viz. the drawing of the Gentile world to Him.—*νῦν*] He speaks of Himself as having actually entered the hour of His passion, and views the result as already come.—*κρίσις*] not (Chrys., Cyril, Aug., Grot.) 'the deliverance of this world from the devil;'—nor, 'decision concerning this world,' who is to possess it (Bengel):—but (see ch. xvi. 11) *judgment*, properly so called, the work of the Spirit who was to come, on the world, which ὅλος ἐν τῷ πονηρῷ κεῖται, 1 John v. 19.—ὁ ἄρχ. τ. κ. τ.] The ὁ πῦρ τῶν of the Jews, Satan, the ὁ θεὸς τοῦ αἰῶνος τούτου of 2 Cor. iv. 4: see also Eph. ii. 2. vi. 12. Observe it is ἐκβληθήσεται, not ἐκβάλλεται, because the casting out (ἐξω, ἐκ τῆς ἀρχῆς, Euthym., Grot.) shall be gradual, as the *drawing* in the next verse. But after the death of Christ the casting out *began*, and its first-fruits were, the coming in of the Gentiles into the Church.—32.] See ch. iii. 14. viii. 28. Here there is more perhaps implied in ὑψ. than in either of those places; viz. *the Death, with all its consequences*. The Saviour crucified, is in fact is set forth by that uplifting on the cross.—ἐλκύσω] By the diffusion of the Spirit in the Church:—so (Rev. xxii. 17) τὸ πνεῦμα κ. ἡ νύμφη λέγουσιν, ἐλθέ:—manifested in the preaching of the Word mediately, and the pleading of the Spirit immediately. Before the glorification of Christ, the Father drew men to the Son (see ch. vi. 44 and note), but now the Son Himself to Him-

self. Then it was, 'no man can come except the Father draw him:' now the Son draws *all*.—And, *to Himself*, as thus uplifted, thus exalted;—the great object of Faith: see ch. xi. 52.—33.] ποίῳ θ. can hardly mean more than 'by what kind of death.' Lampe (non nude significat *quo genere mortis*, sed in sensu latiori *qualitatem mortis*, etiam *internam* involvit, adeoque ad fructus etiam hujus mortis respicit) and Stier find in the word the whole consequences and character of His Death; but see ch. xviii. 32.—John does not say that this was *all* that ὑψωθῶ meant, but that it was its first and obvious reference.—34.] In such passages as Ps. lxxxix. 36, and perhaps ex. 4. Dan. vii. 13, 14.—τοῦ νόμου] The O. T.; see ch. x. 34.—The actual words, ὅτι δεῖ ὑψ. τ. υἱ. τ. ἀν., had not been on this occasion used by Jesus; but in His discourse with Nicod., ch. iii. 14, and perhaps in other parts of His teaching which have not been recorded.—τίς ἐστιν . . .] They thought some other Son of Man, not the Messiah, was meant; because this lifting up (which they saw implied *taking away*) was inapplicable to their idea of the Messiah, usually known as the Son of Man.—35.] He does not answer them, but enjoins them to make use of the time of His presence yet left them.—τὸ φῶς, 'Myself'—see ch. vii. 33. viii. 12. ix. 4, 5.—ἐν ὑμ. is probably the right reading, as being the more difficult;—and μεθ' ὑμ. a gloss on it: see ch. xv. 24. xi. 10 and note.—*The light* is an easy transition from their question, if, as above supposed, Ps. lxxxix. 36 was alluded

37 Τὸσαῦτα δὲ αὐτοῦ <sup>h</sup> σημεῖα πεποιηκότος <sup>i</sup> ἔμπροσθεν  
αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν· <sup>38 k</sup> ἵνα ὁ λόγος Ἡσαίου  
τοῦ προφήτου πληρωθῇ ὃν εἶπε, Κύριε, τίς <sup>l</sup> ἐπίστευσε τῇ  
ἀκοῇ ἡμῶν; καὶ ὁ <sup>m</sup> βραχίον κυρίου τίνι <sup>n</sup> ἀπεκαλύφθη;  
<sup>39</sup> διὰ τοῦτο οὐκ ἠδύναντο πιστεῦν· ὅτι πάλιν εἶπεν  
Ἡσαίας <sup>40 o</sup> Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ  
<sup>p</sup> πεπώρωκεν αὐτῶν τὴν καρδίαν, <sup>q</sup> ἵνα μὴ ἴδωσι τοῖς  
ὀφθαλμοῖς καὶ <sup>r</sup> νοήσωσι τῇ καρδίᾳ καὶ <sup>s \*</sup> ἐπιστραφῶσι  
καὶ <sup>t</sup> ἰάσομαι αὐτούς. <sup>41</sup> ταῦτα εἶπεν Ἡσαίας \* ὅτε εἶδε  
τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ. <sup>42 t</sup> ὅμως  
<sup>u</sup> μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ <sup>v</sup> ἐπίστευσαν εἰς  
αὐτόν, ἀλλὰ διὰ τοῦς Φαρισαίους οὐχ <sup>w</sup> ὡμολόγουν, ἵνα  
μὴ <sup>x</sup> ἀποσυνάγωγοι γένωνται. <sup>43 d</sup> ἡγάπησαν γὰρ τὴν  
<sup>y</sup> δόξαν τῶν ἀνθρώπων μᾶλλον <sup>z</sup> ἢ περὶ τὴν δόξαν τοῦ θεοῦ.

t here only. Herod. i. 189 end. u = ch. iii. 1 refl. a ch. i. 12 refl. b ch. ix. 22. Rom. x. 10. c ch. ix. 22.  
xvi. 2 only. d = Rev. xii. 11. 2 Tim. iv. 10. 1 Pet. iii. 10. e = ch. v. 41, 44. 1 Thess. ii. 6. constr. 1 Pet. iii. 14.  
f here only f. 2 Macc. xiv. 42. g ch. vii. 28, 37.

A B D K L X 4 Copt. Sahid. Cyr. — 39. for ὅτι πάλ., καὶ γὰρ D d. — 40. αὐτῶν τ. ὀφθ. κ. πεπώρωκεν om. D. ἐπώρωσεν A K L X 3 al. Eus. (once.)—καὶ μὴ νοήσ. D a Copt. Æth. Aug. (once.) νοήσουσιν D. σπαραῶσι BD<sup>1</sup> l. ἐπιστρέψωσιν K L M X al. Eus. txt A D<sup>2</sup>.—rec. *λάσσωμαι* with H? L al. txt A B D E F G H? K M S U X Δ al. —41. ὅτι A B L M 4 Copt. Epiph. txt D *abc* Hil.—for αὐτοῦ, τοῦ θεοῦ αὐτοῦ D d.

to: 'His (David's) seed shall endure for ever, and his throne *as the sun* before Me.' —**περιπατ.**] i. e. '*make use of* the Light, do your work in it, and by it.' —**οὐκ οἶδ.** π. ὑπ.] 'Has no guide nor security, no principle to lead him.' —**36.**] It is by believing on the Light, that men become sons of light:—see ch. i. 12. —The Lord probably went to Bethany, Luke xxi. 37.

37—43.] *Remarks of the Evangelist on the unbelief of the Jews.*—I do not regard these verses as forming the conclusion to the narrative of the public ministry of the Lord, on account of vv. 44—50 (where see note): but doubtless the approaching close of that ministry gives occasion to them, and is the time to which they refer. — 37.] *τοσαῦτα*, so great: see ch. ix. 16. xv. 24. — *οὐκ ἐπίστ.*] i.e. the generality did not;—they did not, as a people: see ver. 42.— 38.] *on ἵνα πλ.* see note, Matt. i. 22.— 39.] *διὰ τοῦτο* refers to the last verse, and *οὔτι* gives another reason for the same: see ch. v. 16. 1 John iii. 1. Matt. xxiv. 44. I have punctuated accordingly. The common interpretation (Theophyl., Vulg., Lampe, Tholuck, Olsh., Meyer, al.), by which *διὰ τοῦτο* is referred forward to *οὔτι*, would require some particle, *καὶ*, or *εἰ*, to denote a transition to the fresh subject. De Wette, Lücke 3, Grot. al.—*οὐκ ἠδύν.* ‘could not’—i.e. it was otherwise ordained in the

Divine counsels. No attempt to escape this meaning will agree with the prophecy cited ver. 40. But the *inability*, as thus stated, is coincident with the fullest freedom of the human will: compare *οὐ θέλετε*, ch. v. 40. — *οἶτι*, not ‘for,’ but ‘because.’ A second ground is alleged why they could not believe:—see above, — 40.] The prophecy is freely cited, after neither the Heb. nor the LXX, which is followed in Matt. xiii. 14 f. What God *bids* the prophet *do*, is here described as *done*, and by Himself: which is obviously *implied* in the Heb. text. — The reading *αὐτῶν* (Morus), supplying *ὁ λαὸς οὗτος* as the subject of *τετέλεσται* and *πενέτωρ*, is out of the question,—as ungrammatical, and inconsistent with the context, which will only allow of *ὁ κύριος* (i. e. Jehovah) as the *subject*. — 41.] *αὐτοῦ, of Christ*. The Evangelist is giving his judgment, — having (Luke xxiv. 45) had his understanding opened to understand the Scriptures, — *that the passage in Isa. is spoken of Christ*. And indeed, strictly considered, the glory which Isa. saw *could only* be that of the Son, Who is the *ἀπαύγασμα τῆς δόξης* of the Father, Whom no eye hath seen. — 42.] e.g. Nicodemus, Joseph, and others like them.—On *ἀποσυν.* see note, ch. ix. 22.—43.] is a reference to ch. v. 44.

44—50.] *Proof of the guilt of their*



h = ch. vi. 40. xiv. 17.  
 i ch. i. 7 reff.  
 j 1 John iii. 14.  
 1 Cor. vii. 20.  
 k see ch. viii. 51. Luke xii. 28.  
 l = ch. iii. 18 bis. James v. 11.  
 m = Luke vii. 30. x. 16. Gal. ii. 21. Is. xxiv. 16. in John, here only.  
 n = Matt. xiii. 20. ch. iii. 11 ad. xxiv. 8.  
 o ch. vi. 39 reff.  
 p ch. viii. 44 end. iii. 31. 1 John iv. 5.  
 q = ch. i. 17. xi. 57.  
 r = ch. xvii. 3, 37. vi. 63. 1 John ii. 25.  
 s Matt. xxvi. 2 al. 4 Kings xxi. 22.  
 t ch. vii. 3 al. Luke x. 7.  
 u = Acts iv. 23. xxiv. 23.

οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με· <sup>15</sup> καὶ ὁ ABD  
<sup>16</sup> θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με. ἐγὼ <sup>16</sup> ἴφως εἰς  
 τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ  
 σκοτίᾳ μὴ <sup>17</sup> μείνῃ. καὶ εἰάν τις μου ἀκούσῃ τῶν ῥημάτων  
 καὶ [<sup>18</sup> μὴ] † φυλάξῃ, ἐγὼ οὐ <sup>19</sup> κρίνω αὐτόν· οὐ γὰρ  
 ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.  
<sup>48</sup> ὁ <sup>49</sup> ἀθετῶν ἐμὲ καὶ μὴ <sup>50</sup> λαμβάνων τὰ ῥήματά μου ἔχει  
 τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκείνος κρινεῖ  
 αὐτόν ἐν <sup>51</sup> τῇ ἐσχάτῃ ἡμέρᾳ. <sup>52</sup> ὅτι ἐγὼ <sup>53</sup> ἔξ ἑμαντοῦ οὐκ  
 ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν  
<sup>54</sup> \* ἔδωκε τί εἰπῶ καὶ τί λαλήσω· <sup>55</sup> καὶ οἶδα ὅτι ἡ ἐντολὴ  
 αὐτοῦ ζωὴ αἰώνιος <sup>56</sup> ἔστιν. ἂ οὖν λαλῶ ἐγὼ, καθὼς εἰρηκί  
 μοι ὁ πατὴρ, οὕτω λαλῶ.

XIII. <sup>1</sup> Πρὸ δὲ τῆς ἑορτῆς τοῦ <sup>2</sup> πάσχα, εἰδὼς ὁ  
 Ἰησοῦς ὅτι † ἦλθεν αὐτοῦ ἡ ὥρα ἵνα <sup>3</sup> μεταβῇ ἐκ τοῦ  
 κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας <sup>4</sup> τοὺς ἰδίους

τοῦ θ. 2 Copt. Sahid. syr. — 44. ἐκραζεν κ. ἔλεγεν D abc. — 45. καὶ om. D. — 46. πᾶς  
 om. B. — 47. μὴ om. D abc 7 al. Ambr. ins. A B K L X. — rec. πιστεύσῃ with qu. ?  
 txt A B D K L X 9 al. aer syr. Copt. Sahid. Aeth. Arm. syr. Ath. — for ἀλλ' ἵνα,  
 ἀλλὰ D<sup>1</sup>. — 49. δέδωκεν A B M X 11 Cyr. txt D. — 50. ἐγὼ om. D.

CHAP. XIII. 1. rec. ἐλήλυθεν αὐτ. with E F G H S? U Δ. txt A B K L M X 14

unbelief, from the words of Jesus Himself.

—It was by the older commentators generally thought that these verses formed part of some other discourse delivered at this period. But this is improbable, from no occasion being specified,—from ver. 36,—and from the form and contents of the passage, and its reference to the foregoing remarks of the Evangelist. I take it—with almost all modern commentators—to be a continuation of those remarks, substantiating them by the testimony of the Lord Himself. The words are taken mostly, but not altogether, from discourses already given in this Gospel.—44, 45.] ἐκρ. κ. εἰπ. not pluperf. but indefinite, as ἐπίστευσαν, ὡμολ., and ἡγάπ. above.—ἐκρ. is used of open public teaching, see reff.—see ch. v. 24, 33. viii. 19, 42. xiv. 10. The words are in close connexion with ver. 41, in which the Evangelist has said that the glory of Jehovah and His glory were the same.—46.] See ver. 35. ch. viii. 12. ix. 5. The μείνῃ here expresses that all are originally in darkness,—as μένει, ch. iii. 36.—47.] See ch. iii. 17. v. 45. viii. 15. The omission of μὴ (see var. read.) appears to have been occasioned by a mistaken idea that vv. 48 and 47 were in contrast to one another.—48.] See ch. iii. 18, also v. 45 ff., and Heb. iv. 12.—On ἀθετῶν and μὴ λ. see reff.—49.] See ch. v. 30. vii. 16, 17, 29. viii. 26, 28, 38. On ἐντολῇ, x. 18.

—There does not appear to be any real difference here, though many have been suggested, between εἰπῶ and λαλήσω: both are summed up in λαλῶ in the next verse:—comp. Matt. x. 19.—50.] See ch. vi. 63 (and note), 69. On οἶδα, ch. iii. 11. v. 32. viii. 55.—The ἐντολὴ αὐτοῦ is, results in, not as a means merely, but in its accomplishment and expansion, eternal life; see ch. iii. 15. v. 24. vi. 40.—Thus all who do not believe are without excuse;—because Jesus is not come, and speaks not, of Himself, but of the Father, Whose will and commandment respecting Him is, that He should be, and give, Life to all. They who reject Him, reject Life, and (ch. iii. 19) prefer darkness to Light.

CHAP. XIII. 1—20.] Jesus washes the disciples' feet.—On the chronological difficulties, see note, Matt. xxvi. 17.—There can be no reasonable doubt that this meal was the same as that at which the Lord's Supper was instituted, as related in the three Evangelists.—The narrative proceeds without any break until ch. xvii. 26, after which the Lord and the disciples go to Gethsemane.—1.] πρὸ τ. εορτ. π.—How long, is not said: but probably, a very short time;—not more than one day at the most;—see ch. xviii. 28 and note. The words belong to the whole narrative following, not to εἰδὼς or ἀγαπήσας.—εἰδὼς] The view with which the Lord washed His disciples'

τοὺς ἐν τῷ κόσμῳ, <sup>1</sup> εἰς τέλος ἡγάπησεν αὐτούς. <sup>2</sup> καὶ <sup>1</sup> τ 1 Cor. i. 8.  
 δείπνου γενομένου, τοῦ <sup>2</sup> διαβόλου ἥδη <sup>3</sup> βεβληκότος εἰς  
 τὴν καρδίαν \* Ἰούδα Σίμωνος \* Ἰσκαριώτου ἵνα αὐτὸν  
<sup>4</sup> παραδῶ, <sup>5</sup> εἰδὼς [ὁ Ἰησοῦς] ὅτι πάντα \* δέδωκεν αὐτῷ ὁ  
 πατὴρ <sup>6</sup> εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθε καὶ πρὸς  
 τὸν θεὸν <sup>7</sup> ὑπάγει, <sup>8</sup> ἐγείρεται ἐκ τοῦ δείπνου καὶ <sup>9</sup> τίθησι  
 τὰ ἱμάτια, καὶ λαβὼν <sup>10</sup> λέντιον <sup>11</sup> διέζωσεν ἑαυτόν. <sup>12</sup> εἶτα  
 βάλλει ὕδωρ εἰς τὸν <sup>13</sup> νιπτῆρα, καὶ ἤρξατο <sup>14</sup> νίπτειν τοὺς  
 πόδας τῶν μαθητῶν καὶ <sup>15</sup> ἐκμάσσειν τῷ λεντίῳ ὃ ἦν  
 διεζωσμένος. <sup>16</sup> ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. [καὶ]  
 λέγει αὐτῷ ἐκείνος Κύριε, σύ μου νίπτεις τοὺς πόδας;  
<sup>17</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὁ ἐγὼ ποιῶ σὺ οὐκ  
<sup>18</sup> οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. <sup>19</sup> λέγει αὐτῷ Πέτρος  
 k ch. xi. 2 reff. 1 = Matt. xx. 22.

all. Orig. Cyr. Chrys.—παρῆν D.—2. γενομένου B L X Orig.—τοῦ τε δι. A.—ἵνα παρ.  
 αὐτ. Ἰούδας Σίμωνος Ἰσκαριώτης B L M X *bn* Copt. Arm. Orig. (freq.) txt (but ἀπὸ  
 καρτώτου D d) A D *acd* Orig. (freq.)—3. ὁ Ἰησ. om. B D L X *acv* *Æth.* Orig. (twice)  
 Chrys. Aug. ins. A b Orig. (twice.)—ἐδωκεν B K L 4 Orig. txt A D Orig.—ὅτι πρὸς D.  
 —5. λαβὼν ὕδωρ βάλλει D 4 Arm.—6. καὶ om. B D L *Syr.* Copt. Orig. ins. A *abc*.—

feet, is shown by the repeated εἰδὼς, and by ἀγαπήσας . . . αὐτούς. The connexion is:—‘Jesus loved His own even to the end (of His life in the flesh), and gave them in the washing of their feet a proof of His love; and to this act He was induced by the knowledge that He must soon leave this world; and although this knowledge was united (ver. 3) with the highest consciousness of His Divine mission and speedy glorification, yet this latter did not prevent Him from giving this proof of His self-humiliating love’ (De Wette).—τοὺς ἰδ. τ. ἐν τ. κ.] See ch. xvii. 11.—2.] δέιπν. γεν.: not as E. V. ‘supper being ended,’ for (ver. 12) He *reclined again*, and in ver. 26, the supper is *still going on*:—but, ‘supper being prepared,’ or, ‘going on,’—see Ἰησ. γενομένου ἐν Βηθ. Matt. xxvi. 6. ‘While Jesus was at B.’—and πρωίας γενομένης, ‘when it was morning,’ ch. xxi. 4.—τοῦ δ. ἡδ. βεβ.] Judas had before this covenanted with the Sanhedrim to betray Him, Matt. xxvi. 14 and ||, which must here be meant by the devil having put it into his heart:—the thorough self-abandonment to Satan which led to the actual deed, being designated ver. 27.—Luke (xxii. 3) expresses the steps of his treasonable purpose otherwise,—meaning the same. The fact is here stated, to enhance the love which Jesus showed in the following action.—3.] See above. He did what follows with a full sense of the glory and dignity of His own Person. ‘Præfatio gloriæ est instar protestationis, ne quid indignum

fecisse existimetur Dominus pedes suorum lavans.’ Bengel.—The perfect, δέδωκεν, and present, ὑπάγει, are used indefinitely: of things fixed in the counsel of God.—4.] τὰ ἱμ. ‘eas, quæ lotionem impediunt.’ Bengel. He put Himself into the ordinary dress of a servant.—5.] τὸν νιπ., the vessel usually at hand for such purposes. The context shows that he had washed the feet of one or more before the incident of the next verse.—ἤρξατο expresses His doing something unusual and unlooked for.—6.] Aug., Bellarm., Grot., Baumgarten-Crusius, suppose Peter to have been *first*, and this οὖν to be a new taking up of the narrative: οὖν hic est specialius rem enarrantis.’ Grot. But this is to do violence to the narrative.—νίπτεις ‘art Thou washing (intending to wash) my feet?’ Every word rises in emphasis. He thinks the act unworthy of the Lord; even as many think that great act of Love to have been, which was typified by it.—7.] Hitherto the Lord had been silent. He repeats the ἐγὼ and σὺ, but so as to set forth Himself as the Master, Peter as the disciple, not wholly cognizant of His will and purpose, and therefore more properly found in subjection to it.—δ ἐγὼ ποιῶ] i. e. (1) this washing itself, as a lesson of humility and love, ver. 14. (2) Its symbolical meaning, vv. 9, 10. (3) The great Act of Love, the laying aside My glory, and becoming in the form of a servant, that the washing of the Holy Spirit may cleanse men.—μετὰ ταῦτα.] (1) was known very soon, but

m ch. viii. 35,  
51. 1 Cor.  
viii. 13.  
n see 2 Cor. vi.  
15. Deut. xiv.  
27, 29.

o Acts ix. 37.  
2 Pet. ii. 22.  
Exod. ii. 5.  
p Matt. iii. 14  
reft.  
q = Acts xvii.  
21. xxiv.  
21.  
r = ch. vii. 23.  
see ch. ix. 34.  
s ch. xiv. 22.  
1 Cor. v. 2 al.  
Num. xxiv.  
17.

a = here only.  
b Luke xi. 37  
al. Judith  
xii. 16.  
c = here only.  
d = ch. iv. 17.  
viii. 48.  
Matt. x. 7 al.  
Jer. i. 12.

Οὐ μὴ νύψῃς τοὺς πόδας μου <sup>m</sup> εἰς τὸν αἰῶνα. ἀπεκρίθη ABCD  
αὐτῷ † Ἰησοῦς Ἐὰν μὴ νύψω σε, οὐκ ἔχεις <sup>n</sup> μέρος μετ'  
ἐμοῦ. <sup>9</sup> λέγει αὐτῷ Σίμων Πέτρος Κύριε, μὴ τοὺς πόδας  
μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.  
<sup>10</sup> λέγει αὐτῷ ὁ Ἰησοῦς Ὁ <sup>o</sup> λελουμένος οὐ <sup>p</sup> χροῖαν ἔχει  
\* <sup>q</sup> ἢ τοὺς πόδας νύψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ  
ὑμεῖς καθαροὶ ἐστε, ἀλλ' <sup>s</sup> οὐχὶ πάντες. <sup>11</sup> ἤδει γὰρ τὸν  
παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν Οὐχὶ πάντες καθαροὶ  
ἐστε. <sup>12</sup> Ὅτε οὖν ἐνίψε τοὺς πόδας αὐτῶν καὶ <sup>a</sup> ἔλαβε τὰ  
ἱμάτια αὐτοῦ, \* <sup>b</sup> ἀναπεσὼν ἄλιν εἶπεν αὐτοῖς Γινώσκετε  
τί πεποίηκα ὑμῖν; <sup>13</sup> ὑμεῖς <sup>c</sup> φωνεῖτέ με Ὁ διδάσκαλος καὶ  
ὁ κύριος, καὶ <sup>d</sup> καλῶς λέγετε· εἰμὶ γάρ. <sup>14</sup> εἰ οὖν ἐγὼ  
ἐνίψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ

ἐκεῖνος om. B ὁ Orig. — 8. aft. Πέτ. ins. κύριε D.—νύψεις D 6.—rec. ὁ Ἰη. txt A C D K L 6. Ἰη. om. B.—9. Πέτ. Σίμ. B. Σίμ. om. D.—10. for ἢ, εἰ μὴ B C<sup>1</sup> D L 8 al. Orig. Chrys. ἢ μὴ K. txt A C<sup>3</sup> E<sup>1</sup> G M S U X Δ al.—τὴν κεφαλὴν νύψασθαι εἰ μὴ τοὺς πόδας μόνον D.—ἐστιν γάρ D.—11. διὰ τοῦ. . . ἐστε om. D.—12. καὶ om. A C<sup>2</sup>? L ab. ins. B C<sup>1</sup> D Orig.—καὶ ἀναπεσὼν B C<sup>1</sup> I Orig. καὶ ἀναπεσὼν A L 3 abc Copt. Æth. Orig. Chrys. Jer. txt D.—14. πόσψ μᾶλλον καὶ ὑμεῖς D a Syr. Ambr.

(2) and (3) not till after the Spirit was given. — 8.] The rash and self-opinionated Peter opposes to μετὰ ταῦτα his οὐ μὴ . . εἰς τ. αἰῶνα. In interpreting the Lord's answer, we must remember, that He replies more to the spirit of Peter's objection, than to his words. The same well-meaning but false humility would prevent him (and does prevent many) from stooping to receive at the hands of the Lord that spiritual washing which is absolutely necessary in order to have any part in Him, Rom. viii. 9. That the outward washing only is not here meant, is plain from the fact, that *Judas was washed, but yet had no part* in Jesus. — 9.] The warm-hearted Peter, on learning that *exclusion* would be the consequence of not being washed, can hardly have enough of a cleansing so precious. There surely is implied in this answer an incipient apprehension of the meaning of the Lord's words. The *ἐὰν μὴ νύψω σε* has awakened in him, as the Lord's presence did, Luke v. 8, a feeling of his own want of cleansing, his entire pollution. This sense (Stier, Bengel, Baumgarten-Crusius) is plain by Lücke and Olsh. — 10.] Reference appears to be made to the fact that one who *has bathed*, after he has reached his home, needs not entire washing, but only to have his feet washed from the dust of the way. This bathing, the bath of the new birth, but only yet in its foreshadowing, in the purifying effect of faith working by love, the Apostles, with

one exception, *had*; and this *foot-washing* represented to them, besides its lesson of humility and brotherly love, their *daily need of cleansing from daily pollution, even after spiritual regeneration, at the hands of their Divine Master*. See 2 Cor. vii. 1. James i. 21. Acts xv. 8, 9. 2 Pet. ii. 22.—On καθ. ἐστε, see note, ch. xv. 3. — 11.] τὸν παραδιδόντα, as ὁ ἐρχόμενος, 'him that should betray Him,' the indefinite characteristic present. — 12.] As Peter was not the *first*, so neither was he the *last*. Judging by the sequel, John was probably first, then Peter, then the rest. — γινώσκ. τί π. εἰ.] These words, are uttered, not so much in expectation of an answer, as to direct their attention to the following. — 13.] ὁ διδάσκ. and ὁ κ. are titular nominatives, as in Rev. vi. 8. viii. 11 (Winer, § 29. 2). — 14.] 'Pedilavium, quod Dominus discipulis adhibuit, pertinebat et ad beneficium conferendæ puritatis totalis, et ad παιδείαν docendæ dilectionis humilis, ver. 34, coll. ver. 1. Inde pedilavium discipulorum inter se eo pertinet, ut alter alterum quoquo modo adjuvet ad consequendam puritatem animæ; et ut alter alteri pedes lavet,—vel proprie, 1 Tim. v. 10, idque serio, si scil. accidat, ut opus sit: est enim præceptum affirmativum, obligans semper, sed non ad semper: quale etiam illud, 1 John iii. 16,—vel synecdochice, per omne genus officiorum, quæ alter alteri etiam servilia et sordida, modo opportuna, præstare potest Dominus igitur per ipsum



ὑμεῖς <sup>e</sup> ὁφείλετε ἀλλήλων νίπτειν τοὺς πόδας. <sup>15 f</sup> ὑπό- <sup>e</sup> Luke xvii. 10.  
 δειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ <sup>f</sup> Heb. iv. 11.  
 ὑμεῖς ποιῆτε. <sup>16</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος <sup>g</sup> James v. 10.  
<sup>h</sup> 2 Pet. ii. 1.  
 μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ <sup>i</sup> ἀπόστολος μείζων τοῦ <sup>2</sup> Macc. vi.  
 πέμψαντος αὐτόν. <sup>17</sup> εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐάν <sup>3</sup> 28. constr.  
 ποιῆτε αὐτά. <sup>18</sup> οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα <sup>4</sup> ver. 34.  
 \* οὐς <sup>i</sup> ἐξελεξάμην· ἀλλ' <sup>j</sup> ἵνα ἡ γραφὴ πληρωθῇ, 'Ο <sup>5</sup> Matt. xiv.  
<sup>k</sup> τρώγων μετ' ἐμοῦ τὸν ἄρτον <sup>1</sup> ἐπῆρεν ἐπ' ἐμὲ τὴν <sup>6</sup> 11 al. ch. xiv.  
<sup>m</sup> πτέρναν αὐτοῦ. <sup>19 n</sup> ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ <sup>7</sup> 28. x. 20.  
 γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε ὅτι <sup>8</sup> h = 3 Kings  
 ἐγὼ εἰμι. <sup>9</sup> xiv. 6 alex.  
<sup>20</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ <sup>p</sup> λαμβάνων <sup>q</sup> ἐάν τινα <sup>i</sup> ch. vi. 70 refl.  
 πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν <sup>j</sup> constr. ch. i.  
 πέμψαντά με. <sup>8</sup> ix. 3.  
<sup>k</sup> Matt. xxiv.  
<sup>38</sup> ch. vi. 51  
<sup>39</sup> only 4.  
<sup>1</sup> (Ps. xl. 9.)  
<sup>2</sup> = here only.  
<sup>3</sup> see Luke xxi.  
<sup>28</sup> xxiv. 50.  
<sup>m</sup> here only.  
<sup>4</sup> Gen. iii. 15.  
<sup>n</sup> = ch. xiv. 7.  
<sup>5</sup> Rev. xiv. 13  
<sup>6</sup> only.  
<sup>7</sup> ch. iv. 26.  
<sup>8</sup> viii. 24.  
<sup>9</sup> xviii. 5, 8.  
<sup>p</sup> ch. i. 12 refl.  
<sup>q</sup> ch. xx. 23.

(twice.) txt A B C bc Orig. Cyr. Ambr.—15. δέδωκα A K M Cyr.—ποιεῖτε D F G M 11  
 al.—18. ἐγ. γὰρ A K 12 c Syr. Copt. Arm. Cyr. txt B C D al. Origen.—for οὐς,  
 τίνας B C L M 2 Orig. Cyr. txt A D.—τρώγ. μου τὸν ἄρτ. B C L 1 Orig. (thrice)  
 Cyr. txt A D abc Orig.—ἐπ' om. B.—19. πιστεύητε C.—20. καὶ ὁ λ. ἐμὲ D.—

pedilavium purificavit discipulos; quare  
 etiam Petrum amanter coëgit: sed disci-  
 pulis pedilavium mutuum non hoc nomine  
 præcepit; neque adeo tanta est pedilavii  
 literatenus imitandi necessitas, quantam  
 nonnulli statuerunt; quum Johannes v. gr.  
 Thomæ pedes nusquam laverit; et tamen  
 major pedilavii Domini et fraterni simi-  
 litudo, quam plerique agnoscunt. Hodie  
 pontifices et principes pedilavium ad literam  
 imitantur: magis autem admirandum foret,  
 v. gr. pontifex, unius regis, quam duodecim  
 pauperum pedes, seria humilitate lavans.  
 Bengel. The custom of literally and cere-  
 monially washing the feet in obedience to  
 this command, is not found before the  
 fourth century.—15.] καθὼς, not ὅ, ἐγὼ  
 ἔπ. The Lord's action was symbolical,  
 and is best imitated in His followers by  
 endeavouring, 'if a man be overtaken in a  
 fault, to restore (καταρτίζειν) such an one  
 in the spirit of meekness;' Gal. vi. 1.—  
 16, 17.] The proverbial expression οὐκ  
 ἔστι δ. . . is used here in a different sense  
 from ch. xv. 20. Here it is, 'If the Master  
 thus humbles Himself, much more should  
 His servants and messengers;' see Matt. x.  
 24. Luke vi. 40; and on ver. 17. Luke  
 xii. 48. The mere recognition of such a  
 duty of humility, is a very much more easy  
 matter than the putting it in practice.—  
 18.] 'I say it not (viz. the ἐάν ποιῆτε  
 αὐτά) of you all: for there is one who  
 never can be μακάριος.' The Lord repeats  
 His ἀλλ' οὐχὶ πάντες of ver. 10, and the  
 sad recollection leads to His trouble in  
 spirit, ver. 21.—ἐγὼ οἶδ.] The ἐγὼ is

emphatic; and the reason of its emphasis  
 is given in ver. 19.—Connex.: 'It might  
 be supposed that this treachery has come  
 upon Me unawares; but it is not so: I  
 know those whom I have selected (viz., the  
 whole twelve; see ch. vi. 70, not only the  
 true ones (Stier), as in ch. xv. 16, said  
 when Judas was not present): but this has  
 been done by the determinate counsel and  
 foreknowledge of God, declared in the  
 Scriptures.'—On the citation, see LXX.  
 The words here are given freely, μετ' ἐμοῦ  
 τὸν ἄρτον being *my bread*, Heb.,—ἄρτους  
 μου, LXX.; but this sense is plainly im-  
 plied in the Heb.; and probably used  
 here as fitting the occasion.—This is an-  
 other instance of the direct and unhesitating  
 application of the words of the Psalms by  
 our Lord to Himself.—τὴν πτ.] 'con-  
 gruit hic sermo imprimis ad lotionem pe-  
 dum, et ad morem veterum discumbentium  
 ad panem edendum.' Bengel.—19.] 'Now,  
 from this time, I announce it to you, that  
 when it shall have happened, you may con-  
 tinue to believe that I am (the Christ).'

See ch. xvi. 1, and above on ἐγὼ οἶδ., ver.  
 18.—20.] See Matt. x. 40. The con-  
 nexion is very difficult, and variously set  
 down.—It has been generally supposed  
 (Euthym., &c.) that the words were to  
 comfort the Apostles for the disgrace of  
 their order by Judas, or in prospect of  
 their future labours. But then would not  
 ἐάν τινα π. have been expressed by ὑμᾶς?  
 Another view is to refer back to vv. 16, 17,  
 and suppose the connexion to have been  
 broken by the allusion to Judas. But is

rch. xi. 33 reff.  
r Luke i. 80.  
x. 21. ch. xi.  
33.

s—ch. i. 32.  
t Acts xxv. 20.  
2 Cor. iv. 5.  
Gal. iv. 20  
only. Gen.

xxxi. 6.  
u Matt. ix. 10  
al.†

v Luke xvi. 22.  
ch. i. 18.  
2 Kings xii. 3.  
w Gen. xiv.

20  
x Acts xxiv. 10  
only.

a Acts xx. 10,  
37. Luke xv.  
20. Gen.  
xlii. 21. see  
Luke i. 12.

b Luke xvi. 16.  
13. xxiii. 48.  
ch. xxi. 20. Rev. xv. 6 only. Dan. ii. 32.

d vv. 27, 30 only †, see Ruth ii. 14.

<sup>21</sup> Ταῦτα εἰπὼν ὁ Ἰησοῦς ἑταράχθη τῷ πνεύματι, ABCD  
καὶ ἑμαρτύρησε καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς  
ἐξ ὑμῶν παραδώσει με. <sup>22</sup> ἔβλεπον οὖν εἰς ἀλλήλους οἱ  
μαθηταὶ ἀποροῦντες περὶ τίνος λέγει. <sup>23</sup> ἦν δὲ ἀνα-  
κείμενος εἰς τὸ ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ  
Ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς. <sup>24</sup> κενεὴ οὖν τούτῳ Σίμων  
Πέτρος \* πῦθέσθαι τις ἂν εἴη \* περὶ οὗ λέγει. <sup>25</sup> \* ἐπι-  
πεσὼν [δὲ] ἐκείνος \* ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει  
αὐτῷ Κύριε, τίς ἐστιν; <sup>26</sup> ἀποκρίνεται ὁ Ἰησοῦς Ἐκεῖνός  
ἐστιν ὃ ἐγὼ \* βάψας τὸ ψωμίον ἐπιδίωσκω \*. \* καὶ  
ἐμβάψας τὸ ψωμίον \* εἰδῶσιν Ἰουδᾶ Σίμωνος

c Luke xvi. 24. Rev. xix. 13 only. Num. xix. 18 al.

e Matt. vii. 9, 10 al.

f Matt. xxvi. 23. Mark xiv. 20 only †.

<sup>22</sup>. ἀποροῦντες D 2.—<sup>23</sup>. rec. εἰς τῶν μ., but txt A B C D K L M X 7 al. *abcv* Syr. Æth. Copt. Sahid. Orig. Cyr.—ὃν καὶ D.—for *πυθ*. τίς ἂν εἴη,—καὶ λέγει αὐτῷ, εἰπέ, τίς ἐστι B C L X 1 *ab* Orig. txt (add οὗτος D) A D.—<sup>25</sup>. ἀναπεσὼν B C<sup>1</sup> K L X 11 al. Orig. txt AD.—aft. *ἐπιπ*. om. δὲ B C Orig. οὖν D L M X Δ. txt A E F G (H S?) U al.—aft. *ἐκείνος* add οὕτως B C E F G H L M X Δ 26 al. Euthym. οὗτος K S U 6. txt A D *abcv* Orig.—<sup>26</sup>. ἀπ. οὖν B C<sup>1</sup> L X a Orig. αὐτῷ ὁ D. txt A *bc*.—ἂν ἐγὼ D 2.—βάψω τὸ ψ. καὶ δώσω αὐτῷ B L Æth. Orig. (C is very uncertain. Tischendorf has printed it βάψω τὸ ψωμίον (sic) κ. δώσω αὐτῷ, but qu. in error? He does not notice this in his Appendix, nor in his 2nd edition of G. T.) txt (but ἰμ3. A D K 4 al.) A D K M X al.—βάψας οὖν B C L X a Orig. Cyr. txt (Βάψ. D Orig.) A D *bcd* Orig.—λαμβάνει καὶ εἶδ. B C L M X 1 Orig. (five times, and expressly). txt A D.—*ισκαριώτου*

this likely, in a discourse of the Lord?—I rather believe that the saying sets forth the dignity of that office from which Judas was about to fall: q. d. 'not only was he in close intercourse with Me, (ver. 18.) but invested with an ambassadorship for Me, and in Me, for the Father; and yet *he* will lift up his heel against Me.' And the consideration of this dignity in all its privileges, as contrasted with the sad announcement just to be made, leads on to the *ἑταράχθη τῷ πν.* of the next verse.

<sup>21</sup>—<sup>30</sup>.] *Announcement of the treason of Judas, and his departure from the supper-room.* See notes on Matt. xxvi. 21—25. Mark xiv. 18—21. Luke xxii. 21—23. <sup>21</sup>.] see above. One of those mysterious troublings of spirit, which passed over the Lord,—ch. xi. 33 and xii. 27.—*ἑμαρτύρ.* implies the delivery of some solemn and important announcement.—This was the first time He had ever spoken so plainly. All four Evangelists agree in the substance of the announcement.—<sup>22</sup>.] So, exactly, Luke, ver. 23. In Matt. and Mark they express their questioning in *words*. The exact coincidence of Luke's narrative may help us to decide a much controverted question,—*where in John's narrative the institution of the Lord's supper is to be inserted?* I believe certainly *before* this announcement, as in Luke: and if before it, *perhaps before the washing of the dis-*

*ciples' feet*: for I see no break which would admit it between our ver. 1 and ver. 21.—<sup>23</sup>.] Since the captivity, the Jews lay at table in the Persian manner, on divans or couches, each on his left side, with his face towards the table, his left elbow resting on a pillow and supporting his head. Thus the second guest to the right hand lay with his head near the breast of the first, and so on (Lücke ii. 565).—The disciple meant is John himself, see ch. xxi. 20; also designated thus, ch. xix. 26. xxi. 7. 20 (see Prolegomena to John, § i. 6).—<sup>24</sup>—<sup>26</sup>.] See note on Matt. ver. 23.—The reading (see var. read.) καὶ λέγει αὐτῷ Εἰπέ τίς ἐστιν περὶ οὗ λέγει, is remarkable, and probably genuine. According to it, Peter imagines that John, as the beloved disciple, would know: but he, not knowing, asks of the Lord.—It is an argument for this reading that (Schulz) John never elsewhere uses the *optative*.—<sup>25</sup>.] *ἀναπεσὼν*, adopted by Lachm., is only (De Wette) used in N. T. of sitting (lying) at *meat*.—*οὕτως* after *ἐπιπ*. is probably genuine, as in ch. iv. 6. I understand it, that John, who was before lying *close* to the bosom (ἐν τῷ κόλπῳ) of Jesus, now leaned his head absolutely upon His breast, to ask the question. This escaped the notice of the rest at the table:—see on Matt. as above.—<sup>26</sup>.] This = Matt. ver. 23, Mark, ver. 20.—τὸ ψ., probably a piece of the unleavened

\* Ἰσκαριώτῃ. <sup>27</sup> καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς Ὁ ποιεῖς ποίησον <sup>ε</sup> τάχιον. <sup>28</sup> τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων <sup>g</sup> πρὸς τί εἶπεν αὐτῷ. <sup>29</sup> τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ ἰ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς Ἀγόρασον ὧν ἰ χρεῖαν ἔχομεν <sup>k</sup> εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τί δῶ. <sup>30</sup> λαβὼν οὖν τὸ ψωμίον ἐκεῖνος εὐθὺς ἐξῆλθεν· ἦν δὲ νύξ. <sup>31</sup> ὅτε οὖν ἐξῆλθε, λέγει ὁ Ἰησοῦς Νῦν <sup>1</sup> ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς

<sup>g</sup> 1 Tim. iii. 14.  
Heb. xiii. 23.  
see ch. xx. 4.  
1 Macc. ii. 40.  
h here only.

<sup>ε</sup> 1 Tim. iii. 14.  
Heb. xiii. 23.  
see ch. xx. 4.  
1 Macc. ii. 40.  
h here only.  
<sup>i</sup> ch. xii. 6 reff.  
j constr. Matt.  
vi. 8 al.  
<sup>k</sup> = Matt.  
xxvi. 28.  
xxvii. 7 al.  
<sup>1</sup> ch. vii. 39.  
xii. 16.

B C L M X 5 al. Orig.—ἀπὸ καρνώτου D. txt A Orig.—27. μετ. τ. ψ. τότε om. D.—29. for ἐπει, ὅτι D.—χοῖ D.—31. οὖν om. (joining for the most part ὅτε ἐξ. to ver. 30) A E F H ? K M S U Δ 13 all. Syrr. Chrys. Theophyl. ins. B ? C D L X *abc* Copt. Arm.

bread, dipped in the broth made of bitter herbs.—27.] ‘*post offulam, non cum offula.*’ Bengel. This giving the sop was one of the closest testimonies of friendly affection.—εἰσῆλ. εἰς ἐκ. ὁ Σ.] See ver. 3 and note. Satan entered fully into him, took full possession of him,—so that his will was not only bent upon doing the deed of treachery, but fixed and determined to do it *then and there*.—ὁ ποιεῖς . . . ] These words are not to be evaded, as being *permissive* (Grot.) or *dismissive* (οὐδὲ προεγάρτωντος οὐδὲ συμβουλευόντος, ἀλλ’ ὀνειδίζοντος καὶ δεικνύοντος ὅτι αὐτὸς μὲν ἐβούλετο διορθώσασθαι, ἐπειδὴ δὲ ἀδιορθώτως εἶχεν, ἀφίησιν αὐτόν. Chrys.).—They are like the saying of God to Balaam, Num. xxii. 20,—and of our Lord to the Pharisees, Matt. xiii. 32. The *course of sinful action is presupposed*,—and the command to go on is but the echo of that mysterious appointment by which the sinner in the exercise of his own corrupted will becomes the instrument of the purposes of God. Thus it is not *ὁ*, or *εἴ τι*, *ποιήσεις*, but *ὁ ποιεῖς*:—‘that which thou *art doing*, hast just now fully determined to put in present action, do more quickly (than thou seemest willing);’ reproving his lingering, and his pretending—(Matt. ver. 25)—to share in the general doubt.—28.] Not even John: who knew he was the traitor, but had no idea the deed was so soon to be done (Lücke, De Wette). Stier supposes John to exclude himself in saying οὐδεὶς τ. ἀνακ., and that *he* knew.—29.] The *first* supposition agrees with ver. 1,—that it was *πρὸ τῆς ἑορτῆς τοῦ πάσχα*. Had it been the night of the passover, the next day being hallowed as a sabbath, nothing *could have been bought*. On the second supposition, see ch. xii. 5. The gift to the poor might be, to help them to procure their paschal lamb.—30.] The remark ἦν δὲ νύξ (which certainly concludes this period, see *ὅτε οὖν*, ver. 12) seems to be added to

bring the whole narrative from ch. xiii. 1 to ch. xviii. 3 into precision, as happening on one and the same night: It is fanciful to see, as Orig., Olsh., Stier, &c. have done, an allusion to the σκοτία in Judas’s soul, or the hour of darkness, Luke xxii. 53; though doubtless *there* the Lord alludes to its being *also night*.

31—38.] Here commences that solemn and weighty portion of the Gospel (ch. xiii. 32—xvii. 26) which Olshausen not without reason calls ‘*Ullertseitigste*’—‘the most holy place.’ He beautifully remarks, ‘These were the last moments which the Lord spent in the midst of His own before His Passion,—and words full of heavenly meaning flowed during them from His holy lips:—all that His heart, glowing with love, had yet to say to His own, was compressed into this short space of time. At first the conversation with the disciples takes more the form of usual dialogue: reclining at the table, they mournfully reply to and question Him. But when (ch. xiv. 31) they had risen from the supper, the discourse of Christ took a higher form; surrounding their Master, the disciples listened to the Words of Life, and seldom spoke (only ch. xvi. 17. 29). Finally, in the sublime prayer of the great High Priest, the whole Soul of Christ flowed forth in earnest intercession for His own to His Heavenly Father.’ Olsh. ii. 329.—31.] νῦν ἐδοξ. It was not that the *presence* of Judas, as some have thought, hindered the great consummation imported by ἐδοξ.—but that the work on which he was gone out, was the *ACTUAL COMMENCEMENT of that consummation*. It is true that his presence hindered the *expression* of these gracious words: ‘Jam quasi obice rupto torrentes gratiæ a labiis Jesu effunduntur.’ Lampe.—ἐδοξάσθη Spoken proleptically as if accomplished, because the deed was actually in doing, which was to accomplish it. The glorifying spoken of here, and in δοξάσει, ver. 32, is not the same. *This*



1 ch. xv. 13  
 7c ..  
 m Gal. iv. 19  
 only, besides  
 1 John ii. 1,  
 12, 28. m. 7,  
 12, iv. 4. v.  
 21.  
 n ch. xiv. 19,  
 xvi. 16, 17,  
 19, Heb. x. 37,  
 Jer. xxviii.  
 33, see ch.  
 vii. 33.  
 o ch. xiii. 50  
 refl.  
 p ch. xiv. 12,  
 Matt. xii. 16  
 al. ver. 15.  
 q = 1 Cor. iv. 6,  
 Gen. xlii. 3.  
 r = ch. iii. 8  
 refl.

<sup>1</sup> ἔδοξάσθῃ ἐν αὐτῷ. <sup>32</sup> [εἰ ὁ θεὸς ἔδοξάσθῃ ἐν αὐτῷ,] καὶ ABCD  
 ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.  
<sup>33</sup> m τεκνία, ἔτι <sup>n</sup> μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετε με, καὶ  
 καθὼς εἶπον τοῖς Ἰουδαίοις, ὅτι ὅπου † ἐγὼ ὑπάγω, ὑμεῖς  
 οὐ δύνασθε ἔλθειν, καὶ ὑμῖν λέγω ἄρτι. <sup>34</sup> ἐντολὴν καινὴν  
 ὁ δίδωμι ὑμῖν, <sup>p</sup> ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἡγάπησα  
 ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. <sup>35</sup> q ἐν τούτῳ  
 γινώσκονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπῃν  
 ἔχητε ἐν ἀλλήλοις. <sup>36</sup> λέγει αὐτῷ Σίμων Πέτρος Κύριε,  
<sup>r</sup> ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς Ὁπου \* ὑπάγω,  
 οὐ δύνασάι μοι νῦν ἀκολουθῆσαι· ὅστερον δὲ ἀκολουθήσεις

Orig. Cyr. — 32. εἰ . . . αὐτῷ om. B C<sup>1</sup> D L X 5 al. *abc* syr. Tert. Ambr. txt  
 A C<sup>2</sup> E G H K L M S U Δ Copt. Orig. Cyr. Hil. — 33. rec. ὑπ. ἐγ. with E (H S?) Δ,  
 but txt A B C D G K L M U X all. — 34. καθ. κἀγὼ D 5 *ab* Syr. — 35. ἐν τ. γάρ D.  
 — 36. ἐγὼ ὑπ. D U X 13 al. *abc* Copt. Sahid. Arm. Orig. Chrys. Cyr. Theophyl. txt  
 A B C. — μοι σὺ (συν- D<sup>2</sup>) ἀκολουθῆσαι ἄρτι D. μοι (2nd) om. B C 4 *abc* Syrr. Copt.

is the glorifying of God by Christ on earth, in His course of obedience as the Son of Man, which was completed by His death (ὕπνῃκος μέχρι θανάτου, Phil. ii. 8). And His death was the transition-point between God being glorified in Him, and He being glorified in God—manifested to be the Son of God, with power by His resurrection, and received up to the Father, to sit at the right hand of God. This latter (ver. 32) is spoken of by Him here as future, but immediate (εὐθὺς) on His death, and leads on to the address in ver. 33. — ἐν ἑαυτῷ is in God (the Father), not in Christ. — ἐάντ. reflects back on the *subject* of the sentence: —and ἐν is not ‘by means of,’ but ‘in,’ by the resurrection of Him into that glory, which He had indeed before, but now has as the Son of Man, with the risen Manhood: so παρὰ σεαυτῷ, ch. xvii. 5.—Grotius compares 1 Sam. ii. 30 (τοὺς δοξάζοντάς με δοξάσω, LXX.).—ἀντιδωρεῖται αὐτῷ ὁ πατὴρ τὸ μῆζον, οὗ ὁ υἱὸς τοῦ ἀνθρώπου πεποίηκεν. Origen. — 33.] τεκνία—here only used by Christ—affectingly expresses His not only brotherly, but fatherly love (Is. ix. 6) for His own, and at the same time their immature and weak state, now about to be left without Him.—καθὼς εἶπ. But naturally the two clauses, ‘Ye shall seek Me and not find Me, and shall die in your sins,’ also spoken to the Jews (ch. vii. 33. viii. 21), are here omitted: and by this omission the connexion with ver. 34 is supplied;—Ye shall be left here: but, unlike the Jews, ye shall seek Me and shall find Me, and the way is that of Love—to Me, and to one another (so Stier, v. 163)—forming (ver. 35) an united Body, the

Church, in which all shall recognize My presence among you as My disciples.—34.] The καινότης of this commandment consists in its *simplicity* and (so to speak) *unicity*. The same kind of love was prescribed in the O. T. (see Rom. xiii. 8): —‘as thyself’ is the *highest* measure of love, and it is therefore not in *degree* that the new commandment differs (Cyr., Euthym.) from the old, nor in *extent*, but in being the commandment of the new covenant,—the first-fruit of the Spirit in the new dispensation (Gal. v. 22): see 1 John ii. 7, 8 (and note), where καινὴ is commented on by the Apostle himself.—I cannot agree with Stier (v. 171), that ἵνα in the second sentence is not || with ἵνα in the first, but signifies ‘in order that.’ The sentence is analogous to ver. 14, and the new point in it is the καθὼς ἡγ. ὑμ., which is therefore set first, and should be (as in E. V.) retained so. — 35.] πάντες,—all the world.—and not for mere vain praise or display before the world, but that men may be attracted by the exhibition of the Spirit of Christ, and won over to Him. The world, notwithstanding this proof of His presence among them, shall hate them: see 1 John iii. 10—15.—But among πάντες they themselves are also included—brotherly love is the true sign to them of being children of God, 1 John ii. 3—5.—36.] This announcement of Peter’s denial is probably the same with that in Luke xxii. 33 ff., where see notes: but distinct from that on the way to Gethsemane, Matt. xxvi. 34. Mark xiv. 29. — ὅστ. δὲ ἀκ.] alluding probably both to the future reception of His Apostle into His glory, and to the particular path by

[μοι]. <sup>37</sup> λέγει αὐτῷ ὁ Πέτρος Κύριε, <sup>b</sup> διατί οὐ δύναμαί <sup>b</sup> σοι \* ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σου <sup>c</sup> θήσω. <sup>c</sup> ἄπεκρίθη αὐτῷ ὁ Ἰησοῦς Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ <sup>d</sup> θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ <sup>d</sup> φωνήσῃ, <sup>e</sup> ἕως οὗ <sup>f</sup> \* ἀπαρνῆσῃ με τρίς.

XIV. <sup>1</sup> Μὴ <sup>g</sup> ταρασσέσθω ὑμῶν ἡ καρδιά· <sup>h</sup> πιστεύετε εἰς τὸν θεὸν, καὶ εἰς ἐμὲ πιστεύετε. <sup>2</sup> ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου <sup>i</sup> μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν·† ὅτι πορεύομαι <sup>k</sup> ἐτοιμάσαι τόπον ὑμῖν. <sup>3</sup> καὶ ἔὰν πορευθῶ [καὶ] ἐτοιμάσω ὑμῖν τόπον, πάλιν <sup>l</sup> ἔρχομαι καὶ <sup>m</sup> παραλήψομαι ὑμᾶς πρὸς ἐμαυτὸν, ἵνα ὅπου εἰμὶ ἐγὼ

Æth. Aug. txt (in var. order) A D. — 37. ὁ Π. om. D. — νῦν ἀκολ. C L X Cyr. Chrys. νῦν ἀκ. ἄρτι D. ἀκολουθεῖν B C. txt A D (δύνασαι μοι ἀκ. A (!)). — 38. ἀρνῆσῃ B D L X I Orig. txt A C. — add καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ D acd.

CHAP. XIV. 2. rec. om. ὅτι with a, but ins. A B C<sup>1</sup> D K L 8 al. *bev* Syr. Arm. Cyr. — 3. bef. ἐτ. om. καὶ A B D E G H K M Δ 17 al. Copt. Or. Cyr. ins. C I L S? U X

which he should come to that glory;—as in ch. xxi. 18, 19.—37.] Peter understands the Lord's death to be meant;—see Luke, ver. 33.—38.] The διατί is not answered—but Peter's boast solemnly questioned. See a similar question, ch. i. 51. There was at the same time a startling *inversion* of the subsequent facts, in this boast; to which the Lord, I think, alludes in His question,—τ. ψ. σου ὑπὲρ ἐμοῦ θήσεις;—The οὐ μὴ ἀλέκ. φων. necessarily implies, as it *was night*, ἐν τῇ νυκτὶ ταύτῃ,—and binds the whole events of this chapter to ch. xviii.

CHAP. XIV. 1—31.] This first division of the great discourse is spent in *comforting the disciples for their Lord's departure*. — 1.] A pause has intervened; 'Peter is humbled and silent' (Lücke); the rest are *ταρασσόμενοι τῇ καρδίᾳ* on account of the sad things of which they had been hearing;—Judas's treachery,—Peter's denial,—the Lord's departure from them.—*πιστεύετε both times is imperative*. So Cyril, Nonnus, Theophylact, Euth., Aug., Hil., — Lampe, Lücke, De Wette, Stier, Tholuck (ed. 6). Many (Erasmus, Bez., Grot., Olsh., also E. V.) take the first as indic., the second as imper., 'Ye believe in God: believe also in Me.' But this is inconsistent with the whole tenor of the discourse, which presupposes a want of belief in God in its full and true sense, as begetting *trust* in Him. The command is intimately connected with ch. xiii. 31, 32—*faith in the glorification of Christ in the Father, and of the Father in Him*. — 2.] This comfort—of being reunited to their Lord—is administered to them as *τεκνία*,

in forms of speech simple, and adapted to their powers of apprehension of spiritual things. The οἰκία is Heaven: Ps. xxxiii. 13, 14. Isa. lxiii. 15. In it are many (in number—not in degree of dignity, as Clem. Alex., Basil, Theod., Chrys., Theophylact, Tert., Hil., Aug., &c., at least no such meaning is *here* conveyed) abiding places; *room enough for them all*:—*ἰκαναὶ δεξασθαι καὶ ὑμᾶς συνεσομένους ἡμῖν αἰεί*. Euthym. If not,—if they could not follow Him thither, He would not have concealed this from them. This latter assurance is one calculated to beget entire trust and confidence; He would not in any matter hold out vain hopes to them;—His word to them would plainly state all difficulties and discouragements,—as indeed He does, ch. xv. 18. xvi. 1, 4, which last verse ἵνα μνημ. . . . ὅτι ἐγὼ εἶπον ὑμῖν, is decisive for the above interpretation here, against those who would join ὅτι πορεύομαι . . . with εἶπον ἂν ὑμῖν (Euthym., Aug., Eras., Luther, Bengel):—which besides does violence to the next verse, where the 'going to prepare a place' is stated as a *fact*.—The ὅτι may have been inserted as a ὅτι recit. to favour the view just controverted; but it may also be 'for,' and belong to the whole sense of vv. 1, 2, as a reason why their heart should not be troubled.—The ἐτοιμάσαι τόπον is that of which we sing,—'When Thou hadst overcome the sharpness of death: Thou didst open the Kingdom of Heaven to all believers:' see note on Luke xxiii. 43. And thus it is τόπον, not τὰς μονάς:—*the place* as a whole, not *each man's place* in it. — 3.] In order to understand this, we must bear in mind what

καὶ ὑμεῖς ἦτε. <sup>4</sup> καὶ ὅπου ἐγὼ ὑπάγω οἴδατε [καὶ] τὴν ἈΒC  
 ὁδὸν [οἴδατε]. <sup>5</sup> λέγει αὐτῷ Θῶμας Κύριε, οὐκ οἶδαμεν DQ  
 ποῦ ὑπάγεις, καὶ πῶς \* δυνάμεθα τὴν ὁδὸν εἰδέναι \*;  
 n see ch. i. 14. <sup>6</sup> λέγει αὐτῷ ὁ Ἰησοῦς Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ " ἀλήθεια  
 o = ch. xi. 25. καὶ ἡ ὁ ζωὴ οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι'  
 Col. iii. 4. ἔμοῦ. <sup>7</sup> εἰ ἐγνώκετέ με, καὶ τὸν πατέρα μου \* ἐγνώκετε  
 1 John i. 2. ἄν' καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτόν.  
 v. 20. <sup>8</sup> λέγει αὐτῷ Φίλιππος Κύριε, δεῖξον ἡμῖν τὸν πατέρα, ABDQ  
 καὶ <sup>a</sup> ἄρκεῖ ἡμῖν. <sup>9</sup> λέγει αὐτῷ ὁ Ἰησοῦς \* Τοσοῦτον  
 a impers. here only, Prov. χροῖον μεθ' ὑμῶν <sup>b</sup> εἰμι, καὶ οὐκ ἐγνωνκάς με, Φίλιππε;  
 xxx. 16. see Luke οἶδαμεν τὴν ὁδὸν BC<sup>1</sup> D ab Cyr. Tert. txt A Q c.—7. for ἐγν. ἄν, ἂν ᾔδειτε BC L QX 2  
 iii. 14. Matt. xxi. 9 (?). καὶ πῶς σὺ λέγεις  
 b pres. ch. vi. 58. Jer. i. 5. Δεῖξον ἡμῖν τὸν πατέρα; <sup>10</sup> οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ

al.—ἐτοιμάσαι D M 12 Syr. Theophyl. Euthym. — 4. ἐγὼ om. B? D L X 3 al. ab  
 Arm. Chrys. Ambr. ins. AB? C Q.—for οἶδ. . . . οἴδατε, —οἴδατε τὴν ὁδὸν BC<sup>1</sup> L Q X 2  
 al. a Copt. Æth. txt A D be. — 5. aft. O. ins. οἱ λεγόμενος Διδυμος D.—καὶ πῶς  
 οἶδαμεν τὴν ὁδὸν BC<sup>1</sup> D ab Cyr. Tert. txt A Q c.—7. for ἐγν. ἄν, ἂν ᾔδειτε BC L QX 2  
 Cyr. Ath.—γνώσκει(ε) D. txt A C<sup>3</sup> E G H I K M S U Δ al.—καὶ (2nd) om.  
 B C L Q? X 1. ins. A D Iren. Hil.—αὐτὸν (2nd) om. B C<sup>1</sup> Iren. ins. ADQ abc  
 Hil.—9. τοσοῦτον χρόνον D L Q Cyr. txt A B Orig.—bef. πῶς om. καὶ B Q X 1 abc

Stier well calls the 'perspective' of prophecy. The coming again of the Lord is not one single act,—as His resurrection, or the descent of the Spirit, or His second personal advent, or the final coming to judgment; but the great complex of all these, the result of which shall be, His taking His people to Himself to be where He is. This *ἔρχομαι* is begun (ver. 18) in His Resurrection—*carried on* (ver. 23) in the spiritual life (see also ch. xvi. 22 ff.), the making them ready for the place prepared;—*further advanced* when each by death is fetched away to be with Him (Phil. i. 23);—*fully completed* at His coming in glory, when they shall for ever be with Him (1 Thess. iv. 17) in the perfected resurrection state. —4.] They might have known, and doubtless did know in some sense;—but, as Lampe remarks, 'interdum quis laudatur ut officii sui moneatur.' We use thus 'you know,'—leaving to be supplied, 'if you would give the matter thought.' —ὅπου, to the Father; τὴν ὁδὸν (in the Lord's own case, of which *this* ver. treats), His death. —5.] Thomas is slow of belief and apprehension. The answer to ποῦ ὑπάγεις; ch. xiii. 37, which Peter seems to have apprehended, was not sufficient for him: see ch. xx. 25.—6.] The Lord, as Lücke (after Bengel) remarks (ii. 596), inverts the order of Thomas's question, and in answering it practically, *for them*, speaks of 'the Way' first. He is THE WAY; not merely the Forerunner; which would imply

on our part only an outward connexion with Him as His followers;—but *the way*, in and on which we must go, having an inner union with and in Him (De Wette) (see Heb. x. 20). —ἡ ἄλ.] more than ὅτι ἀληθεύω κ. πάντως ἔσται ταῦτα. Euth.—It is another side of the same idea of *the Way*;—God being true and only approached by and in truth, Christ is THE TRUTH (Col. ii. 3), in Whom only that Knowledge of Him is gained, which (ch. xvii. 3) is eternal life. —ἡ ζωὴ] not merely because οὐδὲ ὁ θάνατος διαστήσει ἡμᾶς ἑμοῦ. Euth.,—but as being THE LIFE of all His, in Whom only they who live can come to the living Father (ch. vi. 57).—οὐδεὶς ἔρχ. . . .] This plainly states the ποῦ ὑπάγω, and the way also. —δι' ἐμοῦ as τῆς ὁδοῦ. —7.] See ch. viii. 19.—ἀπ' ἄρτι] There is no difficulty, if we bear in mind the νῦν of ch. xiii. 31. The 'henceforth' is the future time, beginning with the Lord's glorification, which was now at hand. Lücke remarks: 'ἀπ' ἄρτι is not entirely future nor entirely present, but the moment of transition, the identification of the present and future. Christ speaks here prophetically, in reference to the hour of His glorification being come' (ii. 598). We have ἰώρακα present, ch. ix. 37.—8.] Philip misunderstands ἰώρ. to mean 'seeing in a vision,'—and intimates that one such sight of God would set at rest all their fears, and give them perfect confidence. —9.] The Son is the only Exponent of the Father to men: see ch. xii. 44, 45. Col. i. 15. Heb.



πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστι; τὰ ῥήματα ἃ ἐγὼ \* λαλῶ  
 ὑμῖν ὁ ἀπ' ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ ὁ μόνων  
 αὐτὸς ποιεῖ τὰ ἔργα \*. <sup>11</sup> πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ  
 πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ †· εἰ δὲ μὴ, ὁ διὰ τὰ ἔργα αὐτὰ  
 πιστεύετε μοι. <sup>12</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ ὁ πιστεύων εἰς  
 ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, καὶ κείνος ποιήσει, καὶ μείζονα  
 τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα † πορεύομαι.  
<sup>13</sup> καὶ ὁ ὅτι ἂν \* αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω,  
 ἵνα ὁ δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ. <sup>14</sup> ἕάν τι αἰτήσητε ἐν  
 τῷ ὀνόματί μου, ἐγὼ \* ποιήσω. <sup>15</sup> ἕάν ἀγαπάτε με, τὰς

c ch. v. 19 reff.  
 d ch. vi. 56.  
 xvi. 5 al.  
 John only.  
 e constr. ch. vi.  
 42.

f ch. i. 12 reff.

g constr. Gal. i.  
 24. 1 Pet. iv.  
 11.

Iren. Cyr. Hil. — 10. ἃ ἐγὼ λέγω B I L X Copt. ἃ ἐ. λελάληκα D 3 Æth. txt A Q.  
 —bef. ἐν ἐμοὶ om. ὁ B L ὁ Orig. Aug. ins. A D Q ac Hil.—aft. ἔργα add αὐτοῦ B D X  
 Copt. Æth. Hil. (often) Aug. αὐτὸς L abc Aug. Ambr. (once) Cyr. (once). txt A Q.—  
 11. κ. ὁ π. ἐν ἐμοὶ om. A.—rec. aft. ἐμοὶ ins. ἐστιν with c Iren. Hil., but om.  
 A B D E K L Q S X 13 all.—εἰ δὲ μήγε D 1.—for αὐτὰ, αὐτοῦ B.—μοι om. D L 1 cv  
 Syr. Tert. Hil. Ambr.—12. rec. aft. πατ. ins. μου with qu. ? om. A B D L Q X 7 al.  
 abcν Copt. Æth. Arm. Cyr. Chrys. Ambr. Aug.—πορεύομαι Q.—13. αἰτήτε B Q.  
 txt A D.—14. aft. αἰτ. ins. με B E Δ c 9 al. Æth. Arm. om. A D Q a.—τοῦτο ποι.  
 A L c Copt. Æth. Arm. Cyr. Aug. ἐγὼ τοῦτο π. B M<sup>1</sup>. txt D Q.—15. τηρήσετε B L

i. 3. 1 Tim. vi. 16. This seeing of the Father in Him, is not only seeing His bodily presence, but *knowing* Him (οὐκ ἔγνωκάς με). — 10.] See ch. x. 30. 33, and for the latter clause ch. viii. 28, where the contrast is, as here, purposely inexact in *diction*,—words being placed in one member and *works* in the other; and, as there, ἔργα and ῥήματα are taken as correlative and co-extensive;—all the *working* of the Lord Jesus being a *λαλῶν*, a *revelation of the Father*.—De Wette supposes both ἔργα and ῥήμ. to be understood in *both places*. —11—24.] The Lord now unfolds out of this αὐτὸς ποιεῖ τὰ ἔργα, the great promise of the Paraclete.—διὰ τ. ἔργ. αὐτὰ] see ch. x. 33. The object here seems to be, to fix their attention on the *works* as a plain testimony even to such as could not simply believe so deep a thing on His assertion (πιστ. μοι), and one which—12.] should become subjective in themselves hereafter,—by virtue of their living union with Him who is gone to the Father, and become the dispenser and channel of the Spirit.—μείζ. τούτων] This word μείζ. is not to be evaded (so as to = *πλείονα*. Lampe), but taken in its full strict sense. And the keys to its meaning will be found ch. i. 51. v. 20. The works which Jesus did, His Apostles also did,—scil., raising the dead, &c.;—*greater works than those*, they did,—not in *degree*, but in *kind*: *spiritual* works, under the dispensation of the Spirit, which *had not yet come in*. But they did them, *not as separate from Him*: but in Him, and by Him; and so (ch. v. 21) *He* is said to do them.

The work which He did by Peter's sermon, Acts ii., was one of these *μείζονα τούτων*,—the first-fruits of the unspeakable gift.—This union of them with and in Him is expressed here by τὰ ἐρ. ἃ ἐγὼ ποιῶ, καὶ κείνος ποιήσει.—‘He has sown, we reap; and the harvest is greater than the seed-time.’ Stier, v. 220.—13.] I have retained the period after πορεύομαι (Grot., Griesb., Lachm., Knapp, Lücke, Meyer, Stier place a comma only, and connect this verse with the ὅτι), because the sense remains much the same, and the style is better preserved.—αἰτήσητε, scil. τὸν πατέρα: so ch. xv. 16. xvi. 23. But this does not exclude, but *distinctly includes*, prayer to Christ; so blended are these two (as the ὁρᾶν, ver. 9), that we have not ποιήσει, but ποιήσω, and, ver. 14, emphatically, ἐγὼ ποιήσω. He who prays to the Father, prays to the Son.—This ποιήσω answers to the ποιήσει in ver. 12; ‘the reason why you shall do these greater works, is, on account of the all powerful Spirit of grace and supplication which My going to the Father shall bring down upon the Church; in answer to which Spirit, I will do by you whatever in My Name (i. e. in union with Me, as being Mine, manifesting forth Jesus as the Son of God), ye shall ask. And the end of this is, that by these μείζονα τούτων, the wonders of grace and triumphs of the Spirit, the Father may be glorified (His glory shown forth) in and by the Son.—14.] solemnly repeats as a promise, what was incidentally asserted before: ‘For this

h Matt. xiv. 17. <sup>h</sup> ἐντολὰς τὰς ἐμὰς <sup>h</sup> τηρήσατε. <sup>16</sup> καὶ ἐγὼ ἐρωτήσω τὸν ABDQ  
 al. Re. xii. <sup>i</sup> πατέρα, καὶ ἄλλον <sup>i</sup> παράκλητον δώσει ὑμῖν, ἵνα \* μένη  
 17. St. xxxv. μεθ' ὑμῶν εἰς τὸν αἰῶνα, <sup>17</sup> τὸ <sup>k</sup> πνεῦμα τῆς ἀληθείας, ὃ ὁ  
 23. κόσμος οὐ δύναται <sup>1</sup> λαβεῖν, ὅτι οὐ <sup>m</sup> θεωρεῖ αὐτὸ οὐδὲ  
 i John only. γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι <sup>n</sup> παρ' ὑμῖν  
 ver. 26. ch. xvi. 2 Ag. μένει καὶ ἐν ὑμῖν \* ἔσται. <sup>18</sup> οὐκ <sup>o</sup> ἀφῆσω ὑμᾶς <sup>p</sup> ὁρφανοὺς,  
 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 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1865. 1866. 1867. 1868. 1869. 1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1880. 1881. 1882. 1883. 1884. 1885. 1886. 1887. 1888. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175.

ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με. ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς  
ζήσεσθε. <sup>20</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν  
τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ γὰρ ἐν ὑμῖν. <sup>21</sup> ἔχων <sup>a</sup> α—ch. v. 38.  
τὰς ἐντολάς μου καὶ <sup>b</sup> τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ <sup>b</sup> ver. 15.  
ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ  
πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ <sup>c</sup> ἐμφανίσω <sup>c</sup> Matt. xxvii.  
αὐτῷ ἑαυτὸν. <sup>22</sup> Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης,  
Κύριε, <sup>d</sup> \* τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, <sup>d</sup> Acts v. 24.  
καὶ οὐχὶ τῷ κόσμῳ; <sup>23</sup> ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ  
Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου <sup>e</sup> τηρήσει, καὶ ὁ πατήρ <sup>e</sup> ch. viii. 51 al.  
μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ  
<sup>f</sup> μονὴν παρ' αὐτῷ \* ποιήσομεν. <sup>21</sup> ὁ μὴ ἀγαπῶν με τοὺς <sup>f</sup> ver. 2 reff.  
λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἐστὶν  
ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρὸς. <sup>25</sup> Ταῦτα λελάληκα  
ὑμῖν <sup>g</sup> παρ' ὑμῖν μένων· <sup>26</sup> ὁ δὲ <sup>h</sup> παράκλητος, τὸ πνεῦμα <sup>g</sup> ver. 17 reff.  
τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος <sup>h</sup> ver. 16 reff.

abcd Lucif. Ambr. txt A Q.—με (2nd) om. L Q.—ζήσετε B L X. txt A D Q ὁc Hil.  
—20. ὑμεῖς om. A b Syr. Cyr. Chrys. ins. B D Q ac.—22. for Ἰσκαρ., ἀπὸ καρνώτου D.  
—aft. κύριε ins. καὶ G H K M Q S U Δ 30 all. syr. Chrys. Theophyl. om. A B D E L X  
aben Lucif. (?)—for γέγ., ἐστιν D.—23. ἐλεύσομαι D.—ποιησόμεθα B L X 7 al. Orig.  
Eus. Naz. Cyr. Theodoret. Hil. πρὸς αὐτὸν μ. ποιήσομαι D. txt A.—24. οὐ τηρήσει

Resurrection, which was but a pledge of His  
lasting presence in the Spirit: see on ver. 3.  
ἐρχομαι is (as there) the complex of these  
—the *great Revisitation*, in all its blessed  
progress.—19—21.] This ἐρχομαι is ex-  
plained to consist in His presence among  
them by the Life of His Resurrection, which  
is theirs; by (ver. 20) the witness of the  
Spirit in their hearts; and (ver. 21) their  
sanctification by the Spirit in love, and the  
consequent manifestation of Jesus to them.  
—19.] The *immediate reference* of this  
θεωρεῖτε is to the forty days (see Acts x.  
41),—but only as leading on to its wider and  
deeper reference to the spiritual life.—ζῶ,  
not ζήσω—the principle of Life being im-  
manent in Him.—ζήσεσθε, in all its fulness,  
including the most blessed sense of ζωῇ,—  
the life of the Spirit,—here and hereafter.  
—20.] *ἔγω τῇ ἡμέρᾳ*, no particular day; but  
‘each of these periods, as its continually  
increasing light breaks upon you, shall bring  
increased knowledge of your unity in Me  
with the Father, and My dwelling in you  
by the Spirit.’—21.] *ἔχων κ. τηρῶν*, ‘qui  
habet in memoria et servat in vita.’ Aug.  
Or perhaps more accurately (with Stier),  
‘He who *has* my com. as being My disci-  
ple by outward profession, and *keeps*  
them:’—see Luke xi. 28.—And τηρ. is  
more of the inner *will* to keep them, than  
the absolute observance, which can only

follow on high degrees of spiritual advance-  
ment.—ἐμφ. αὐτ. ἐμ.] by the Holy Spirit:  
see ch. xvi. 14. This (as Stier observes)  
is the *highest promise which can be made*  
*to man* (see ver. 23), and yet it is made  
to *every man* who ἔχει κ. τηρεῖ the com.  
of the Lord Jesus.—22.] Ἰούδας, οὐχ ὁ  
Ἰσκ. = Ἰούδας Ἰακώβου of Luke vi. 16:  
see note on Matt. x. 3. The question seems  
to be put with the Jewish idea, that the  
Messiah, the King and Judge of the nations,  
must necessarily *manifest Himself to the*  
*world*.—τί γέγ. ὅτι, ‘What has happened,  
that . . .?’ i. e. ‘how is it, that . . .?’—  
23, 24.] These verses contain the answer  
to the question in both its parts.—ἡμῖν,  
because love to Christ, leading to the keep-  
ing of His word, is the necessary condition  
of the indwelling and manifestation in man  
of the Father and the Son;—οὐχὶ τῷ  
κόσμῳ, because want of love to Christ,  
leading to neglect of His words, necessarily  
excludes from communion with the Father  
and the Son, and the Spirit, who reveals  
the Son in man. ‘For the word which ye  
hear (and which the world οὐ τηρεῖ =  
ἀθετεῖ),—is not Mine, but the Father’s.’  
On the gracious and wonderful promise of  
ver. 23, see Rom. viii. 15.—25.] λελάληκα  
is proleptic, referring, as εἶπον (ver. 26),  
to the futures διδάξαι and ὑπομνήσει.—  
26.] q. d. ‘I know that ye do not understand



i constr. c. dim.  
 ii. 14. Wiscd.  
 xviii. 22.  
 i. 2. 2 Pet. i.  
 12. Jude 5 al.  
 k ver. 18.  
 l = ch. x. 28 al.  
 m ver. 1. ch.  
 xiii. 21 al.  
 n here only.  
 o pres. vv. 3,  
 18. Matt.  
 xvii. 11.  
 xxvii. 2.  
 p = ch. iv. 12.  
 viii. 53. Gen.  
 xlviii. 19.  
 q constr. Matt.  
 xxvi. 31 al. Isa. xlvii. 10.

ὑμᾶς διδάξει πάντα, καὶ ἡ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ἈΒΔ  
 ὑμῖν. <sup>27</sup> εἰρήνην ἡ ἀφ᾽ ἡμῶν, εἰρήνην τὴν ἐμὴν <sup>1</sup> εἰδῶμι  
 ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ  
<sup>28</sup> ταρασσέσθω ὑμῶν ἡ καρδιά μηδὲ <sup>n</sup> δειλιάτω. <sup>28</sup> ἡκούσατε  
 ὅτι ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ ὁ ἔρχομαι πρὸς ὑμᾶς. εἰ  
 ἡγαπᾷτέ με, ἐχάρητε ἂν ὅτι ἡ πορεύομαι πρὸς τὸν πατέρα,  
 ὅτι ὁ πατήρ [μου] <sup>1</sup> μείζων μου ἐστὶ. <sup>29</sup> καὶ νῦν εἶρηκα  
 ὑμῖν <sup>q</sup> πρὶν γενέσθαι, ἵνα ὅταν γένηται, πιστεύσητε. <sup>30</sup> οὐκ

D Copt.—πατρός om. B.—26. ὁ π. μου D.—ἂ ἂν εἶπω ὑμ. D abc. add ἐγὼ B X.  
 —28. ἀγαπᾷτε D<sup>1</sup> L 2.—rec. bef. πορεύ. ins. εἶπον, with qu. ? but om. A B D K<sup>1</sup> L X 9  
 al. abc Syr. Copt. Æth. Arm. Orig. Cyr. Chrys. Cyr. Hil. Jer.—aft. ὁ πατ. om. μου  
 A D<sup>1</sup> L X 4 al. bc Æth. Cyr. Chrys. Tert. Iren. Cyr. Hil. Ambr. Aug.—ὁ πέμψας μέ

them yet: but' &c.—τὸ πν. τὸ ἄγ.] The Paraclete is now more closely defined by this well-known Name,—and, by ὁ πέμψαι ὁ πατήρ, and ἐκεῖνος . . ., designated *personally*, as One sent, and One acting on them.—ἐν τῷ ὄν. μου] not, 'in My stead,' but 'in regard of Me'—in answer to My prayer, and prayers in My name,—to those who bear My name,—and as a means of manifesting Me.—διδάξ. πάντα stands by itself, not with ἃ εἶπον:—'shall teach you *all things* :—all that can and may be learnt by you, all that belongs to your work and life in Me.'—ὑπομνήσει] What is *not understood* is liable to be *forgotten* ;—and therefore in this word is implied the giving them a right understanding of, as well as recalling, what Jesus had said to them : see ch. ii. 22. xii. 16.—*It is on the fulfilment of this promise to the Apostles, that their sufficiency as Witnesses of all that the Lord did and taught, and consequently THE AUTHENTICITY OF THE GOSPEL NARRATIVE, is grounded.*—27.] This is introduced by ver. 25, which suggests the speedy close of the discourse. It was customary to take leave with wishes of peace:—so I Sam. i. 17. Luke vii. 50. Acts xvi. 36. 1 Pet. v. 14. 3 John 15. Also, to re-assure by such words, see Gen. xliii. 23. Judg. vi. 23. But the Lord distinguishes *His* peace, *true* peace, '*the peace which I have and give*' (see ch. xv. 11), from the mere empty word used in the world's forms of greeting. Peace (in general) He *leaves* with them ;—*His* peace He *gives* to them, over and above that other. The καθὼς ὁ κ. διδ. must refer, I think (with Lampe, Lücke, and Stier), to the world's *manner of giving*,—not to the unreality of the world's peace, of which, however true, there is no direct mention here. The world can only give peace in empty formulæ, saying 'Peace, peace,' when there is no peace: Jer. vi. 14 al.—28.] as far as ὑμᾶς is a reason why their heart

should not be troubled ;—then the rest of the verse removes all ground of δειλία, since it is an exaltation of Him whom they loved, which is about to happen ; and therefore a ground of joy, and not of fear.—μείζων] This word, as Luther well remarks (Stier, v. 266), is not here used as referring to the *Nature or Essence of the Son as related to the Father*,—but as indicating that particular subordination to the Father in which the Lord Jesus then was,—and the cessation of the state of humiliation, and entering into His glory, which would take place on His being received up to the Father. So also Calvin : 'Non confert hic Christus Patris Divinitatem cum sua, nec humanam suam naturam divinæ Patris essentiae comparat, sed potius statum præsentem cœlesti gloriæ ad quam mox recipiendus erat.' And Cocceius : 'non intelligitur hic minoritas secundum naturam humanam,—quia intelligitur minoritas quæ per perfectionem ad Patrem deponitur' (Stier, *ibid.* Similarly De Wette, Tholuck).—And this removes all reason for fear, as *they* will be exalted *in Him*.—The whole doctrinal controversy which has been raised on these words (especially by the Fathers against the Arians, see Suicer, *Thes.* ii. p. 1363, 9), seems not to belong to the sense of the passage. That *there is a sense* in which the Father is greater than even the *glorified* Son, is beyond doubt: but as on the one hand that concession is no concession to Arianism, because it is not in the essential being of the Son, but in His Mediatorial office that this *minoritas* consists,—so on the other hand this verse implies in itself *no such* minoritas, the discourse being of *another kind*.—29.] εἶρηκα—viz. '*all this*,—esp. the prophecies of My Resurrection and Ascension,' &c.—πιστεύσητε] See ch. xiii. 19, where ὅτι ἐγὼ εἶμι is supplied. 'That ye may *believe*,' in the fullest sense of the word. 'Neque enim Eum Dei Filium

ἐτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ <sup>a</sup> ὁ τοῦ <sup>a</sup> ch. xii. 31.  
κόσμου † ἄρχων, καὶ <sup>b</sup> ἐν ἐμοὶ οὐκ \* ἔχει οὐδέν· <sup>31</sup> ἀλλ' <sup>xvi. 11 only.</sup>  
<sup>c</sup> ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς <sup>b</sup> Luke xxii. 37.  
\* <sup>d</sup> ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ. <sup>e</sup> ἐγείρεσθε, <sup>xxiii. 31.</sup>  
<sup>f</sup> ἄγωμεν ἐντεῦθεν. <sup>1 Cor. ix. 15.</sup>  
<sup>e</sup> <sup>c</sup> <sup>3.</sup>  
<sup>d</sup> w. dat. Acts  
i. 2. xiii. 47.  
Exod. xl. 16  
Vat.  
<sup>e</sup> = Matt. ix. 19.  
ch. xi. 29.

XV. <sup>1</sup> Ἐγὼ εἰμι ἡ ἄμπελος ἡ <sup>g</sup> ἀληθινὴ, καὶ ὁ πατήρ

f = ch. xi. 7 reff.

g = ch. i. 9. iv. 23 al. Heb. viii. 2.

Orig. (freq.) Jer. txt B a.—29. aft. πιστ. ins. μοι D.—30. rec. κόσμ. τούτου, with (unc. qu.?) v Orig. om. A B D E G H K L M S X 13 all. *abcd* Syrr. Cyr. Theodoret. Theophyl. Hil.—for ἔχει, ἐρήσει K 8 al. Æth. Ath. Cyr. Theodoret. Hil. (twice) Ambr. Jer. Aug. εὐρίσκει Arm. Orig. Ath. Chrys. Hil. (twice) Ambr. Jer. Aug.—οὐκ ἔχει οὐδέν εὐρίν D ad. txt A B *bc* Orig. Hil. Aug.—31. καὶ om. A<sup>1</sup> E *b*. ins. A<sup>2</sup> B D *ac* Hil.—for ἐνετ., ἐντολὴν ἔδωκεν B L (δεδ. X) 2 *abc* Cyr. Hil. txt A D.—ὁ πατήρ om. D Æth.

non et ante credebant: sed cum in Illo factum esset quod ante prædixit, fides illa quæ tunc quando illis loquebatur fuit parva, et cum moreretur præne jam nulla, et revixit et crevit. Aug. in Joh. Tract 79.—30.] οὐκ ἐτι πολλὰ λ.:—then, as Stier remarks, He had *some* words more to say, and was not about to break off at ver. 31, as some have supposed.—ὁ τ. κ. ἄρχων] i. e. Satan:—not, Satan in Judas, but *Satan himself*, with whom the Lord was in conflict during His passion: see Luke iv. 13 (and note), and ch. xxii. 53.—ἐν ἐμοὶ οὐκ ἔχ. οὐδ.] ‘nulum scilicet omnino peccatum.’ Aug. This is the only true interpretation: ‘*has nothing in Me*’—no point of appliance whereon to fasten his attack. De Wette, Lücke, Tholuck, and many others render it, ‘has no power over Me.’—οὐδὲν αἴτιον θανάτου, Euthym.—31.] ‘But My death is an act of voluntary obedience, that it may be known that I love and obey the Father—that the glory of the Father in and by Me may be manifested.’—The construction is elliptic: supply, ‘But (his power over Me for death will be permitted by Me) that,’ &c.—And set a period at ποιῶ, as usually done.—ἐγείρ. ἄγ. ἐντ.] These words imply a movement from the table to depart. Probably the rest of the discourse, and the prayer, ch. xvii., were delivered when now all were standing ready to depart. There would be some little pause, in which the preparations for departure would be made. But the *place* is clearly the same, see ch. xviii. 1, ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε:—besides which,—we can hardly suppose (Grot., &c.) discourses of a character like those in ch. xv. xvi. to have been delivered to as many as eleven persons, while *walking by the way*, and in a time of such publicity as that of the Paschal Feast. Still less is the supposition of Bengel and Beausobre probable,—that ch. xiii. xiv. happened outside

the city, and that between ch. xiv. and xv. the paschal meal takes place. Compare also ch. xiii. 30 and ch. xviii. 28, which are decisive against this idea.

CHAP. XV. 1–6.] *Parabolic allegory of the vine and branches.*—Various suggestive circumstances have been imagined, but none of them are satisfactory. The vineyards on the way to Gethsemane (Lampe),—the carved vine on the great doors of the temple (Rosenmuller, bibl. exeget. Repert. i. 166 (Lücke),—see Joseph. B. J. v. 5, 4. Antt. xv. 11, 3); a vine trained about the window of the guest-chamber (Knapp. Lücke conj. Tholuck, 6), are all fanciful, and the two first (see on ch. xiv. 31) inapplicable. But I believe with Lücke that most probably the Lord did not take the similitude from any outward suggesting occasion, but as a means of illustrating the great subject, *the inner unity of Himself and His*. Occasion enough was furnished, by the O. T. symbolism of the vineyard and the vine,—Isa. v. 1 ff. Jer. ii. 21. Ezek. xix. 10 ff., and especially Ps. lxxx. 8–19: by intimate analogy of vegetable life (of which the tree bearing fruit is the highest kind, and of such trees the vine the noblest,) with spiritual, and perhaps also by the γέννημα τῆς ἀμπ. having been so recently the subject of their attention and the Lord’s prophecy, Luke xxii. 18 and ||.—1.] The Vine and branches stand in a much nearer connexion than the Shepherd and the sheep, or the lord of the vineyard and the vines; and answer to the Head and members in Eph. v. 23. 30. Col. ii. 19, linked together by a common organization, and informed by one and the same life.—ἡ ἀληθινὴ] not only, ‘by which prophecy is fulfilled?’ not only, ‘in which the organism and qualities of the vine are most nobly realized’ (Tholuck), but, as in ch. i. 9, *original, archetypal*. The mate-

h = Mat<sup>xxi.</sup> 39. <sup>1</sup> μου ὁ <sup>h</sup> γεωργός ἐστι. <sup>2</sup> πᾶν <sup>i</sup> κλήμα ἐν ἐμοὶ μὴ φέρον ABD  
<sup>2</sup> Tia. ii. 6. <sup>3</sup> καρπὸν, <sup>k</sup> αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, <sup>1</sup> καθαίρει  
<sup>i</sup> vv. 4, 5, 6. <sup>4</sup> αὐτὸ ἵνα πλείονα καρπὸν φέροι. <sup>3</sup> ἤδη ὑμεῖς καθαροὶ ἐστε  
<sup>only.</sup> Ezck. <sup>5</sup> διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. <sup>4</sup> μέινετε ἐν ἐμοί, κἀγὼ  
<sup>xv. 2.</sup> <sup>k</sup> ch. ii. 10. ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν  
<sup>xi. 48.</sup> <sup>l</sup> = here only. <sup>m</sup> ἀφ' ἐαυτοῦ, ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ  
<sup>Heb. xi. 2.</sup> <sup>see</sup> Levit. <sup>1</sup> ὑμεῖς, ἐὰν μὴ ἐν ἐμοί \* μένῃτε. <sup>5</sup> ἐγὼ εἰμι ἡ ἀμπελος,  
<sup>ch. x. 23.</sup> <sup>m</sup> ch. v. 19. ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοί κἀγὼ ἐν αὐτῷ, οὗτος  
<sup>ch. v. 19</sup> <sup>refl.</sup> <sup>n</sup> Matt. v. 13. φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν  
<sup>xiii. 48.</sup> <sup>o</sup> gen. Matt. x. οὐδέν. <sup>6</sup> ἐὰν μή τις † μένῃ ἐν ἐμοί, <sup>n</sup> ἐβλήθη ἔξω ὡς  
<sup>6</sup> al. fr. <sup>p</sup> Matt. xiii. 6. <sup>q</sup> = Luke xi. 23. <sup>o</sup> τὸ κλήμα καὶ <sup>p</sup> ἐξηράνθη, καὶ <sup>q</sup> συνάγουσιν αὐτὰ καὶ εἰς  
<sup>xxi. 10, 20 al.</sup> <sup>see</sup> Jonah iv. 7. <sup>xv. 13, ch. vi.</sup> <sup>12.</sup> Exod. <sup>xiii. 10.</sup>

CHAP. XV. 1. bef. γεωρ. om. ὁ D Δ.—2. τὸ καρποφόρον D.—καθαρεῖ D bc.—3. from ἡδη τὸ φέρειν, ver. 4, om. D.—4. μένῃ B a.—μένῃτε A B L d. txt D ac.—5. aft. ἐγὼ ins. γὰρ D<sup>1</sup> ad.—for οὐδὲν, οὐδὲ ἐν B. om. D<sup>1</sup> d.—6. rec. μεῖν with (qu?) all exc. the following, but txt A B D.—for αὐτὰ, αὐτὸ D L X Δ 10 al. Syr. Æth. Arm. Cyr. txt

rial creations of God are only inferior examples of that finer spiritual life and organism in which the creature is raised up to partake of the divine nature; only ἀντί-τυπα τῶν ἀληθινῶν, Heb. ix. 24; ὑποδείγματα τῶν ἐν τοῖς οὐρ., ib. 23; see ch. vi. 32.—ὁ γεωργός] Not only the tiller of the land, but the vine-planter and dresser; He Who has originated the relation between the Vine and branches by planting the Vine in this earth (the nature of man), and Who looks for and ensures the bringing forth of fruit.—2.] The Vine contains fruitful, and unfruitful branches. Who are these unfruitful branches? Who are the branches? Clearly, all those who, adopting the parallel image, are made members of Christ by baptism, Rom. vi. 3, 4; comp. σύμφυτοι, ver. 5, also Rom. xi. 17 ff. The Vine is the visible Church here, of which Christ is the inclusive Head: the Vine contains the branches; hence the unfruitful, as well as the fruitful, are ἐν χριστῷ.—Every such unfruitful branch the Father αἶρει,—pulls off and casts away: and every one that beareth fruit He καθαίρει (an allusion to αἶρει, but only in the Greek (?)) prunes, by cleansing it of its worthless parts and shortening its rank growth, that it may ripen and enlarge its fruit better.—The two, πᾶν κλ., καὶ πᾶν., are pendent nominatives; a construction usual with John in connexion with πᾶν, see ch. vi. 39. xvii. 2.—3.] καθαροί, see ch. xiii. 10. In Eph. v. 26, we have both the washing and the word united. The word of Christ dwelling in them by Faith (see ver. 7) is the purifying principle (ch. xvii. 17). But the καθαροί here is not = κεκαθαρμένοι, pruned, in the sense

of ver. 2. The ἡδη limits it to their present capacities and standing. There was more pruning at hand, when the sap should begin to flow; when the Spirit should be shed abroad; and this future handling of the γεωργός is indicated by μένῃτε ἐν ἐμοί....—4.] κἀγ. ἐν ὑμ. must not (with Euthym. and Lücke) be taken as a promise, which (see on ἐν ἐμοί above) would be contrary to the sense: but (with Aug. Tholuck, Bengel, Stier, who however modifies it by rendering 'so abide in Me that I may abide in you') as a clause dependent on μένῃτε ἐν ἐμοί, 'Take care that ye abide in Me and I in you:' both these being necessary to the bringing forth fruit: see ver. 5, where the two are similarly bound together.—Here the natural strictness of the similitude is departed from. The branch cannot sever itself from the vine: but, such a case supposed, every one will see the inevitable consequence.—It is the permitted freewill of the creature which makes the difference between the branches in the two cases.—5.] The interpretation of the allegory which each mind was forming for itself, the Lord solemnly asserts for them.—χωρὶς ἐμ. is more than 'without Me,' it is, separate from Me, from being in Me and I in you. The ὅτι regards what is implied in χωρὶς ἐμ. οὐ δ. π. οὐδ. rather than the words themselves: for union with Me is the sole efficient cause of fruit being produced, you having no power to do any thing (not, ποιεῖν καρπὸν: for φέρειν is here used throughout), to bring any thing to perfection, to do any of the ἀρεταὶ of that which ye are, separate from Me.—6.] This verse is a most important testimony against supra-lapsarian error, showing



\* πῦρ βάλλουσι, καὶ καίεται. ἵ ἐὰν ῥ μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν ῥ μείνη, ὃ ἐὰν θέλητε † αἰτήσασθε, καὶ γενήσεται ὑμῖν. ῥ ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ῥ ἵνα καρπὸν πολὺν φέρετε, καὶ \* γενήσεσθε ἐμοὶ μαθηταί. ῥ καθὼς ἡγάπησέ με ὁ πατήρ, καὶ γὰρ ἡγάπησα ὑμᾶς ῥ μέναιτε ἐν τῇ ἀγάπῃ τῇ ῥ ἐμῇ. ῥ ἐὰν τὰς ἐντολάς μου τηρήσητε, μένετε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τηρήκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. ῥ ταῦτα λελάληκα ὑμῖν ἵνα ἡ ῥ χαρὰ ἡ ἐμὴ ἐν ὑμῖν † ῥ, καὶ ἡ χαρὰ ὑμῶν ῥ πληρωθῇ. ῥ αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ῥ ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἡγάπησα

A B abc.—τὸ πῦρ A G K L M S U Δ 17 all. Chrys. txt B D H? X al.—7. ἐὰν δὲ D.—θέλετε A.—rec. αἰτήσεσθε with qu.? txt A B D L M X 9 all. (-σθαι A D) bd Copt. Chrys.—8. γένησθε(-αι D) B D L M X 9 all. Copt. Æth. Chrys. Theophyl. txt (-αι A). A E G H? K S? U Δ al.—10. for μου, τὰς ἐμάς A.—11. ταῦτα δὲ D syr.—rec. ἐν ῥμ.

us that *falling from grace is possible*, and pointing out the steps of the fall. Observe this is *not said of the unfruitful branch*, which the Father *takes away* (in judgment): but of one who *will not abide in Christ*, becomes separate from Him: (1) is *cast out* (of the vineyard, or of the Vine) like a (τὸ κλ. scil. τὸ ἄχρηστον. Euth.) branch in such a case: (2) becomes *dried up*, having lost the supply of life-giving sap ('quenched the Spirit,' 1 Thess. v. 19): (3) is gathered up with other such (Matt. xiii. 40) by the angels at the great day: (4) is cast into the fire, as the result of that judgment; and finally (5) 'burneth;' not, 'is burned,' in any sense of being *consumed*; 'und muß brennen,' Luther.

7—17.] *Exhortations and assurances following on the foregoing parable.*—

7.] All bringing forth fruit is the result of answered prayer for the assisting grace of God: and therefore the answer of all prayer is here promised to those who abide in Christ and have His word (Heb. vi. 5) abiding in them.—αἰτήσασθε is the imperative used proleptically of the future time. This not having been seen, it has probably been altered to αἰτήσεσθε: see ch. xiv. 13.—ὃ ἐὰν θέλητε, in the supposed case, is necessarily in the way of *God's will*, and as tending to πολὺν καρπὸν φέρειν.—8.] ἐν τούτῳ belongs to the following, not the preceding: ἐν τούτῳ, ἵνα . . as in E. V., see reff.—ἐδοξάσθη again is proleptic, representing that in the spiritual dispensation the fact is habitually so. See on this sense of the aorist, Winer, § 41. 5. 1.—The πολὺς καρπὸς is not merely 'large success in the Apostolic mission,' but 'individual advance in bringing

forth the fruits of the Spirit.'—καὶ γενήσεσθε] 'and (thus) ye shall become My (true) disciples,' ἀπαρτισθήσεσθε, Euthym. 'Fundamentum Christianismi, fieri discipulum Christi: fastigium, esse discipulum Christi.' Bengel.—The reading γένησθε is probably a grammatical correction, to make it follow ἵνα.—9.] The Love between the Father and Christ is compared with that between Christ and His disciples. The sense is best served by placing a colon (as in E. V.) after ὑμᾶς, making μέναιτε κ.τ.λ. a separate injunction, and καὶ γὰρ = οὕτως. With only a comma at ὑμᾶς, that which is the great assertion of the sentence, is suffered to slip by unnoticed; viz., that 'As the Father hath loved the Son, so the Son His disciples.'—τῇ ἀγ. τῇ ἐμ. may be rendered *the love of Me*, as in ref.,—but the sense is not good, and the expression is not parallel with τῇ ἀγ. μου in ver. 10; so that I prefer 'My love,' the love which I have towards you; remain in it; do not cast yourselves out of it. The other sense is *implied* in this, but not expressed.—10.] The way thus to remain is prescribed; even that way of simple obedience to His Will, which He followed to the Will of the Father.—11.] λελάλη. again proleptic, hastening to the end of the discourse, and treating it as ended.—ἡ χ. ἡ ἐμῇ] not 'joy concerning Me' (Euthym.), nor 'joy derived from Me' (De Wette), nor 'My joy over you' (Aug. Lampe, Lücke, former edd.), but 'My Joy,' properly speaking: "His own holy exultation, the joy of the Son in the consciousness of the love of God, of His Unity with the Father; see ver. 10." (Lücke, 3rd ed.)—κ. ἡ χ. ῥμ. πλ.] That their joy might, by the indwelling of

c ch. x. 11, 15  
reff.  
d ch. xiv. 31  
reff.  
e ch. viii. 26,  
1. 40, vi. 45  
reff.  
f Luke ii. 15,  
Acts ii. 28,  
ch. xvii. 26,  
Ezek. xlv. 23,  
g ch. vi. 70 reff.  
h = Acts xx.  
28. 1 Cor.  
xii. 28. Ps.  
xc. 9.  
i Matt. xiii. 41.  
k = 2 Cor. iii.  
11. Heb. xii.  
27 al

ὑμᾶς. <sup>13</sup> μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ABD  
ψυχὴν αὐτοῦ <sup>c</sup> θῇ ὑπὲρ τῶν φίλων αὐτοῦ. <sup>14</sup> ὑμεῖς φίλοι  
μου ἐστέ, ἐὰν ποιῇτε \* ὅσα ἐγὼ <sup>d</sup> ἐντέλλομαι ὑμῖν.  
<sup>15</sup> οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί  
ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα  
ἀ <sup>e</sup> ἤκουσα <sup>c</sup> παρὰ τοῦ πατρός μου <sup>i</sup> ἐγνώρισα ὑμῖν. <sup>16</sup> οὐχ  
ὑμεῖς με <sup>g</sup> ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ  
ἡ <sup>h</sup> ἔθηκα ὑμᾶς ἵνα ὑμεῖς <sup>i</sup> ὑπάγητε καὶ καρπὸν φέσητε καὶ ὁ  
καρπὸς ὑμῶν <sup>k</sup> μένη· ἵνα ὁ <sup>ti</sup> ἂν αἰτήσητε τὸν πατέρα ἐν

μένη. txt A B D G abc Syrr. Æth. — 13. οὐδὲ εἷς B. — τις om. D<sup>1</sup> abc Lucif. Aug. —  
14. ὑμ. γάρ D<sup>1</sup> d. — for ὅσα, α B D L X 4 al. ὅς Copt. Cyp. Ambr. Lucif. txt A. —  
15. ὅσα ἤκουσα D<sup>1</sup> S 5 bc Chrys. Theoph. Ambr. — 16. πολλὸν καρπὸν A. — αἰτήτε B L.

that *His Joy*, be uplifted and ennobled (πληρωθῇ) even to fulness,—to the extreme of their capability and satisfaction,—and might remain so.—12.] That He may show them that it is no rigid code of keeping commandments in the legal sense, ver. 11 is inserted, and now *the* commandment (as including all others) is again explained (see ch. xiii. 34) to be, *mutual love*,—and that, after His example of Love to them.—13.] A difficulty has been unnecessarily found in this verse, because Paul, Rom. v. 6 ff., cites it as a nobler instance of love, that Christ died for us *when we were enemies*. But manifestly *here* the example is from common life, in which if a man did lay down his life it would naturally be for his friends; and would be, and is cited as, the greatest example of love. Nor again is there any doctrinal difficulty: the Lord does not assert of Himself, that He laid down His life *only* for His friends (as defined in the next verse), but puts forward *this side* of His love as a great and a practicable example for His followers. His own great Sacrifice of Himself lies in the back-ground of this verse; but only in the back-ground, and with but one side of it seen, viz., His love to *them*. See 1 Tim. iv. 10, and comp. 1 John iii. 16.—*ἵνα*, as in ver. 8, depends on *αὐτῇ*, not on any *will* implied in *ἀγάπῃ* (De Wette), nor used ἐκβατικῶς (Olsh.),—and answers to ‘scilicet, ut.’—14.] parallel to ver. 10,—and, like it, guarded in vv. 15, 16, 17, from legal misinterpretation.—15.] *prophetically* spoken, of the state in which He would place them under the Spirit. Nor is there any discrepancy with ch. xiii. 13, 16, and ver. 20 here, which are also spoken of their future condition: for in that sense both relations subsist together. It is the *lower sense* of δοῦλος which is brought out in this verse.—The proleptical character of the saying

is clearly shown in the οὐκ οἶδε τί ποιεῖ ὁ κ., for this was precisely their *present* condition, but was after His Ascension changed into light and knowledge.—ἐγνώρισα ὑμ.—] Here again the allusion must be (see ch. xvi. 12) to their future state under the dispensation of the Spirit: nay, even to the fulness and completion of *it*, as Aug. remarks, Tract. lxxxvi. 1; compare the confession of one of the greatest Apostles, 1 Cor. xiii. 10. ‘Sicut immortalitatem carnis et salutem animarum futuram expectamus, quamvis jam pignore accepto salvi facti esse dicamur: ita omnium notitiam quæcumque Unigenitus audivit a Patre, futuram sperare debemus, quamvis hoc jam se fecisse dixerit Christus.’ Aug. ut supra.—16.] See 1 John iv. 10, 19. Further proof of His love, in His choosing His, when they had not chosen Him.—ἐθῆκα] ‘appointed:’ see Acts xiii. 47. 1 Tim. i. 12. 1 Thess. v. 9, and reff. Euth. Chrys. Theophyl. explain it ἐφύτευσα, in the parabolic sense. But the parable seems to be no further returned to than in the allusion implied in καρπός.—ὑπάγ. κ. καρ. φ.] ὑπ. probably merely expresses (see ref. and Matt. xviii. 15. xix. 21, and πορευόμενοι, Luke viii. 14) the activity of living and developing principle; not the missionary journeys of the Apostles (Grot. Lampe). The καρπός is not the Church, to be founded by the Apostles, and endure;—this is evident, for *here* the fruit is spoken of with reference to *themselves*, and their ripening into the full stature of Christ. Much of their fruit will be necessarily the winning of others to Christ: but that is not the *prominent* idea here.—μένη] See 2 John 8. Rev. xiv. 13.—ἵνα ὁ <sup>ti</sup> ἂν . . .] This *ἵνα* is parallel with the former one, not the result of it; the two, the bringing forth of fruit and the obtaining answer to prayer, being co-ordinate with each other;

τῷ ὀνόματί μου δῶ ὑμῖν. <sup>17</sup> ταῦτα ἐντέλλομαι ὑμῖν, <sup>1</sup> ἵνα ἀγαπάτε ἀλλήλους.

<sup>18</sup> Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμέ <sup>m</sup> πρῶτον ὑμῶν μεμίσηκεν. <sup>19</sup> εἰ <sup>n</sup> ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. <sup>20</sup> μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμέ <sup>q</sup> εἰδῶξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου <sup>r</sup> ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. <sup>21</sup> ἀλλὰ ταῦτα πάντα ποιήσουσιν \* ὑμῖν <sup>s</sup> διὰ τὸ ὄνομά μου, ὅτι οὐκ <sup>t</sup> οἶδασιν τὸν πέμψαντά με. <sup>22</sup> εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ <sup>u</sup> πρόσφασιν οὐκ ἔχουσι <sup>x</sup> περὶ τῆς ἁμαρτίας αὐτῶν. <sup>23</sup> ὁ ἐμέ μισῶν καὶ τὸν πατέρα μου μισεῖ.

1 ver. 12.  
m ch. i. 15,  
30. Luke ii.  
2 (?).  
n ch. iii. 31 refl.  
o neut. sing. =  
here only.  
p see ch. i. 11.  
ch. xvi. 4, 21.  
Luke xvii. 32  
al.—gen.  
1 Chron. xvi.  
15.—acc. do.  
ver. 12, and  
usually in  
LXX.  
q = Matt. v.  
10, 11 al.  
r ch. viii. 51 al.  
s Rev. ii. 3.  
t ὑπὲρ τοῦ ὁ.  
usually, Acts  
v. 41 al. fr.  
u = ch. i. 26 al.  
Acts xxviii.  
30. Ps. cxl. 4.  
x = Heb. x. 6  
al. xiii. 11.  
1 Pet. iii. 18.  
1 John ii. 2  
iv. 10. Levit.  
xiv. 19.

—ἐφίλει E G H I M X 5.—17. ἵνα om. D.—18. ὑμῶν om. D *abc* Copt. Æth. Arm. Cyrp.—19. εἰ om. D.—ἦτε D<sup>1</sup> (for ἔσπε, omg. οὐκ).—20. τοῦ λόγ. omg. D.—21. εἰς ἡμᾶς B D<sup>1</sup> L X (omits εἰς) 2 *bc* Syr. Chrys. txt A D<sup>2</sup> al. *a*.—22. εἶχον B I L. εἶχαν D.

but (vv. 7, 8) the bearing fruit to God's glory is of these the greater, being the result and aim of the other. —17.] ταῦτα refers (as almost always in John, see vv. 11, 21. xvi. 1. 25. 33. xvii. 1. xviii. 1 al.) back to what has gone before.—The object of My enjoining these things on you is, (for all since ver. 12 has been an expansion of καὶ ὡς ἡγ. ὑμ.) that ye love one another' (see 1 John iv. 11). Then from the indefiniteness of this word ἀλλήλους the Lord takes occasion to forewarn them that however wide their love to one another, they cannot bring all within this category; there will be ὁ κόσμος, which will hate them.

18—CHAP. XVI. 4.] *The Lord forewarns them of the hate and persecution of the unbelieving world. On the connexion, see above.*—18.] See ch. vii. 7. The great proof of this hatred to Him was yet to come, but is viewed as past.—This knowledge brings comfort, 1 Pet. iv. 12, 13.—19.] not only explains this hatred, but derives additional comfort from it, as a sign that they were not (any longer) of the world; but chosen out of it by Him, and endued with a new life from above.—In τὸ ἴδιον ἐφίλει, not ὑμᾶς ἐφ., we have the true practice of the world hinted at, and the false character of the world's love, as a mere φιλαντρία, set forth. In this 'loving their own,' the children of this world fall into hating one another.—20.] ch. xiii. 16, but with a different reference; the sense here being, 'Remember the saying, for it is true in this matter also;' see Matt. x. 24, where it is used in the same sense.—A dif-

ficulty has been raised on ἐτήρησαν . . . τηρήσουσιν, and some have wanted to give this word a hostile sense, as παρατηρεῖν, quoting Matt. xxvii. 36 (!) and Gen. iii. 15 (which is altogether an exceptional use if the reading is genuine). But in John this cannot be.—The words simply mean, 'the keeping My word and the keeping yours are intimately joined, and when you find the world or any part of the world do the first, you may infer the other.' The issue of εἰ τ. λ. μ. ἐτήρ. was to be proved by their rejection and killing of the Lord Jesus.—21.] ταῦτα πάντα—all that is implied in μισεῖν and διώκειν.—It was on account of bearing the Name of Christ that the Christians were subjected to persecution in the early ages, and that they are even now hated by those who know Him not.—οὐκ οἶδασιν not, 'they know Him not as having sent Me'—but 'they know not (absolutely) Him who has sent Me.' Ignorance of God (not desiring the knowledge of His ways) is the great cause of hostility to Christ and His servants.—22.] See ch. ix. 41 and note.—ἐλάλησα, 'discoursed,' generally: not, acquainted them with their sin. The sin spoken of is, not the generally sinful state of the world,—nor the sin of unbelief in Christ, which they of course could not have committed, had He never come: but the sin of hatred to Him and His, which might have been excused otherwise, but now that He had come and discoursed with them, had no excuse, since He had plainly shown them the proofs of His mission from the Father.



b ellips. ch. ix. 3. xiv. 31.  
 c = Psal.  
 xxviii. 19.  
 xxviii. 1.  
 see Matt. 8.  
 8. rell. Gal.  
 ii. 21.  
 d ch. ix. 16.  
 rell.  
 e ibid.  
 f w. παρὰ  
 1. re only. i. c.  
 Mark xiii. 1.  
 2. το, do. vii.  
 15.  
 g pres. ch. xiv.  
 9 rell.  
 h Matt. xi. 6.  
 xiii. 9. xxiv.  
 9, 10.  
 i ch. ix. 22.  
 xii. 42 only f.  
 k = ch. v. 11 al.

24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος <sup>ABD</sup>  
 † ἐποίησεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασι καὶ  
 μεμίσῃ κασι καὶ ἐμὲ καὶ τὸν πατέρα μου· <sup>25</sup> ἀλλ' <sup>b</sup> ἵνα πλη-  
 ρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, ὅτι  
 ἐμίσησάν με <sup>c</sup> διωρεάν. <sup>26</sup> ὅταν δὲ ἔλθῃ ὁ <sup>d</sup> παράκλητος  
 ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ <sup>e</sup> πνεῦμα τῆς  
 ἀληθείας ὃ παρὰ τοῦ πατρὸς <sup>f</sup> ἐκπορεύεται, ἐκείνος μαρ-  
 τυρήσει περὶ ἐμοῦ. <sup>27</sup> καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ'  
 ἀρχῆς μετ' ἐμοῦ <sup>g</sup> ἔστε. **XVI.** <sup>1</sup> Ταῦτα λελάληκα ὑμῖν,  
 ἵνα μὴ <sup>h</sup> σκανδαλισθῇτε. <sup>2</sup> <sup>i</sup> ὑποσυναγώγους <sup>k</sup> ποιήσουσιν

txt A, and below, ver. 24. — 24. for ἐποίησεν, rec. πεποίηκεν with E G M U Δ (H S ?).  
 txt A B D K L X 10 Chrys.—for καὶ ἐμὲ, με D.—26. πέμπω D.—πατρ. μου (twice)  
 D ac Syr. Ambr.—27. δὲ om. D abc.

—23.] See ch. xiv. 9. Human regards, whether of love or of hatred, towards Him who is the only manifestation of the Father to His creatures, are in fact directed towards the Father Himself; see Ps. lxix. 9, cited in Rom. xv. 3.—24.] He refers to the testimony of His works among them also, as leaving them again without excuse;—they had had ocular witness of His mission.—ἐν αὐτοῖς—not to them (as Aug.), but as Acts ii. 22, ἐν μέσῳ ὑμῶν.—ἐποίησεν is, not only by external evidence, but also by internal, the right reading. πεποίηκεν (as Lücke remarks, ii. 643) would imply that the ἄλλοι referred to were contemporaries of our Lord,—or, at all events, that their works still lasted.—ἐωράκασι does not refer to the works (as Lücke), but to καὶ ἐμὲ καὶ τὸν πατέρα μου, see ch. xiv. 9.—25.] ἀλλὰ,—but all this not as accidental thwarting of My word and work among them, but as a matter predicted in Scripture.—ἐν τῷ νόμῳ αὐτῶν, see ch. x. 34 and note.—διωρεάν] not, 'to no purpose,' as Bengel (vergeblich), but as E. V. 'without a cause,' answering to πρόφασιν οὐκ ἔχουσι, ver. 22.—The citation is probably from the Messianic Psalm lxix.—26.] This assurance carries on the testimony concerning Christ,—which the world should see and hear, and yet reject and hate Him,—even to the end of time, by means of the Spirit of Truth: so that on the one hand this 'seeing and hating' must not be expected to cease as long as the Spirit bears this witness,—and on the other, He, the Spirit of Truth, will never cease to overcome the hating world by this His testimony.—ὁ παράκλη.] See ch. xiv. 16 and note.—ὃν ἐγὼ πέμψω] Stier (whose comment on this verse should be consulted) notices the accurate division of the clauses here, ὁ παράκλη., ὃν ἐγὼ πέμψω,—but τὸ

πνεῦμα τ. ἀλ. ὃ παρὰ τ. πατρὸς ἐκπορεύεται. The first clause being spoken economically, of the Spirit in His office as Paraclete, sent from the Father by the glorified Son (or, by the Father in the Son's name, ch. xiv. 26), and bringing in the dispensation of the Spirit;—the second ontologically, of the essential nature of the Spirit Himself, that He proceeded forth from the Father. (And if from the Father, from the Son also,—see ch. xvi. 15, and those passages where the Spirit is said to be His Spirit, Rom. viii. 9. Gal. iv. 6. Phil. i. 19. 1 Pet. i. 11, also Rev. xxii. 1.) —27.] The disciples are not, as some have supposed, here mentioned as witnesses separate from and working with the Holy Spirit. The witness is one and the same; the Spirit will witness in and by them: the ὅταν ἔλθῃ ὁ παρ. belongs to the whole; see Luke xxiv. 48, 49, where this is strongly expressed. This verse alludes to the historical witness which the Holy Ghost in the ministers and eye-witnesses of the word, Luke i. 2, should enable them to give,—which forms the human side (καὶ ὑμ. δὲ, 'quin et vos,' Erasm.) of this great testimony of the Spirit of truth, and OF WHICH OUR INSPIRED GOSPELS ARE THE SUMMARY: the Divine side being, His own indwelling testimony in the life and heart of every believer in all time. But both the one and the other are given by the self-same SPIRIT;—neither of them inconsistent with, or superseding the other.—ἀπ' ἀρχῆς, as in Luke i. 2, and in the sense of Acts i. 21;—'from the beginning of the Lord's ministry.'—The present tenses set forth the connexion between the being (continuing to be) witnesses, and the being (having been) companions of the Lord in His ministry.—CHAP. XVI. 1.] ταῦτα, scil. ch. xv. 18—27,—not only the warning

ὑμᾶς· ἀλλ' <sup>1</sup> ἔρχεται ὥρα <sup>m</sup> ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς  
 δόξῃ <sup>a</sup> λατρεῖαν <sup>o</sup> προσφέρειν τῷ θεῷ. <sup>3</sup> καὶ ταῦτα ποιή-  
 σουσιν [ὑμῖν], ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.  
<sup>4</sup> ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα,  
<sup>p</sup> μνημονεύετε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. ταῦτα δὲ ὑμῖν  
<sup>q</sup> ἔξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. <sup>5</sup> νῦν δὲ ὑπάγω  
 πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με <sup>r</sup> Πού  
 ὑπάγεις; <sup>6</sup> ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη <sup>a</sup> πε-  
 πλήρωκεν ὑμῶν τὴν καρδίαν. <sup>7</sup> ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω  
 ὑμῖν, <sup>b</sup> συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ \* μὴ ἀπ-  
 ἔλθω, ὁ <sup>c</sup> παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ

1 ch. iv. 21, 23.  
 vi. 25, 28 al.  
 m constr. ch.  
 xvi. 32. xii.  
 23.  
 n Rom. ix. 4.  
 xii. 1. Heb.  
 ix. 1, 6 only.  
 Exod. xii. 25,  
 26.  
 o = Acts vii.  
 42. Heb. xi.  
 4. Num.  
 xxxi. 50.  
 p ch. xv. 20  
 reff.  
 q ch. vi. 61  
 only.  
 r ch. iii. 8.  
 viii. 14. xii.  
 35. Heb. xi.  
 8. Gen. xvi. 8.  
 a = Acts v. 3.  
 b constr. Matt.  
 v. 29, 30. ch.  
 xi. 50.  
 c ch. xiv. 16 reff.

CHAR. XVI. 2. ὑμᾶς (2nd Bartolucci, 1st Birch) om. B.—for θ., κυρίῳ A.—3. ὑμῖν  
 om. A B E G K M S 20 all. *ab* Syr. Cyr. Chrys. Theophyl. Cypr. Lucif. ins. D c.—  
 4. aft. ὥρα ins. αὐτῶν A B L bc Syr. Cypr. om. D a.—αὐτῶν aft. μν. om. D L abc  
 Cyr. ins. A B.—6. ἀλλ' om. A.—7. bef. μὴ ἀπ. ins. ἐγὼ A E G H K M U Δ 25

of the hatred of the world, but the promise  
 of the testifying Spirit (Stier).—2.] See  
 reff.—similarly ἀλλὰ 2 Cor. vii. 11. Phil.  
 iii. 8.—λατρεῖαν] 'Quisquis effundit san-  
 guinem impii, idem facit ac si sacrificium  
 offerat.' Jalkut Schimeoni, cited by De  
 Wette &c.—But the sense of 'sacrificium'  
 must not be too much pressed, as Stier  
 remarks, to mean in every case an expi-  
 atory offering; see reff.—3.] See ch. xv  
 21, and 1 Tim. i. 13.—4.] ἐγὼ before  
 εἶπον is emphatic, 'I MYSELF.' A difficulty  
 has been found in the latter part of the  
 verse, because the Lord had repeatedly  
 announced to them future persecutions, and  
 that at least as plainly as here, Matt. v. 10.  
 x. 16, 21—23. al. freq. And hence, De  
 Wette and Lücke, and even Olsh., find  
 ground for supposing that the chronological  
 order of the discourses has not been fol-  
 lowed in the Synoptic Gospels. But there  
 is in reality no inconsistency, and therefore  
 no need for such a supposition. This de-  
 claration, as here meant, was not made  
 before, because He was with them. Then  
 clearly it is now made, in reference to His  
 immediate departure. And if so, to what  
 will ταῦτα most naturally refer? To that  
 full and complete account of the world's  
 motives, and their own office, and their  
 comfort under it, which He has been giving  
 them. This He had never before done so  
 plainly, though occasional mention has  
 been made even of the help of the Spirit  
 under such trials, see Matt. x. 19, 20.—  
 μεθ' ὑμ. ἤμ.] While the Lord was with  
 them, the malice of the world was mainly  
 directed against Him,—and they were over-  
 looked: see ch. xviii. 8.—In ἤμην we have

the proleptical character of the discourse  
 again manifest.

5—15.] *The departure of the Lord as  
 the condition of the coming of the Com-  
 forter. His office and work.*—5.] This  
 is occasioned by the foregoing, but in fact  
 begins the new subject.—καὶ οὐδ.] They  
 had (see ch. xiii. 36. xiv. 5) asked this  
 verbally before: the Lord therefore uses  
 the question here in some other and deeper  
 sense than they had done. I believe the  
 meaning to be: 'None of you inquires  
 into the nature of My departure, so as to  
 appear anxious to know what advantages  
 are to be derived from it; but (ver. 6) you  
 are all given up to grief on account of  
 what I have said,' 'expavescitis, neque re-  
 putatis quo discedam aut in quem finem.'  
 Calvin (Stier).—ἡ λύπη πεπλ. ὑμ. τ. κ.]  
 'Your grief has filled, entirely occupied,  
 your heart (not τὰς κ., but singular, as  
 common to all, see Rom. i. 21), to the  
 exclusion of any regard of My object in  
 leaving you.' 'These are the same disci-  
 ples who afterwards when their risen Lord  
 had ascended to heaven,—without any  
 pang at parting with Him, returned with  
 great joy to Jerusalem, Luke xxiv. 52'  
 (Stier). 'Subest huic blandæ increpationi  
 tacita consolatio. Dum enim improbat,  
 quod quæstionem, quo vaderet, negligant,  
 sibi id optime perspectum esse docet.  
 Dum negligentiae incusat, ad excusationem  
 tamen affert, quod ea ex tam vehementi  
 affectu tristitiæ oriunda sit.' Lampe.—7.]  
 ἀλλὰ,—refers to the last clause: ἐγὼ, το  
 οὐδεὶς ἐξ ὑμ. κ.τ.λ. I Myself tell you the  
 real state of the case.—συμφέρει ὑμ. im-  
 plies that the dispensation of the Spirit is

d = and constr. ch. viii. 46. d ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης ABD  
c = Heb. xi. 7 al. fr.  
f ch. i. 12 refl. καὶ περὶ κρίσεως. ὅτι οὐ πιστεύουσιν

all. *abc* Syrr. Arm. Bas. Chrys. Theophyl. Jer. Ambr. om. B D L S? Y.—οὐ μὲν ἐλθῃ

a more blessed manifestation of God than was even the bodily presence of the risen Saviour.—Every rendering of this ver. ought to keep the distinction between ἀπέλθω and πορευθῶ, which is not sufficiently done in E. V. by ‘go away’ and ‘depart.’ ‘Depart,’ and ‘go’ would be better: the first expressing merely the *leaving them*, the second, the *going up to the Father*.—This οὐκ ἐλεύσεται . . . is a convincing proof, if one more were needed, that *the gift of the Spirit at and since the day of Pentecost, was and is something TOTALLY DISTINCT from any thing before that time: a new and loftier dispensation.*—8—11.] We have here, in a few deep and wonderful words, the work of the Spirit on the world set forth. This work He shall begin ἐλθὼν, scil. πρὸς ὑμᾶς: not, however, merely ‘by your means,’ but personally: so that it is *not the work and witness of the Apostles* which is spoken of, except in so far as they are servants of the Holy Spirit, but (ἐκεῖνος) *His own immediate personal working.*—ἐλέγξει.] It is difficult to give in one word the deep meaning: ‘*convince*’ approaches perhaps the nearest to it, but does not express the double sense of ἐλέγχειν, which is manifestly here intended—of a *convincing* unto salvation, and a *convicting* unto condemnation:—‘*reprove*’ is far too weak, conveying merely the idea of an objective rebuke, whereas ἐλέγξει reaches into the heart, and works subjectively in both the above-mentioned ways. See the whole question amply discussed in Archdeacon Hare’s *Mission of the Comforter*, vol. ii. note K.—Lücke’s comment is valuable: ‘The testimony of the Holy Ghost in behalf of Christ as opposed to the unbelieving world (ch. xv. 26) is essentially a *refutation*, ἐλεγχος, a demonstration of its wrong and error. All the apostolic preaching, as addressed to the world, takes necessarily this polemical form (1 Tim. v. 20. 2 Tim. iv. 2. iii. 16. Titus i. 9. 13. ii. 15). And the more difficult was the disciples’ conflict against the power of this world with only the Word for their weapon, the more comfort was it for them, that the power of God the Spirit working by this ἐλεγχος was their help. In Matt. x. 19, 20. Luke xii. 11, 12, the apologetic side of their conflict, which was in close connexion with the polemical, is brought

into view.—In ἐλέγχειν is always implied the refutation, the overcoming of an error, a wrong, by the truth and the right. And when, by means of the ἐλεγχος, the truth detects the error, and the right the wrong, so that a man becomes conscious of them,—then arises the feeling of *guilt*, which is ever painful. Thus every ἐλεγχος is a chastening, a punishment. And hence this office has been called the *Strafamt* (punitive office) of the Spirit. The effect of the ἐλεγχος of the Divine Spirit in the world may be *to harden*: but its aim is the deliverance of the world,—ὁ κόσμος, in John, includes those who are not yet delivered (from the power of Satan to God), who *may be yet delivered*,—not the condemned. If the ἐλεγχος of the world is a moral process, its result may just as well be conversion, as non-conversion.—Only thus did the ἐλεγχος of the Spirit answer the end of Christ’s coming;—only thus could it be a cheering support to the Apostles. Certainly, the κρίσις with which the ἐλεγχος closes is *condemnation*, not however of the world, but of the *Prince of the world*’ (ii. 649 f.).—De Wette denies the *salutary* side of this ἐλέγχειν—but he is certainly wrong—see below.—These three words, ἁμαρτία, ἐκαιοσύνη, κρίσις, comprehend the three great steps of advance in spiritual truth among men. Of itself the world does not know what *Sin* is, what *Righteousness* is, what *Judgment* is. Nor can either of these be revealed to any man except by the Spirit of God working within him. Each man’s conscience has some glimmering of light on each of these;—*some* consciousness of guilt, *some* sense of right, *some* power of judgment of what is transitory and worthless:—but all these are unreal and impractical, till the ἐλεγχος of the Spirit has wrought in him (see Stier, v. 360).—9.] And the great opening of *Sin* to the world is to show them that its root and essence is, *unbelief in Christ as the Son of God*. UNBELIEF:—for, mankind being alien from God by nature, the first step towards their recovery must be to lay hold on that only safety which He has provided for them; and that laying hold is *faith*, and the not doing it, when revealed and placed before them, is *sin*. Beforetime, it was also *unbelief*;—‘The fool hath said in his heart, *There is no God*!’—but now,—for we can only believe as God has revealed



εἰς ἐμέ· <sup>10</sup> περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα [μου]  
 ὑπάγω καὶ οὐκ ἔτι θεωρεῖτέ με· <sup>11</sup> περὶ δὲ κρίσεως, ὅτι ὁ  
 ἄρχων τοῦ κόσμου τούτου κέκριται. <sup>12</sup> ἔτι πολλὰ ἔχω <sup>g. xii. 31</sup> <sup>reli.</sup>

B L al. — 10. μου om. D L 3 al. ab Copt. Sahid. Æth. Cyr. Chrys. Aug. ins. A B c.—

Himself,—it is unbelief in *Christ the Son of God*,—the οὐ θέλετε ἐρχεσθαι πρὸς με: see this pointedly asserted 1 John v. 10—12. Remember, this unbelief is not a mere want of historical faith,—but unbelief in its *very root*,—the want of a personal and living recognition of Jesus as the Lord (1 Cor. xii. 3), which, wherever the Spirit has ‘opened His commission’ by the planting of the visible Church, is the *condemning sin* of the world. Of this He shall *convince* those who are brought out of the world, and ultimately *convict* those who remain in it and die in their sins (see Hare, *Mission of the Comforter*, vol. ii. note Q). — 10.] *δικαιοσ.* cannot be *only* the righteousness of *Christ*, the mere conviction of which would only bring condemnation to that world which rejected and crucified Him:—but, as Stier remarks rightly (v. 367), τοῦ κόσμου must be supplied after each of the three, ἀμαρτία, δικαιοσύνη, κρίσις:—the conviction being of a sin that is *theirs*, a righteousness that is (or, in the case of condemnation, might have been) *theirs*, a judgment which is *theirs* (see below).—Then, *what is the world’s righteousness?* Not their own, but that of the accepted Man Christ Jesus, standing at the right hand of God (seen by us no more, but by that very withdrawal testified to be the Son of God, THE RIGHTEOUS ONE), manifested in the hearts of men by the Spirit to be *their only* righteousness;—and thereby that righteousness, which they had of their own before, is demonstrated to be worthless and as filthy rags.—It is the ὑπάγειν πρὸς τὸν πατέρα by which this righteousness is assured to us, and by the effect of which, the Spirit, the conviction respecting it is wrought in our hearts (see Hare, as above, note T). The *condemnatory* side of this part of the ἔλεγχος is,—that *remorse*, whereby they whose day of grace is past shall look on the perfect righteousness which might have been theirs, and on the miserable substitute with which they contented themselves.—11.] As δικαιοσύνη was the *world’s righteousness*, and the ἔλεγχος of it was the manifesting to them how worthless it was of their own by nature, but how perfect and complete in and by Christ,—so now κρίσις is the *world’s judgment*:—on the one side, *their judgment* or estimate or discrimination of things,—on the other side, *God’s judgment*, to which it is opposed.

This their judgment by nature they form in subjection to the prince of this world, the Devil,—of whose power they are not conscious, and whose existence they even deny: but the Spirit of God ἐλέγξει, shall convict this judgment of wrong;—shall show them how erroneous and destructive it is, and what a bondage they have been under;—shall detect to them the Prince of this world reigning in the children of disobedience, and give them a *better judgment*,—by which they shall ‘not be ignorant of his devices’ (2 Cor. ii. 11). But this better judgment itself is that very truth of God manifested in the Lord Jesus, by which (ch. xii. 31) *the Prince of this world is cast out*;—by which the follower of Christ is enabled to say, ‘Get thee behind me, Satan;’—by which the unbelieving world, and its Prince, are finally condemned in *the judgment* hereafter (see Hare, as above, note V).—I have preferred giving pointedly what I believe to be the sense of this most important passage, to stringing together a multitude of opinions on it: seeing that of even the best commentators no two bring out exactly the same shade of meaning, and thus classification is next to impossible. I *sincerely* recommend the student to read the notes in Archdeacon Hare’s work, where he will find the whole literature of the subject, with the exception of Stier’s more recent commentary.—It will be seen that in my view, the subjective and objective bearing of the three words are *both* to be kept in sight, and that the great convictive work of the Spirit is to bring man OUT OF HIMSELF INTO CHRIST, Who (in His objective manifestation) must be made unto Him (subjectively), 1. ἀπολύτρωσις, 2. δικαιοσύνη, 3. σοφία (the fourth, ἀγιασμός, not being here treated of, as being another part of the Spirit’s work, and on those who are no longer the κόσμος, see ch. xvii. 16, 17); and to condemn those who remain in the world finally, in all these points, as having rejected Christ. And this convictive work of the Spirit is a *complex* and *progressive* work;—including the ministry of the Apostles, and every step taken towards Divine truth in the history of the Church,—as well as the conversion of individuals, and condemnation of the unbelieving.—12.] The πολλὰ are the things belonging to πᾶσα ἡ ἀλήθεια in the next verse, which were gradually unfolded

h = Matt. xx.  
12, 1 Kings  
xxviii. 14.  
i = Acts vii.  
31. Psal.  
xciv. 5.  
k = Mark v. 13.  
l = ch. v. 19. refl.  
m = ch. iv. 25.  
n = Acts xx. 20,  
27. 1 Pet. i.  
12. 1e. xlv. 7.  
o = ch. xii. 28.  
p = constr. ch. i.  
10.

λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε<sup>b</sup> βαστάζειν ἄρτι·<sup>13</sup> ὅταν δὲ<sup>ABD</sup>  
ἔλθῃ ἡ ἐκείνος, τὸ πνεῦμα τῆς ἀληθείας,<sup>i</sup> ὁδηγήσει ὑμᾶς  
\* εἰς<sup>k</sup> πᾶσαν τὴν ἀλήθειαν \*· οὐ γὰρ λαλήσει<sup>1</sup> ἄφ' ἑαυτοῦ,  
ἀλλ' ὅσα [ἀν] ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα<sup>m</sup> ἀναγ-  
γελεῖ ὑμῖν.<sup>14</sup> ἐκεῖνος ἐμὲ<sup>n</sup> δοξάσει, ὅτι<sup>o</sup> ἐκ τοῦ ἐμοῦ  
λήφεται, καὶ ἀναγγελεῖ ὑμῖν.<sup>15</sup> πάντα ὅσα ἔχει ὁ πατὴρ  
ἐμὰ ἐστὶ διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ \* λήφεται καὶ  
ἀναγγελεῖ ὑμῖν.

p = ch. xiii. 33.  
refl.

<sup>16</sup>p Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ

12. αὐτὰ βαστ. D abc. — 13. ἐὶ om. D 2 Arm.—ἐκείνος ὑμ. ὁδγ. D ad Hil. Tert.—  
ἐν τῇ ἀλ. πάσῃ D L 2 bed Cyr. Tert. txt (τ. ἀλ. π.) A B Y Orig. Eus. al.—ἀν om.  
B D<sup>1</sup> L 2 al. ins. A D<sup>2</sup> E G K M U Y (H S?) Δ Orig.—ἀκούσει D E<sup>1</sup> H Y 2v Orig. al.  
—15. λαμβάνει B D E G H L M S Y 13 all. a. txt A bc Orig. Hil. — 16. ὅτι . . .

after the Ascension, by the Spirit.—13.] ἐκείνος, emphatical, as in ver. 8.—πᾶσαν τὴν ἀλ.] or according to the better reading, τὴν ἀλήθ. πᾶσαν, *all the truth*, viz. on those points alluded to in ver. 12. Lücke observes that the rec. reading connects πᾶσαν more with ὁδηγήσει, the other with ἀλήθ.—The Lord had ever told them *the truth*, and *nothing but the truth*, in spiritual things,—but not yet *the whole truth*, cause they could not bear it. This the Spirit should lead them into, open the way to it, and unfold it by degrees.—No promise of universal knowledge, nor of infallibility, is hereby conveyed; but a promise to them and us, that the Holy Spirit shall teach and lead us, not as children, under the tutors and governors of legal and imperfect knowledge, but as sons (Gal. iv. 6), making known to us the whole truth of God. This was in an especial manner fulfilled to them,—as set to be the founders and teachers of the Churches.—οὐ γὰρ λ. ἀφ' ἑαυ.] The Spirit does not, any more than the Son, work or speak *of Himself*: both are sent, the One from the Father, the other from the Father and Son:—the One to testify ὅσα ἂν ἀκούσῃ of the Father, —the other of the Father and the Son.—τὰ ἐρχ. ἀναγ. ὑμ.] As the *direct* fulfilment to the *Apostles* of the leading into the whole truth was the unfolding before them those truths which they have delivered down to us in their Epistles,—so, though scattered traces of the fulfilment of *this part* of the promise are found in the Acts and those Epistles, its complete fulfilment was the giving of the Apocalypse, in which τὰ ἐρχόμενα are distinctly the subject of the Spirit's revelation, and with which His *direct* testimony closes: see Rev. i. 1. 10. xxii. 16, 17. On the whole of this verse, see Eph. iv. 7—16.—14.] This is in con-

nexion with ver. 12—and sets forth that the *Spirit guiding into truth* is in fact *the Son declaring the truth*, for He shall show forth the glory of Christ, by revealing the matters of Christ,—the riches of the Father's love in Him (ver. 15).—This ver. is decisive against all additions and pretended revelations subsequent to and besides Christ; it being the work of the Spirit to testify to and declare **THE THINGS OF CHRIST**; not anything new and beyond Him. And this declaration is coincident with inward advance in the likeness and image of Christ (2 Cor. iii. 17, 18), not a mere external development.—15.] Here we have given us a glimpse into the essential relations of the Blessed Trinity. The Father hath given the Son to have life and all things in Himself (Col. i. 19. ii. 2, 3), the relation being, that the Son glorifies not Himself but the Father, by revealing the Father, Whom He alone knows (Matt. xi. 27). And this Revelation—the Revelation of the Father by Christ—is carried on by the blessed Spirit in the hearts of the disciples of Christ; Who takes (λαμβάνει, indefinite, of the *office* of the Spirit, is the better, as well as the better supported, reading) of the things of Christ, and declares, proclaims, to them.—διὰ τοῦτο] 'Therefore I (rightly) said' . . . i. e. 'this was the ground of My asserting':—not the reason *why it was said*, but the justification of it when said.—This ver. contains the plainest proof by inference of the orthodox doctrine of the Holy Trinity.

16—24.] *The Lord speaks of His withdrawal, and its immediate mournful, but ultimate (and those soon to begin) joyful consequences for His disciples.*—The connexion is: 'Very soon will the Spirit, the Comforter, come to you; for I go to the Father, without any real cessation of the communion between you and Me.' Lücke.

ὄψεσθέ με[, ὅτι † ὑπάγω πρὸς τὸν πατέρα]. <sup>17</sup> Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους "Τί ἐστὶ τοῦτο ὃ <sup>a</sup> λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με; καὶ ὅτι [ἐγὼ] ὑπάγω πρὸς τὸν πατέρα; <sup>18</sup> "Ελεγον οὖν Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ. <sup>19</sup> "Εγνώ οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς Περὶ τούτου <sup>b</sup> ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; <sup>20</sup> ἄμην ἄμην λέγω ὑμῖν ὅτι κλαύσετε καὶ <sup>c</sup> θρηνήσετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται ὑμεῖς [δὲ] λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν <sup>d</sup> γενήσεται. <sup>21</sup> ἡ γυνὴ ὅταν τίκτη, λύπην ἔχει, ὅτι <sup>e</sup> ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι <sup>f</sup> μνημονεύει τῆς <sup>g</sup> θλίψεως, διὰ τὴν χαρὰν ὅτι \* ἐγεννήθη

<sup>a</sup> — ch. vii. 36.  
Mark i. 27 al.

<sup>b</sup> — here only.  
see ch. iii. 25  
reft.

<sup>c</sup> Luke xxiii.  
27 al. Jer.  
ix. 17.

<sup>d</sup> Acts v. 35.  
Rev. viii. 11.  
xvi. 19. Ps.  
cxviii. 22.

<sup>e</sup> ch. ii. 4 reft.  
ch. xv. 20  
reft.

<sup>f</sup> — here only.

πατέρα om. B D L *ab* Copt. Sahid. ins. A E G (H S?) c al. — rec. ἐγὼ ὑπ., but txt A E G H? K S? 19 all. c Syrr. Cyr. Chrys. Theophyl. — 17. for οὐ θεω., οὐκ ἐστὶ ὄψεσθε D. — ἐγὼ om. A B L M 6 al. *abcn* Theophyl. ins. D. — 18. ἐλ. οὖν om. D *ab*. — ὃ λέγει om. D *ab*. txt (τὸ A) A B c Orig. — τὸ om. B Orig. ins. A D. — τί λα. om. B. — ὃ λέγει D. txt A *bc*. — 19. οὖν om. D L *ab*. — for ἐρωτ., ἐπερωτῆσαι περὶ τούτου D. — 20. δὲ aft. ὑμ. om. B D 1 *abc* Copt. Arm. Cyp. ins. A Orig. — 21. for ὥρα, ἡμέρα D

—16.] The mode of expression is (purposely) enigmatical; — the θεωρεῖτε and ὄψεσθε not being co-ordinate; — the first referring merely to physical, the second also to spiritual sight. So before, ch. xiv. 19, where see note. — The ὄψεσθε *begun to be fulfilled* at the resurrection; — then received its *main fulfilment* at the day of Pentecost; — and shall have its *final completion* at the great return of the Lord hereafter. Remember again, that in all these prophecies we have a perspective of continually unfolding fulfilments presented to us: — see note on ch. xiv. 3. — The words in brackets have manifestly been wrongly omitted, probably because they do not occur in ver. 19, and their repetition in ver. 17 had not been observed. They refer to *both* clauses. This going to the Father was the great end of His departure, as it was the efficient cause of their seeing Him again in the coming of the Spirit, and at the consummation of all things, — of which the forty days seeing was the earnest and type. — 17, 18.] It was these *last* words especially which they could not understand. The former two clauses would have been intelligible enough; for the Lord had before declared this to them, ch. xiv. 3, but it was the μικρὸν, — in connexion with the ὑπάγειν πρὸς τὸν πατέρα, which seemed to them a long and almost hopeless withdrawal, — that was too hard for them. — 19.] The real difficulty being in τὸ μικρὸν, the

Lord does not repeat the ὅτι ὑπάγω πρὸς τ. π., but leaves it to be understood. — 20.] κλ. κ. θρ. are to be literally taken: see Luke xxiii. 27. They would mourn for Him as dead: — see also ch. xx. 11. And the joy of the world found its first exponent in the scoffs of the passers-by at the crucifixion. — λυπηθ.] This goes deeper than the weeping and wailing before; and plainly shows that the whole does not *only* refer to the grief while the Lord was in the tomb, but to the grief continually manifesting itself in the course and conflict of the Christian, which is turned into joy by the advancing work of the Spirit of Christ; — and, in the completion of the sense, to the grief and widowhood of the Church during her present state, which will be turned into joy at the coming of her Lord. — εἰς χ. γεν., not merely *changed* for joy, but *changed into*, so as *itself to become*, — so that the very matter of grief shall become matter of joy; as Christ's Cross of shame has become the glory of the Christian, Gal. vi. 14. — 21.] The 'tertium comparationis' is ἡ λύπη εἰς χαρὰν γενήσεται: but the comparison itself goes far beyond this mere similitude. — ἡ γυν. is not merely generic, but allusive to the frequent use and notoriety of the comparison. — We often have it in the O. T., — see Mic. iv. 9, 10. Hos. xiii. 13, 14. Is. lxvi. 7, 8. xxvi. 17. 19. xxi. 3. — τίκτη] 'is bringing forth,' viz. παιδίον, expressed in τὸ π. below. — ἡ ὥρ.



ἄνθρωπος εἰς τὸν κόσμον. <sup>22</sup> καὶ ὑμεῖς οὖν λύπην μὲν ABCD  
 νῦν \* ἔχετε· πάλιν δὲ ὕψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν  
 ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς \* αἴρει ἀφ' ὑμῶν,  
<sup>23</sup> καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν.  
 ἀμὴν ἀμὴν λέγω ὑμῖν [ὅτι] ἂν τι αἰτήσητε τὸν πατέρα  
 \* ἐν τῷ ὀνόματί μου, δώσει ὑμῖν \*. <sup>24</sup> <sup>k</sup> ἕως ἄρτι οὐκ  
 ᾔτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψετε,  
 ἵνα ἡ χαρὰ ὑμῶν ᾧ <sup>1</sup> πεπληρωμένη. <sup>25</sup> Ταῦτα ἐν <sup>in</sup> παρ-  
 ομιαῖς λελάληκα ὑμῖν· [ἀλλ'] <sup>n</sup> ἔρχεται ὥρα ὅτε οὐκ  
 ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ <sup>o</sup> παρ' ῥησὶα περὶ τοῦ

k Matt. xi. 12.  
ch. ii. 10 al.

l ch. xv. 11  
reff.  
m = ver. 29.  
Prov. i. 1.  
see ch. x. 6.  
n ver. 2.  
o = ch. x. 24  
al.

abc Syr. Ambr.—for Ὀλ., λύπης D c Ambr.—ἐγενήθη B C. txt A D abc.—22. ἔχετε A D L 7 ab Chrys. txt B ? C E G K M (H S ?) U X Δ c Hil. (aft. πάλ. C has not γὰρ as Lachm.)—ἀρεῖ B D<sup>1</sup> acd Hil. Cyr. txt A D<sup>2</sup> b.—23. ὅτι om. B ? C D<sup>1</sup> L Y Syrr. b<sup>d</sup> Orig. Cyr. Ambr. ins. A B ? D<sup>2</sup> ac.—ὅτι ἂν A. ἂν τι B C D L Y abcν Syrr. Copt. Orig. Cyr. Ambr. rec. ὅσα ἂν with qu. ?—ἐν τῷ ὀν. μ., aft. δώσει ὑμ. B C<sup>1</sup> L X Y Δ Orig. Sahid. Cyr. txt A D abc.—24. ᾔτήσασθε(αι) A Cyr. Theophyl.—25. ἀλλ' om.

αὐτ.] her (appointed) time. — τὸ π.] not necessarily masculine (non puella sed puer, Aug.), but indefinite.—The deeper reference of the comparison has been well described by Olshausen: 'Here arises the question, how we are to understand this similitude? We might perhaps think that the suffering Manhood of Christ was *the woman in her pangs*, and the same Christ glorified in the Resurrection, *the Man born*; but the Redeemer (ver. 22) applies the pangs to the disciples: how then will the ἄνθρωπος who is born apply to them?' Then, after condemning the shallow and unsatisfactory method of avoiding deep research by asserting that the details of parables are not to be interpreted, he proceeds: 'Hence the proper import of the figure seems to be, that the Death of Jesus Christ was as it were an anguish of birth belonging to all Humanity (ein schmerzvoller Geburtssack der ganzen Menschheit) in which the perfect man was born into the world; and in this very birth of the new man lies the spring of eternal joy, never to be lost, for all, inasmuch as through Him and His power the renovation of the whole is rendered possible' (ii. 379).—And indeed the same is true of every Christian who is planted in the likeness of Christ. His passing from sorrow to joy—'till Christ be formed in him,' is this birth of pain.—And the whole Church, the Spouse of Christ,—nay even the whole Creation, συνοδίζει, till the number of the elect be accomplished, and the eternal joy brought in.—22.] ὕψομαι—in the same manifold meaning as before—noticed—'will see you—at My Resurrection—by My Spirit—at My second Advent.'—αἰρεῖ, present indefinite,—indicating the quality and

essence of the joy,—that it cannot be taken away.—23.] ἐν ἐκείνῃ τ. ἡμ., in its full meaning, cannot import the *forty days*: for, Acts i. 6, they did then *ask* the Lord questions (the sense of ἐρωτᾶν, see vv. 19. 30, not ver. 26, where the construction is different);—nor this present dispensation of the Spirit, during which we have only the first-fruits, but not the full understanding so as not to need to ask anything; (for (Stier) is not prayer itself an asking?)—but that great completion of the Christian's hope, when he shall be with his Lord, when all doubt shall be resolved, and prayer shall be turned into praise. *The Resurrection-visiting*, and the Pentecost-visiting of them, were but foretastes of this.—Stier well remarks, 'The connexion of the latter part of this verse is,—The way to οὐδὲν ἐρωτᾶν any more, is to ask and to pray the more diligently, till that day comes.'—It has been supposed wrongly that ἐμὲ and τὸν πατέρα are in opposition in this verse, and thence gathered (Origen de Orat. § 50, Stier) that it is not lawful to address prayer to Christ. But such an opposition is contrary to the whole spirit of these discourses, —and asking the Father in Christ's name, is in fact asking Him.—On the latter clause see note, ch. xv. 7.—24.] It was impossible, up to the time of the glorification of Jesus (ἕως ἄρτι, proleptical, as before), to pray to the Father in His Name. It is a fullness of joy peculiar to the dispensation of the Spirit, to be able so to do, Eph. ii. 18.—αἰτεῖτε: see Matt. vii. 7, and mark the difference between the command then and now,—that ἐν τῷ ὀν. μου is added.

25—32.] The solemn close of the whole discourse.—25.] παροιμία, properly, a

πατρός \*<sup>a</sup> ἀναγγελῶ ὑμῖν. <sup>26</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ <sup>a ver. 13 reff. ch. iv. 25.</sup>  
 ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ <sup>b constr. Luke iv. 38. ch. xvii. 9, 20.</sup> ἐρωτήσω  
 τὸν πατέρα περὶ ὑμῶν· <sup>27</sup> αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς,  
 ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ <sup>c ch. xvii. 8. Num. xvi. 35.</sup> παρὰ  
 τοῦ \* θεοῦ ἐξῆλθον. <sup>28</sup> ἐξῆλθον \* παρὰ τοῦ \* πατρὸς καὶ  
 ἐλήλυθα εἰς τὸν κόσμον· <sup>d</sup> πάλιν ἀφήμι τὸν κόσμον καὶ <sup>d = Matt. iv. 11 al.</sup>  
 πορεύομαι πρὸς τὸν πατέρα. <sup>29</sup> Λέγουσιν [αὐτῷ] οἱ  
 μαθηταὶ αὐτοῦ Ἴδε νῦν <sup>e</sup> παρρησίᾳ λαλεῖς, καὶ <sup>e</sup> παροιμίαν <sup>e ver. 25.</sup>

C D<sup>1</sup> L X 3 *abd* Copt. Sahid. Arm. Orig. ins. A B D *c* Orig.—ἐν παρρησίᾳ D.—ἀπαγγελῶ A B? C<sup>1</sup> D K L M X Y 4. txt B? — 27. aft. πατ. ins. μου D.—τοῦ om. A (not B).—for θ., πατρός BCDLX Syr. Copt. Sahid. Cyr. txt A *abc* Hil.—28. for παρὰ, ἐκ B C L X. txt A D.—καὶ ἦλθον D.—29. αὐτῷ om. B C<sup>1</sup> D<sup>1</sup> al. syr. ins. A D<sup>2</sup> *abcd*.

*proverb*;—but implying generally in Scriptural and oriental usage something dark and enigmatical;—see especially Sir. vi. 35. viii. 8. xxxix. 3. xlvii. 17.—This is true of the whole discourse—and of the discourses of the Lord in general, as they must then have seemed to them, before the Holy Spirit furnished the key to their meaning.—[ἐρχεται ὥρα] viz. the same as that indicated in ver. 16 and 23;—but here again, not one ὥρα only exclusive of all others, but to be understood of the several steps of spiritual knowledge.—Olshausen finely remarks, that all human language is a *παροιμία*, only able to hint at, not to express fully, the things of God; and that the Lord contrasts the use of this weak and insufficient medium, with the inward teaching of the Holy Spirit. This inward teaching, because it is a real imparting of the Divine Nature and Life, brings with it not only *prayer in the name of Jesus*, but a *free access to the Father Himself*. This *παρρησία* λαλεῖν however, he continues, is spoken of here by the Lord in its ideal perfection (as it will hereafter be): and is only approximated to on earth; for, as long as the *old man* yet lives in us, we require still the Lord's intercessory prayer (xvii. 15), daily washing from the pollution of the world; by which Intercession alone the faithful man notwithstanding his imperfection can enjoy in peace the grace of God vouchsafed to him.—[26.] 'The more knowledge, the more prayer in the name of Jesus,' Lücke. The approaching the Father through Him shall be a characteristic of their higher state under the dispensation of the Spirit.—[οὐ λέγω ὑμ.] This has been variously understood. Grotius's rendering, 'prætereo hoc, quasi minus eo quod jam inferam,' comes I believe the nearest to the truth, though it does not express the whole meaning.—The Lord is now describing the fulness of their

state of communion with Himself and the Father by the Spirit. He is setting in the strongest light their reconciliation and access to the Father. He therefore says, 'Ye shall ask the Father in My name: and I do not now say to you,—I do not now state it in this form,—that *I will ask the Father for you*—as if there were no relation of love and mercy between the *Father and yourselves*;—for (27) The Father *Himself* (αὐτός, i.e. αὐτοκείμενος (Nonnus) — 'proprio motu') loveth you;—why? Because ye love and believe on Me.'—The whole mind of the Father towards mankind is *Love*: both in Redemption itself (iii. 16),—and then in an especial manner by drawing those who come to Christ (vi. 44),—and again by this fuller manifestation of His love to those who believe on and love Christ.—The aim of this saying is to show them that His intercession (which is still going on under the dispensation of the Spirit, 1 John ii. 1) does not imply their *exclusion from access* to the Father, but rather *ensures that access*, by the especial love which the Father bears to them who believe in and love His Son.—No stress must be laid (Lücke) on *πεφιλήκατε* here coming before *πεπιστεύκατε*, as to Faith coming after Love: probably *πεφιλ.* is placed first as corresponding to *φιλεῖ* just before:—and it might be said with just as much reason that *καὶ πεπιστεύκατε . . .* contains the ground of the *πεφιλ.*, as the converse.—[28.] 'And your belief is sound: for I did indeed come forth' . . . see ch. xiii. 3. 'Exiit a Patre, quia de Patre est; in mundum venit, quia mundo suum corpus ostendit quod de virgine assumpsit; reliquit mundum corporali discessione, perrexit ad Patrem hominis adscensione, nec mundum deseruit presentie gubernatione.' Aug. Tract cii.—[29, 30.] The hour was not yet come for the *παρρησία* λαλεῖν: so that we must understand the disciples' re-

g constr. ch. ii. 25. 1 John ii. 27 only.  
 h = Matt. vi. 7. 2 Cor. viii. 20.  
 i Luke xi. 23 and l. ch. x. 12. 2 Kings xxii. 15.  
 k = ch. xix. 27. Acts xxi. 6. Euth. v. 10.  
 l = ch. xiv. 18 reft.  
 n 1 Cor. vii. 28. Rev. ii. 10.  
 o Matt. ix. 2. 22 al. Gen. xxxv. 17.  
 p 1 John v. 4. 5. Rev. xii. 11 al.  
 q ch. iv. 35. Luke vi. 20 al.  
 r ch. xvi. 21.  
 s = ch. vii. 39. xii. 16, &c.

οὐδεμίαν λέγεις. <sup>30</sup> νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ ABCD  
<sup>g</sup> χρεῖαν ἔχεις ἵνα τίς σε ἐρωτῇ. <sup>h</sup> ἐν τούτῳ πιστεύομεν ὅτι  
 ἀπὸ θεοῦ ἐξῆλθες. <sup>31</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Ἄρτι  
 πιστεύετε. <sup>32</sup> ἰδοὺ ἔρχεται ὥρα καὶ ἡ ἐλήλυθεν, ἵνα <sup>i</sup> σκορ-  
 πισθῇτε ἕκαστος εἰς <sup>k</sup> τὰ ἴδια καὶ ἐμὲ μόνον <sup>l</sup> ἀφήτε· καὶ  
 οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστι. <sup>33</sup> ταῦτα  
 λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ  
<sup>n</sup> ὁλίγιν \* ἔξετε· ἀλλὰ <sup>o</sup> θαρσεῖτε, ἐγὼ <sup>p</sup> νενίκηκα τὸν  
 κόσμον.

XVII. <sup>1</sup> Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ <sup>q</sup> ἐπῆρε τοὺς  
 ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε Πάτερ,  
 ἡ ἐλήλυθεν ἡ ὥρα. <sup>s</sup> δόξασόν σου τὸν υἱόν, ἵνα ἡ <sup>r</sup> οὐσία

—ἐν παρῷ. B C D ab. txt A.—30. παρὰ θ. D.—32. rec. bef. ἐλήλ. ins. νῦν, with D<sup>2</sup> abc Hil., but om. A B C<sup>1</sup> D<sup>1</sup> L X Copt. Sahid.—33. for ἔξετε, ἔχετε ACEGH? KLMSUX Y 19 all. Syrr. Copt. Eus. Cyr. Theodoret. Bas. txt B? D abc Cypr. Hil.

CHAP. XVII. 1. ἐπάρας . . . εἶπε BC<sup>1</sup> DLX. txt AC<sup>1</sup> EG (om. καὶ) HKMSUYΔ al.—rec. ἵνα καὶ, but txt A B C<sup>1</sup> D 3 abc Syrr. Copt. Orig. Hil. Ambr.—σου om. B C<sup>1</sup> d 2

mark to be made in weakness, however true their persuasion, and heartfelt their confession. 'Usque adeo non intelligunt, ut nec saltem se non intelligere intelligent.' Aug. Tract ciii.—'Dolent, se a Magistro pro imperitis haberi, qui conciones ejus non intelligant, alioque Doctore, promisso Spiritu, indigeant. Quare eo usque progrediuntur, ut Christo contradicant, et clarissima ejus verba invertant, eumque parcemiastice locutum esse negent.' Lampe (Stier, v. 433). But by νῦν they probably only mean in ver. 26—28.—30.] 'Thou hast spoken so clearly of our feeling towards Thee, and of Thyself, that we have no occasion to ask Thee any thing;—and this was what Thou didst announce would be;—we know therefore, by its being so, that Thou knowest the secrets of our hearts (πάντα by inference),—and hence believe that Thou camest forth from God.'—The whole being a misunderstanding of what had gone before, ver. 23, 25.—31.] The Lord does not clear up their misunderstanding, but leaves that for the coming day of the Spirit. He only assures them that their belief, though sincere and loving, was not so deeply grounded in knowledge of Him and His appointed course as they imagined.—ἄρτι πιστ. is not a question: this very belief was by the Lord recognized and commended, see ch. xvii. 8, also Matt. xvi. 17, 18. And, as Stier remarks (v. 435), 'it was the aim and purpose of the whole prophetic office of Jesus, to prepare some first disciples (not the Apostles alone) for the reception of the Spirit of Truth and the fruits of His

Death, by grounding in them firm belief in His Person.' He therefore recognizes their faith; but shows them how weak it as yet was.—32.] See Matt. xxvi. 31, to which same prophecy the reference here is. εἰς τὰ ἴδ.] 'quæ antea propter Me reliquistis.' Bengel.—καὶ οὐκ εἰμ. μ.] 'and (not but) I am not alone;' the Father can never leave the Son, even in the darkest hour of His human suffering:—the apparent desertion implied in the cry 'Why hast Thou forsaken Me?' being perfectly consistent with this, see note Matt. xxvii. 46.—33.] On the first clause, especially ἐν ἐμοί, see xv. 7. This presupposes the return from the scattering in ver. 32,—the branches again gathered in the vine.—ἔχετε seems the better reading, and has been adopted by Griesb. Scholz, &c. but not by Lachm.—This ὁλίγιν is not only persecution from the world, but trouble, inward distress, while we are in the world,—xvii. 11;—a comforting sign that we are not of the world (see Stier, v. 440).—And this latter idea is implied between the two clauses: 'Be of good cheer; for ye belong not to the world, but to Me, who have (proleptically again, by that which is now at hand) overcome the world, so that it shall have no power over you, externally by persecution, or internally by temptations or discouragements.' See 1 John v. 4, 5.

CHAP. XVII. 1—26.] The parting prayer of the Lord Jesus. 'Hoc caput in tota scriptura est verbis facillimum, sensibus profundissimum.' Bengel. 'Poterat Dominus noster unigenitus et coæternus



[σου] <sup>t</sup>δοξάσῃ σέ. <sup>2</sup> καθὼς ἔδωκας αὐτῷ <sup>u</sup>ἐξουσίαν πάσης <sup>t = Matt. v. 10.</sup>  
 σαρκὸς, ἵνα πᾶν <sup>ix. 8, &c.</sup> ὃ δέδωκας αὐτῷ, <sup>u conste. Matt.</sup> δώσῃ αὐτοῖς ζωὴν <sup>x. 1. Sir. x. 4.</sup>  
 αἰώνιον. <sup>3</sup> αὕτη δέ <sup>v</sup>ἐστὶν ἡ αἰώνιος ζωὴ, <sup>x</sup> ἵνα <sup>\* \* \*</sup> γινώσκωσί <sup>v 1 John v. 20.</sup>

w = ch. vi. 29, 30. xv. 8 al.

x = ch. xiv. 7 al.

Orig. ins. A D abc Orig. Hil.—2. (ἵνα is not omitted in C as Lachm.)—for δώσῃ

Patri in forma servi et ex forma servi, si hoc opus esset, orare silentio; sed ita se Patri exhibere voluit precatorem, ut meminisset, nostrum se esse doctorem. Proinde eam, quam fecit, orationem pro nobis, notam fecit et nobis: quoniam tanti Magistri non solum apud ipsos sermocinatio, sed etiam ipsius pro ipsis ad Patrem oratio discipulorum est edificatio. Et si illorum qui hæc dicta erant audituri, profecto et nostra, qui fueramus conscripti lecturi.' Aug. Tr. civ.—The Prayer divides itself naturally into three parts:—vv. 1—5, where the Lord prays for His glorification with the Father:—vv. 6—19, where He prays for His disciples:—vv. 19—26, where He prays for all future believers in Him.—1.] ταῦτα, the foregoing discourse. Lachm. reads καὶ ἐπάρας . . . εἶπε, which looks very like a correction of the simple words of the text.—John very seldom depicts the gestures or looks of the Lord as here. But this was an occasion of which the impression was indelible, and the upward look could not be passed over.—εἰς τὸν οὐρ.] Nothing hereby is determined as to the locality. The guest-chamber no doubt was the place of this prayer. The eyes may be lifted to heaven in as well as out of doors; *heaven* is not the *sky*, but that upper region, above our own being and thoughts, where we all agree in believing God to be especially present; and which we indicate when we direct our eyes or our hands upward. The Lord, being in all such things like as we are, lifted up His eyes to heaven when addressing the Father (not His *hands*, for He prays not here as a suppliant—but as an Intercessor and a High Priest, standing between earth and heaven, see ver. 24, θέλω ἵνα . . .).—καὶ εἶπε] It is impossible to regard the following prayer otherwise than as the *very words of the Lord Himself*,—*faithfully rendered by the beloved Apostle in the power of the Holy Spirit*. The view which has led so many of the best German commentators (even Olshausen!) to see in parts of it the words of the Evangelist, and not of the Lord, is wholly inconsistent with any earnest reception of the Gospels as truthful, and happily finds little or no sympathy in England. If such a promise as xiv. 26 was made, and fulfilled, then these must be the words of the Lord Himself;—and the *Greek form* of them

only can be regarded as bearing evidence of the style and manner of John.—πάτερ] not, *Our Father*,—which He never could say,—nor, *My Father*,—which would be too great a separation between Himself and His for such a prayer (see Matt. xxvi. 39, 42, where He prays for Himself only)—but simply, *FATHER*; that Great Name in which all the mystery of Redemption is summed up.—ἐλήλ. ἡ ὤρ.] See xii. 23, 28. xiii. 31, 32. The Glorification is—the exaltation by Death and Resurrection: He prays in the Manhood and for the exaltation of the Manhood, but in virtue of His Godhead, ver. 5.—τὸν υἱόν] He prays first objectively, to set the great matter forth in all its majesty; then subjectively, δόξασ. με σὺ, ver. 5, putting *Himself* into the place of τὸν υἱόν σου here.—ἵνα . . .] “These words are a proof that the Son is equal to the Father as touching His Godhead. What creature could stand before his Creator and say, ‘Glorify Thou me, that I may glorify Thee?’” (Stier.)—This glorifying of the Father by the Son is, the whole great result of the glorification of the Son by the Father,—the manifestation of God to and in men by the Son through the Spirit.—2.] ‘The causal connexion expressed by καθὼς is this, that the glorification, the *end*, must correspond to the *beginning*, to the sending, the preparation, and office of the Son.’ (Lücke.) We must also bear in mind that the ‘giving of power’ in this verse is the *ground*, as well as the *type*, of the glorification, see Rom. i. 28. 1 Cor. i. 6; so Stier (v. 453).—πᾶσα σὰρξ is not only ‘all mankind,’ but (see Gen. vi. 3, 12) *all that has life*, all that is subject to death,—all that is cursed on account of sin. But of this all, *mankind* is the head and crown, and in the *full* blessings of the Lordship of Christ mankind only can participate. πᾶσα σὰρξ is given by the Father from before the foundation of the world to Christ;—the *whole creation* is His to rule, His to judge, by virtue of His being, in the root of that human nature, to which sovereignty over the world was given, THE SECOND AND RIGHTEOUS ADAM.—But in this wide gift, there is a *more special gift*,—ὃ δέδωκας αὐτῷ in the stricter sense,—the *chosen*, they who believe on Him. And to them, and them only, He imparts the further and ineffable

b1 Thess. i. 9. σε τὸν μόνον ὁ ἄληθινὸν θεὸν, καὶ ὃν ἀπέστειλας ABCD  
 1 John v. 20. Ἰησοῦν ὁ Χριστόν. ἡ ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ  
 c Matt. i. 1. ἔργον \* ἐτελείωσα, ὃ ἐδέωκάς μοι ἵνα ποιήσω. 5 καὶ  
 ch. i. 17. ἔργον  
 d ch. xv. 34 reff. ἡ ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ  
 e ch. vi. 16. ἔργον  
 f Rev. ii. 13. ἡ ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ  
 Matt. vi. 1. ἡ ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ  
 g Matt. vi. 8 al. Prov. viii. 24. ἡ ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ  
 h ch. i. 31 reff. ἡ ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ

αὐτοῖς, ἔχῃ D Aug. — 3. γινώσκουσι A D G L Y Δ al. txt B C. — aft. χρ. ins. εἰς  
 τοῦτον τὸν κόσμον D. — 4. τελείωσας A B C L 4 al. Copt. Æth. Cyr. Hil. Hier. txt D  
 (κ. τὸ ἐργ. D 1) E G H K M S U X Y Δ c Cyr. Cypr. Hil. Ambr. — 5. πρὸ τ. γενέσθαι  
 τὸν κόσ. D Sahid. — παρά σοι bef. πρὸ τ. D Orig. Iren. Cypr. Hil. Hier. Aug. Sahid. —

gift consequent on union with Him their God in the Spirit, — viz. ETERNAL LIFE (comp. v. 26, 27. also vi. 37). — 3.] See a similar definition of a term just used in iii. 19. — *ἐστιν* — *is*; not *is the way to*. The knowledge spoken of is no mere head or heart knowledge, — the mere information of the mind, or excitation of the feelings, — but that living reality of knowledge and personal realization, — that oneness in will with God, and partaking of His nature, which is itself life eternal: — the knowledge, love, enjoyment, of Him who is infinite, being themselves infinite. ἡ ὑπαρξίς τῆς ζωῆς ἐκ τῆς τοῦ θεοῦ περιγίνεται μετοχῆς μετοχῇ δὲ θεοῦ ἐστι τὸ γινώσκειν θεὸν καὶ ἀπολαύειν τῆς χρηστότητος αὐτοῦ. Iren. adv. Hær. iv. 20, cited by Olsh. — The accusatives after γινώσκ. are purely accusatives of the person, and the emphasis is on γινώσκ. From not seeing this, various mistakes have arisen — e. g. the making τὸν μόν. ἀλ. θεὸν the predicate, ‘Thee to be the only true God, — and similarly with χρ. (which would require τὸν χρ.) or with ὃν ἀπέστειλας, — ‘Jesus Whom Thou hast sent, to be (the) Christ,’ — or ‘Jesus Christ to be Him whom Thou hast sent.’ — It is rightly rendered in E. V. — The Latin Fathers (Aug. Amb. Hil.), anxious to avoid the inference unwarrantably drawn by some from this verse against the Godhead of Christ, construed: ἵνα γιν. σε κ. ἱ. χ. ὃν ἀπ., τὸν μόνον ἀλ. θεόν, — which is of course inadmissible. Others (Chrys. Euth.), construing rightly, yet regarded Jesus Christ as included in the words μόν. ἀλ. θεόν. — But all such violence to the text are unnecessary. For, first, the very juxtaposition of Jesus Christ here with the Father, and the knowledge of both being defined to be eternal life, is a proof by implication of the Godhead of the former. The knowledge of God and a creature could not be eternal life, and the juxtaposition of the two would be inconceivable. Secondly, the ὃν ἀπέστειλας most distinctly expresses the ἐξελθεῖν from God, ver. 8, — implies the ἡμεῖς ἐν ἑσμεν of ver.

22, and cannot in connexion with what follows possibly be understood in a Socinian, or an Arian sense. — I do not scruple to use and preach on the verse as a plain proof of the co-equality of the Lord Jesus in the Godhead. — A difficulty has been found in the use of the name JESUS CHRIST by the Lord Himself: — and inferences have been hence made that we have *John's own language* here: — but surely without any ground. He who said σου τὸν νόον, ver. 1, might well here, before the ἐγὼ of ver. 4, use that prophetic Name which had been divinely given Him as the Saviour of men, and its weighty adjunct *Χριστός* (= νόος τοῦ θεοῦ, 1 John v. 1, 5), in which Names are hidden all the treasures of that knowledge of which He here speaks. — And as to the later use of the two names together having led to their insertion here by the Apostle (gegen das geschichtliche Decorum (!), De Wette, similarly Lücke, and even Olshausen), — what if the converse were the case, and this solemn use of them by the Lord had given occasion to their subsequent use by the Church? This is to me much more probable than the other. — 4, 5.] The past tenses are proleptical, as in 2 Tim. iv. 6, 8. — τὸ ἔργον is not only the ministerial life of the Lord, but the whole Life, with all its appointed manifestations of humility and purity; — the perfect righteousness which by that life He has planted in our nature, — and His prophetic and declarative office, terminated by His Passion and Death. — *δόξασόν με*] The same Person (ἐγὼ) Who had with the Father glory before the world, also glorified the Father in the world, and prays to be again received into that glory. A decisive proof of the unity of the Person of Christ, in His three estates of eternal præ-existence in glory, humiliation in the flesh, and glorification in the Resurrection Body. — This direct testimony to the eternal præ-existence of the Son of God has been evaded by the Socinian and also the Arminian interpreters, by rendering εἶχον, — ‘habe-

τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου·  
<sup>h</sup> σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας, καὶ τὸν λόγον σου  
<sup>i</sup> τετηρήκασιν· <sup>7</sup> ἣν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι  
<sup>k</sup> παρὰ σοῦ ἐστίν, <sup>8</sup> ὅτι τὰ ῥήματα ἃ <sup>kk</sup> δέδωκάς μοι  
δédwka αὐτοῖς, καὶ αὐτοὶ ἔλαβον[, καὶ ἔγνωσαν]  
<sup>mm</sup> ἀληθῶς, ὅτι <sup>n</sup> παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ  
με ἀπέστειλας. <sup>9</sup> ἐγὼ <sup>o</sup> περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ  
κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι <sup>p</sup> σοί εἰσι.  
<sup>10</sup> καὶ τὰ ἐμὰ πάντα σὰ ἐστί, καὶ τὰ σὰ ἐμὰ, καὶ <sup>q</sup> δεδόξασμαι  
<sup>h</sup> Matt. vii. 3.  
<sup>22</sup> al. ch. iv.  
<sup>42</sup> al.  
<sup>i</sup> ch. viii. 51  
<sup>refl.</sup>  
<sup>k</sup> Luke x. 7.  
<sup>Phil.</sup> iv. 18.  
<sup>ch.</sup> xvi. 29  
<sup>refl.</sup>  
<sup>kk</sup> = ver. 14.  
<sup>Acts</sup> vii. 38.  
<sup>l</sup> = ch. i. 12  
<sup>refl.</sup>  
<sup>m</sup> = ch. vii. 26.  
<sup>Acts</sup> xii. 11.  
<sup>n</sup> ch. xvi. 27  
<sup>refl.</sup>  
<sup>o</sup> ch. xvi. 26.  
<sup>ver.</sup> 20. Luke  
<sup>iv.</sup> 38.  
<sup>p</sup> ver. 6.  
<sup>q</sup> ch. xiii. 31, 32. xiv. 13 refl.

6. (έδωκας and έέδωκας are variously read through these verses 6—9.)—τετήρηκαν B D L. txt A C.—7. έγνωκα 2 abc Syr. Sahid. some mss. mentioned by Theophyl. and Chrys. txt A B C D, &c.—έδωκας B (and in next verse).—8. ρήμ. σου D.—και

bam *destinatione tua*’ (!!) Grot. Wetst. On the relation of the δόξα in ver. 22 to this δόξα, see there.—εἶχον] ‘*Hic non dicit accepi.* Semper habebat: nunquam coepit habere.’ Bengel.—πρὸ τοῦ τ. κ. εἶν.] before the καταβολή κόσμου, ver. 24; —‘before all creation.’ ‘Antequam fieret mundus, gloriam illam habebat Filius; sed cum fieret mundus, gloria illa se coepit exserere.’ Bengel.—παρὰ σοὶ] = πρὸς τὸν θεόν, ch. i. 1; εἰς τὸν κόλπον τοῦ πατρὸς, ch. i. 18.—6—19.] *He prays for His disciples.*—6.] This ver. particularizes ver. 4, and forms the transition to the intercessory prayer.—σου τὸ ὄνομα] Thy Name of FATHER, which was so constantly on the lips of the Lord;—and which derived its living meaning and power from His teaching; see Exod. xxiii. 21.—οὓς δέδ.] The Father gave them to Christ, by *leading* them to Christ, see ch. vi. 37, 44, 45.—σοὶ ἦσαν] ‘They were Thine—Israelites—Thy people, before!’—not only outwardly, but Israelites indeed, see ch. i. 48, and thus prepared to receive Christ (so Stier, v. 486 ff.).—And thus the ἐκ τοῦ κόσμου answers to λαβεῖν ἐαυτῷ ἔθνος ἐκ μέσου ἔθνους, Deut. iv. 34. But see the fuller sense below, on ver. 9.—τόν λ. σου τετηρήκ.] ‘They have observed Thy word—walked in the path of Thy commandments;’—for so λόγον τηρεῖν means; see ch. xiv. 23—and refl.—Stier understands their walking in the O. T. ordinances blameless, as Luke i. 6,—and thus (comp. ch. i. 42, 46) recognizing Christ as the Messiah when He came. But this is perhaps hardly likely to have been set at the end of the sentence, *after* ἐμοὶ αὐτοὺς δέδωκας. It is more likely that τὸν λόγον σου = τὰ ῥήματα ἃ δέδωκάς μοι, ver. 8,—and is proleptically spoken.—7.] πάντα ὅσα δέδ. μοι, ‘My whole words and works.’ On this their conviction, which

however had not reached its ripeness yet, see ch. xvi. 30.—8.] τὰ ῥ.—δέδ. αὐτοῖς, and the similar sayings ch. xv. 15 al., seem to be a reference to Deut. xviii. 18, 19, where it is said that ‘the Prophet shall speak unto them all that I shall command Him.’ The imparting to them of these ῥήματα was the efficient cause of their faith:—see their confession ch. vi. 68, where πιστεύκαμεν and ἐγνώκαμεν are connected as here.—On the two last clauses we may notice that παρὰ σοῦ ἐξῆλθον is more a matter of *conviction from inference* (see ch. iii. 2),—ἔγνωσαν:—whereas the other side of the same truth, ὑν με ἀπέστειλας, the act of the Father *seen* by us, is more a matter of *pure faith*,—ἐπίστευσαν.—In the first, the ἔγνωσαν ἀληθῶς stamps the Lord’s approval on their knowledge, and distinguishes it from such knowledge as the bare οἶδαμεν of Nicodemus and his colleagues.—9.] Stier remarks that the Lord *here begins to fulfil His promise* Matt. x. 32.—οὐ περὶ τ. κόσμ. ἐρ.] The misconceptions which have been made of this verse (Calvin, Lampe, and even Luther, who elsewhere corrects himself, see Tholuck on John, ed. 6. p. 352) as implying a decree of exclusion for the vessels of wrath, may be at once removed by considering the usage of ὁ κόσμος in this Prayer. The Lord *does pray* distinctly for ὁ κόσμος, vv. 21, 23, that they may believe and know that the Father hath sent Him. He cannot therefore mean here that He does not pray (absolutely) for the world, but that He is not *now* asking for the world, does not pray *this thing* for the world. *These* (οὓς δέδωκάς μοι) *have already* believed and known; the prayer for them is therefore a different one, viz. that in vv. 11, 15.—The mistake would be at once precluded for English readers by rendering, ‘I am praying for them; I am



ἐν αὐτοῖς. <sup>11</sup> καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ ABCD  
οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι. πάτερ  
q con-tr. ἄγιε, <sup>1</sup> τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου † ᾧ δέδωκάς  
Jude ver. 21. μοι, ἵνα ὦσιν <sup>1</sup> ἐν καθὼς ἡμεῖς. <sup>12</sup> ὅτε ἤμην μετ' αὐτῶν  
= 1 Thess. v. 20 all. [ἐν τῷ κόσμῳ], ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου.  
r ch. x. 30 tell. s 2 Pet. ii. 5. Jude ver. 24. t ch. x. 20. \* οὓς δέδωκάς μοι <sup>s</sup> ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἄπ-  
u 13. 2 Thess. ii. 3. 1sa. vii. 4. ὠλετο, εἰ μὴ ὁ υἱὸς τῆς <sup>u</sup> ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

ἐγνώσαν om. A D a. ins. B C D be Hil. — 10. for δέδωκ', δέδωκάς με D. — 11. εἰμὶ ἐν τοῦτω τῷ κ. D abc.—αὐτοὶ B.—aft. ἔρχομαι ins. οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ ἐν τῷ κ. εἰμὶ D d, and except last clause c Orig.—aft. ὀνόματί σου ins. καὶ ὅτε ἤμην μετ' αὐτ. (ἐν τ. κ. D') ἐγ. ἐτ. αὐτ. ἐν τ. ὀν. σου (and repeat again in ver. 12) D d.—rec. οὓς δέδωκ. with C<sup>2</sup> D<sup>2</sup> and many mss. v Copt. Æth. Ath. Aug., but txt A B C (ō D<sup>1</sup> U X) D E G H K L M S U X Y Δ 24 all. Cyr. Theophyl. Euthym.—καὶ ἡμ. B M S U Y 4 syr. Ambr. Aug.—12. ἐν τῷ κ. om. B C D L be v Copt. Sahid. Cyr. Jer. Aug. ins. A Arm. Jer.—for οὓς, ᾧ B C<sup>1</sup> L (not ὁ C) 2 Copt. Cyr. txt A D abcd.—

not praying for the world.'—ὅτι σοὶ εἰσι] in a fuller sense than σοὶ ἦσαν, ver. 6. That was their *preparation* for Christ; this is their *abiding* in Him, which is abiding in the Father, see next ver.—10.] Comp. ch. xvi. 15 and note. "It were not so much if He had only said, 'All Mine is Thine,' for that we may all say, that all we have is God's. But this is a far greater thing, that He inverts this and says, 'All Thine is Mine.' This can no *creature* say before God." Luther, Stier v. 495.—The E. V.,—'All Mine are Thine,' &c.—gives the erroneous impression that *persons* only are meant, whereas it is *all things*, in the widest meaning,—the *Godhead itself* included,—of which this is asserted.—ἐν αὐτοῖς] not, *by their means*, but, *in them*; by that ἐγὼ ἐν αὐτοῖς of ver. 23, the life of the vine in the branches,—so that the fruit of the branches is the glory of the vine, by the sap of the vine living in the branches. All this again is proleptic.—11.] The *occasion*, and *substance* of His prayer for them.—οὐκ ἔτ. εἰμ. ἐν τ. κ.] This shows us that ὁ κόσμ. is not said of *place* alone, for the Lord Jesus is still *here*; but of *state*, the *state of men in the flesh*; sometimes viewed on its darker side, as overcoming men and bringing in spiritual death,—sometimes, as here, used in the most general sense.—καὶ, not *but*; it expresses the simultaneous state of the Lord and His, see ch. vi. 32, and note.—ἄγιε] *Holy*, as applied to God, peculiarly expresses that *penetration of all His attributes by Love*, which He only who here uttered it sees through in its length, breadth, and height:—which angels (Is. vi. 3. Rev. iv. 8) feel and express:—which men are privileged to utter, but can never worthily feel:—but which devils cannot feel nor utter. They know His Power and

His Justice only.—But His Holiness is especially employed in this work of *τηρεῖν* now spoken of.—ἐν τῷ ὀν. σου] not, 'through Thine own Name,' as E. V. which renders 'in Thy Name' ver. 12 (!) (so Chrys. Theophyl. Euthym.)—but *in the ὄνομα* of vv. 6 and 12; see below.—ᾧ] not only the best supported, but the *best* reading, though Stier maintains that it can bear no meaning *χριστοπροεπως*.—The *Name* of God is that which was to be *in the Angel of the Covenant*, Exod. xxiii. 21, see also Is. ix. 6. Jer. xxiii. 6.—This Name,—not the essential Godhead, but the covenant name, *ΙΕHOVAH* our *RIGHT-EOUSNESS*,—the Father hath *given to Christ*; and it is the being kept in this, the truth and confession of this, for which He here prays.—ἵνα ὦσιν ἐν καθ. ἡμεῖς] The oneness here is not merely harmony of will or of love,—as some have interpreted it, and then tried to weaken the Oneness of the Godhead by the *καθως*,—but oneness by the indwelling of the Spirit of Christ, the gift of the covenant (1 Cor. vi. 17), and ultimately oneness of nature, 2 Pet. i. 4, where the *επαγγέλματα* δεδωρηται answers to the ὄνομα ὃ δέδωκάς μοι here. 'Non ait, ut nobiscum sint unum, —aut *simus unum* ipsi et nos, sicut unum sumus nos,—sed ait, ut sint unum sicut et nos.' Aug. Tract cvii.—12.] ἐφύλαξα: see ch. x. 28—30. The Lord here, as Cyril remarks, compares His keeping of His own, to that by *the Father*,—in a way only accountable by both Persons being of equal Power and Dignity.—οὐδεὶς—εἰ μὴ...] So that Judas was of the number οὓς δέδωκάς μοι—showing us (1) the sense in which those words must be understood (see above); and (2) that of such persons it is true that there is for them no '*gratia irresistibilis*,' no '*keeping in God's Name*'

13 νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, a ch. xv. 11  
ref.  
b ibid.  
ἵνα ἔχωσι τὴν <sup>a</sup>χαρὰν τὴν ἐμὴν <sup>b</sup>πεπληρωμένην ἐν αὐτοῖς.  
14 ἐγὼ <sup>c</sup>δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος  
ἐμίσησεν αὐτοὺς, ὅτι οὐκ <sup>d</sup>εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ  
οὐκ εἰμὶ ἐκ τοῦ κόσμου. <sup>e</sup>15 οὐκ ἔρωτῶ ἵνα <sup>e</sup>ἄρῃς αὐτοὺς  
ἐκ τοῦ κόσμου, ἀλλ' ἵνα <sup>f</sup>τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.  
16 ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ  
εἰμὶ. <sup>g</sup>17 ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ † ὁ λόγος ὁ σὸς  
<sup>h</sup>ἀληθείᾳ ἐστι. <sup>h</sup>18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον,  
καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. <sup>i</sup>19 καὶ ὑπὲρ  
αὐτῶν ἐγὼ <sup>k</sup>ἀγιάζω ἐμαυτὸν, ἵνα καὶ αὐτοὶ ᾧσιν ἡγιασμένοι

καὶ ἐφ. B C<sup>1</sup> L 2 c Copt. Arm. Cyr. Hil. — 13. τούτῳ τῷ κ. D abc.—ἐαυτοῖς A X. semetipsis abc. ταῖς καρδίαις ἐαυτῶν C. — 14. ἀφ. τ. λ. σου ins. ἐν αὐτοῖς D.—μισεῖ αὐτ. D 6 ad.—τούτου τοῦ κ. D ac.—καθὼς . . . κόσμον om. D bc. — 16. τούτου τοῦ κ. D bc.—καὶ γὰρ D 2 cv.—17. τῇ om. B.—rec. ἀλ. ins. σου with C<sup>3</sup> E G H K M S U X Y all., but om. A B C<sup>1</sup> D L 1 abcv Sahid. Cyr. Ambr. Aug.—ἡ ἀλ. ἐστι B.—18. τοῦτον τὸν

independently of their 'keeping God's word,' ver. 6, which Judas did not do.—ὁ υἱ. τ. ἀπ.] See 2 Thess. ii. 3. As the other disciples by true *τήρησις* of the Divine *ρήματα* given to them, rose from being natural men to be the children of God, so Judas, through want of the same, *sunk* from the state of the natural man to that of the lost—the children of the Devil (Olsh. nearly).—Remark, it is not οὐδὲνα . . . ἀπόλεσα, εἰ μὴ τὸν υἱὸν τῆς ἀπ.—Christ did not lose him (comp. ch. xviii. 9, where there is no exception), but *he lost himself*.—ἡ γραφὴ] in which this was indicated, viz. that alleged by Peter, Acts i. 20: see ch. xiii. 18.—13.] νῦν δὲ, opposed to ὅτε ἤμην ver. 12, implying, 'But I shall be here φυλάσσειν them no more. And therefore I pray this prayer in their hearing, that' &c.—On ἡ χ. ἡ ἐμ. see ch. xv. 11. xvi. 24; also the reference to these words in 1 John i. 4.—14—16.] See ver. 8.—Ver. 14 contains the manner in which He ἐφύλαξεν αὐτοὺς, *by giving them the Divine Word*;—and the reason of the *τήρησις* prayed for,—because they would be objects of hatred to the world.—καθὼς ἐγὼ] See ch. xv. 18.—οὐκ ἔρωτῶ] Said mostly for their sakes, for whom it was necessary that they should abide yet in the flesh, to do God's work, and (ver. 17) to be sanctified by God's truth.—τοῦ πον.] See Matt. v. 37 and note. The sense in all places is *better* neuter; even in 1 John v. 19, where see note.—'From the evil,' as E. V.;—i. e. from *sin*, in all its forms, and its end.—16.] repeated, as the ground both of the οὐκ ἔρωτῶ,—for they are already not of the world, above the world, so that they

need not be *removed from it* in order to distinction from it;—and of the ἀλλ' ἵνα, —for they are clean (ch. xiii. 10);—'Keep them from pollution.' This leads on to 17—19.] the process of sanctification through the knowledge of the truth imparted to them by Christ, and expanded in them by the Spirit.—ἀγιάζειν here and in ver. 19 carries the meaning, which unites the two uses, of *consecration to God*. But in *them*, this setting apart for Him was a long and gradual process, to be accomplished by conflicts, and the deeper sinking in of the Truth by the blows of affliction, and the purifying fire of the Spirit: in *them* it was strictly *sanctification*, the *making holy*; but in *HIM* it was that pure and entire self-consecration by His submission to the Father's holy will, the entire possession of His sinless humanity with the living and speaking Truth of God, which should be at the same time the efficient cause of their sanctification, and their Pattern. Such an High Priest *became us* (see Heb. vii. 26), who are to be ourselves priests unto God. Rev. xx. 6.—ἐν, not *by*, but *in*: see on ver. 11.—ὁ λόγ. ὁ σὸς] comp. Acts xx. 32. Thy word, in its inner subjective power.—Ver. 18 is proleptic,—and received its fulfilment ch. xx. 21. He does not merely *leave* them in the world, but *sends* them into it, to witness to this same truth of God: see ch. xv. 16.—19.] See above, on ver. 17. It is clear, against all Socinian inferences from this ver., that all that part of ἀγιάζειν implied in ch. x. 36 is here excluded: and only that intended which is expressed Heb. ii. 10 by διὰ παθημάτων τελειῶσαι. Of this, His death was

1 ver. 9. ἐν ἀληθείᾳ. <sup>20</sup> Οὐ <sup>1</sup> περὶ τούτων δὲ ἐρωτῶ μόνον, ABCD  
 ἀλλὰ καὶ περὶ τῶν † πιστευόντων διὰ τοῦ λόγου αὐτῶν  
 εἰς ἐμὲ, <sup>21</sup> ἵνα πάντες <sup>m</sup> ἐν ὧσι, καθὼς σὺ πάτερ ἐν ἐμοὶ  
 καὶ γὰρ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν [ἐν] ὧσιν, ἵνα ὁ  
 κόσμος \* πιστεύσῃ ὅτι σύ με ἀπέστειλας. <sup>22</sup> καὶ ἐγὼ τὴν  
 δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν καθὼς  
 ἡμεῖς ἐν [ἐσμέν], <sup>23</sup> ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὧσι  
<sup>n 1</sup> τετελειωμένοι εἰς ἐν, [καὶ] ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ  
 με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας.

(twice) D *abc*.—19. ἐγὼ om. A 2 *bc* (not C as Scholz) Sahid. ins. BCD.—20. rec. πιστευ-  
 σόντων with many mss. and *aed* Cyr. Hil. Bas., but txt ABCDEG? HKLMS (UX?) Δ? 18 all. *b* Syrr. Copt. Ath. Bas. Cyr. Chrys. Theophyl.—21. aft. ἐν ἡμῖν om. ἐν B C<sup>1</sup> D  
*abc* Sahid. Arm. Hil. txt A Orig. Cyr. Firm. Hil. Hier. Ambr.—πιστεύῃ B C<sup>1</sup> Clem.  
 txt A D.—22. ὧσιν τὸ ἐν D.—ἐσμέν om. B C D L Clem. Cyr. ins. A *ab* Hil.—23. τὸ  
 ἐν D.—καὶ bef. ἵνα om. B C D L X 4 *a* Copt. Cyr. Orig. ins. A.—ἡγάπησα (1st) D 7  
 al. *ab* Syr. (some mss.) syr. Copt. Æth. Chrys. Hier. txt A B C *c* Clem. Cyr. Hier.—

the crowning act, and was also the one to which the *ὑπὲρ αὐτῶν* most directly applies: but the whole is included. The confining the meaning to *His Sacrifice* (Chrys., Euthym.), and the *ἵνα καὶ αὐτοὶ . . . to their martyrdom*, or their spiritual *self-offering*, Rom. xii. 1 (Euthym.), is insufficient for the depth of the words.—ἐν ἀλήθ.] *in truth*: what truth, is evident from ver. 17, where, in the repetition, ὁ λόγ. ὁ σὸς ἀλη-  
 θεία ἐστι, the article is also wanting: see also ch. i. 14. 3 John 3,—for ἀλήθ. without the article.—20.] The connexion is the ἀπέστειλα αὐτοὺς εἰς τ. κόσμ., ver. 18.—πιστευσόντων has most probably been a correction. The present part. expresses the *state* of faith in which all believers are found: the future would refer more to the act of belief by which that state is begun.—It is strikingly set forth here that *all* subsequent belief on Christ would take place through the Apostolic word: see Rom. x. 16, 17.—21.] The ἵνα here hardly can regard the subject-matter of the ἐρωτῶ, ver. 20, but rather we should supply after that word ταῦτα, and understand this ἵνα as expressing the object of the prayer respecting both. The subject-matter of the prayer is, that they may be kept in God's name and sanctified in God's truth; and if this be so, their unity with the Son and the Father follows, 1 John i. 3.—But here it is not merely '*with*,' but '*in*,' the Son and the Father;—because the Spirit proceeds from *the Father and the Son*, and 'He that is joined to the Lord, is one spirit:' see ver. 11.—This unity has its true and only *ground* in faith in Christ through the Word of God as delivered by the Apostles; and is therefore not mere

outward uniformity, nor can such uniformity produce it. At the same time its effects are to be real and visible, such that the world may see them.—ἵνα πιστ.] not parallel with the former ἵνα, as if πιστ. ὁ κόσμ. meant the same as πάντες ἐν ὧσι, that all may be brought to believe.—Nor again can the words mean that the *unbelieving and condemned world, at the end*, may be persuaded 'that Thou hast sent Me.' Such a rendering would surely be repugnant to the spirit of the prayer, and the use of the word πιστεύω in our Gospel. Rather is it,—'that this their testimony, being borne by them all, and in all ages, may continue to convince the world, so that many in the world may believe,' &c.—The ὅτι σύ με ἀπέστειλας implies belief in the whole Work and Office of Christ. Here the Lord certainly *prays for the world*,—see above on ver. 9.—See a remarkable parallel Rev. iii. 9, where Stier truly remarks, that the persons spoken of are *penitents*.—22, 23.] Grotius and others interpret this δόξα '*potestas faciendi miracula*,' and refer to ch. ii. 11 and ch. xi. 40; but wrongly:—for if so, the αὐτοῖς must mean the Apostles only, whereas it is distinctly referred to the believers of *all time*. The δόξα (Lücke, De Wette, Stier) is the *glory of Christ as the only-begotten Son* (i. 14), full of grace and truth, which by virtue of His exaltation and the unity of all believers in Him through the Spirit, has become (not, *shall be*) theirs, Eph. ii. 6. Rom. viii. 30. Eph. i. 18; not yet fully, nor *as it is His*, but as each can receive and show it forth. The perfection of it is spoken of, ver. 24.—We have the same recurrences of ἵνα as in ver. 21. The second of them



<sup>24</sup> Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ  
καῖκῃνοι ὥσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν,  
ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὸ <sup>ο</sup> καταβολῆς κόσμου.  
<sup>25</sup> πάτερ <sup>p</sup> δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε  
ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, <sup>26</sup> καὶ  
<sup>q</sup> ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω· ἵνα ἡ ἀγάπη  
ἣν ἡγάπησάς με ἐν αὐτοῖς ᾗ, καὶ γὰρ ἐν αὐτοῖς.

XVIII. <sup>1</sup> Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς  
μαθηταῖς αὐτοῦ πέραν τοῦ <sup>r</sup> χεμαῤῥου \* τῶν Κέδρων,  
ὅπου ἦν <sup>s</sup> κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταί

σὺ με ἡγ. D ab. — 24. ὁ δέδωκ. B D d Copt. txt A C abc Cyp. Hil. — τὴν ἐμὴν om. D 1 Cyp. — 25. καὶ om. D bc Copt. Sahid. ins. A B C a. — ὁ κ. τοῦτος D. — σε bef. ἔγνω om. A. — ἔγνωκα D. — 26. ἡ ἡγάπ. D abc.

CHAP. XVIII. 1. τοῦ Κέδρ. A D (Κέδρου D Copt. Sahid.) S Δ Syrr. txt.

here expresses not merely the similarity of their unity to that of the Son and Father, —but the *actuality of its subsistence*, in Christ abiding in them and the Father in Christ.—On τετελ. εἰς ἐν, see reff.—γνώσκει here, parallel as it is to πιστεύω above, cannot be interpreted of a bare recognition, or of a recognition at the final judgment,—but must be taken to mean that salutary knowledge by which from time to time the children of the world are by God called to become the children of light. See the same words, and note, ch. xiv. 31, also ch. xiii. 35, and observe that in all three places the recognition is that of *love*;—in ch. xiii. 35, of the disciples one to another; in ch. xiv. 31, of Jesus to the Father; here, of the Father to believers, as perfected into unity in the Son of His love.—24.] θέλω is not the θέλω of ch. xii. 21. 1 Cor. vii. 7, but more like that of Mark vi. 25,—an expression of will founded on acknowledged right: compare διατίθεμαι, Luke xxii. 29.—Compare also the θέλω and οὗς δέδωκ. μοι, with ch. v. 21. vi. 44. — ὅτι εἰμὶ ἐγὼ] i. e. in the glorified state:—see ch. xii. 26 and note.—ἵνα θεωρ. ] This is the completion of ver. 22. The open beholding of His glory spoken of 1 John iii. 2, which shall be coincident with our being changed into His perfect image.—θεωρ. is to see and partake—the very case supposes it. No mere spectator could see this glory. See Rom. viii. 17 end and 2 Cor. iii. 18.—ὅτι ἡγ. με . . . ] The most glorious part of this sight of glory will be to behold the whole mystery of redemption unfolded in the glory of Christ's Person,—and to see how before the being of the creature, that eternal love was, which gave the glory to Christ of which all the worlds are the exponents.—On κατ. κόσ. see reff.—25, 26.] δίκαιε is connected with the final clause of

ver. 24. The Righteousness of the Father is witnessed by the beginning (πρὸ κατ. κόσμ.) of Redemption, and (καῖκῃνοι ὥσι) by the glorification of the elect with Christ; but also by ὁ κόσμος σε οὐκ ἔγνω,—the final distinction made by His Justice between the world and His.—The first καὶ contrasts with the δὲ immediately following: the more classical construction would be τε—δέ (Lücke). The second καὶ merely couples the preceding to the following as depending upon it: see Matt. xi. 27. This ἔγνω, ἔγνωσαν, ἐγνώρισα, γνωρίσω, show that the Lord spoke here of the then present time and disciples again, at the close of His prayer.—The γνωρίσω is by the whole work and testimony of the Spirit completed in the Kingdom of God. This promise has been in fulfilment through all the history of the Church.—And the great result of this manifestation of the Father's Name is, that that wonderful Love where-with He loved Christ, may dwell in (not the Apostles merely—the future γνωρίσω has again thrown the meaning onward to the great body of believers) them,—i. e. the perfect, living knowledge of God in Christ, which reveals, and in fact is, this love. And this can only be by καὶ γὰρ ἐν αὐτοῖς—Christ dwelling in their hearts by faith, and renewing and enlightening them by His Spirit. He does not say, 'Thou in them'—but 'I in them and Thou in Me:' see ver. 23.

CHAP. XVIII. 1—3.] Matt. xxvi. 30—47. Mark xiv. 26—43. Luke xxii. 39—53. On the omission by John of the conflict of the Redeemer's soul in Gethsemane, I would remind the reader of what has been said in the Prolegomena on the fragmentary nature of this Gospel. The attempt to find in this omission a discrepancy between the setting forth of the Redeemer by John and the

<sup>ο</sup> ἀπὸ, Matt. xiii. 35. xxv. 34. Luke xi. 50. πρὸ, Eph. i. 4. 1 Pet. i. 20 al.  
<sup>p</sup> = 2 Tim. iv. 8. Rev. xvi. 5. 1 John ii. 29. Rom. iii. 26, in Gospels, here only.  
<sup>q</sup> ch. xv. 15 reff.  
<sup>r</sup> here only. 4 Kings xxiii. 6.  
<sup>s</sup> Luke xiii. 19. ch. xix. 41. Cant. v. 1.

c pres. ch. vi.  
14. Matt. xi.  
3 al.  
d constr. Matt.  
xxviii. 12.  
e Matt. xxvii.  
27. Acts x.  
1 al. † 2 Macc.  
xii. 20.  
f = Matt. xxvi.  
58. ch. vii.  
32 al.  
g = Matt. ii. 22. h  
ch. xi. 8.  
Rom. xv. 24.  
h here only †.  
i = Mark x. 30.  
Acts xviii.  
21. Ps. liv.  
5.  
k ch. iv. 26.  
viii. 21 al.  
l Mark xiii. 16.  
Luke ix. 62.  
ch. xx. 14.  
4 Kings xx.  
11.

αὐτοῦ. <sup>2</sup> ἦδαι δὲ καὶ Ἰούδας ὁ <sup>c</sup> παραδιδούς αὐτὸν τὸν ABCD  
τόπον· ὅτι πολλάκις <sup>d</sup> συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν  
μαθητῶν αὐτοῦ.  
<sup>3</sup> Ὁ οὖν Ἰούδας λαβὼν τὴν <sup>e</sup> σπιῖραν καὶ ἐκ τῶν  
ἄρχιερέων καὶ Φαρισαίων <sup>f</sup> ὑπηρέτας ἔρχεται <sup>g</sup> ἐκεῖ μετὰ  
φανῶν καὶ λαμπάδων καὶ ὅπλων. <sup>4</sup> Ἰησοῦς οὖν εἰδὼς  
πάντα τὰ <sup>i</sup> ἐρχόμενα ἐπ' αὐτὸν \*, ἐξελθὼν \* εἶπεν αὐτοῖς  
Τίνα ζητεῖτε; <sup>5</sup> ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζωραῖον.  
λέγει αὐτοῖς \* ὁ Ἰησοῦς <sup>k</sup> Ἐγὼ εἰμι \*. εἰστήκει δὲ καὶ  
Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν. <sup>6</sup> ὥς οὖν εἶπεν  
αὐτοῖς [ὅτι] ἐγὼ εἰμι, ἀπῆλθον <sup>l</sup> εἰς τὰ ὀπίσω καὶ ἔπεσον

B C E G H K L M U X Y Orig.—3. κ. ἐκ τῶν Φ. D L a. κ. τῶν Φ. B.—4. εἰδὼν D  
ἐξῆλθε καὶ λέγει B C<sup>1</sup> D 2 ac Sahid. Orig. Cyr. Chrys. Aug. txt A b Cyr.—5. ναζα-  
ρηνὸν D ac.—λέγ. αὐτοῖς, ἐγὼ εἰμι Ἰησ. B a.—ὁ Ἰησ. om. D. txt A C c.—6. οὖν om.  
A l.—ὅτι om. A B D L X 5 aber Copt. Eth. Orig. ins. C E G H K M S U Y Δ al. Orig.—

Synoptic Gospels, is, as usual, unsuccessful. John presents us with the most striking instances of the troubling of the human soul of Christ by the suffering which was before Him: see ch. xii. 23. 27. xiii. 21. See notes on Matt. ver. 36, and throughout this section.—1.] τῶν Κέδρων, 'of the cedars,' has apparently been a mistaken rendering of the Hebrew name of the brook, קִיָּר; to whom due, is not plain. We may however be quite sure that it would not be owing to John himself, but to some Greek transcriber unacquainted with Palestine. Josephus calls it χειμ. κεδρώνος, or φάραγξ κεδρώνος. Antt. viii. 1, 5. ix. 7, 3:—see 2 Sam. xv. 23. 2 Kings xxiii. 6.—The ravine in the bottom of which flows the Kidron, is to the east of Jerusalem, between the city and the Mount of Olives.—κήπος] Lücke suggests that the owner of this garden may have been friendly to (or a disciple of?) Jesus. It was called Gethsemane,—Matt., Mark.—Traditions as to its site are, as usual, various. A square plot of ground in the depth of the ravine is now usually pointed out, and seems to have been fixed on at the time when the empress Helena visited Jerusalem, A.D. 326. Euseb. says Gethsemane was at the Mount of Olives: Jerome, at the foot of the mount. The language of Luke xxi. 37 leads to a belief that it may have been higher up the mount. Robinson, i. 346.—2.] 'often,'—see Luke xxi. 37. John viii. 1.—3.] See, on this band of men, note on Matt. ver. 47. Lücke refers to Dion. Hal. ix. (ἐξέτρεχον ἅπαντες ἐκ τῶν σκηνῶν ἀθρόοι, φανοὺς ἔχοντες κ. λαμπάδας) to show that lanterns and torches were part of the utensils of military on a night march.—φανοὶ appear to be strictly

'torches,'—any blazing substance held in the hand;—and λαμπάδες, 'lights fed with oil.'—The weapons were swords and staves,—Matt., Mark.

4—11.] Matt. xxvi. 48—56. Mark xiv. 44—52. Luke xxii. 48—53.—4.] On εἰδὼς πάντ. τ. ἐρ. see Matt. xxvi. 45.—ἐξελθὼν] probably, from the shade of the trees into the moonlight;—hardly, as De Wette and Lücke suggest, from some building in the garden. ἐξῆλθε καὶ λέγει is more in John's manner, and less likely to have been substituted for ἐξελθὼν εἶπεν than the converse.—τίνα ζητ.] asked,—as the question ἐφ' ὃ πάρει, Matt. xxvi. 50,—to carry reproof to the conscience of those addressed: and also to obtain for so solemn an act as the delivering Himself up to them, the formal declaration of their intention to take Him. "When men sought Him to make Him a king, He fled: now that they seek Him to put Him to death, He goes forth to meet them." Stier, vi. 312.—5.] Some among them knew Him (Matt. xxvi. 55), others probably not. This answer may have been given by some one in authority among the Roman soldiers, who had it in command 'to apprehend Jesus of Nazareth.'—εἰστήκει . . . μετ' αὐτῶν] I believe these words to be the description of an eye-witness;—John detected Judas standing among them, and relates it. The synoptic narrative related the kiss which presently took place: but this self-tradition of the Lord was not related in it. John therefore adds this touch of exactness, to show that the answer Ἰησοῦν τ. N. was not given because they were ignorant of His person, so as not to be able to say 'Thee';—but because they feared to say it.—6.] The

<sup>11</sup> χαμαί. <sup>7</sup> πάλιν οὖν αὐτοὺς <sup>m</sup> ἐπηρώτησε τίνα ζητεῖτε; <sup>n</sup> οἱ δὲ εἶπον Ἰησοῦν τὸν Ναζωραῖον. <sup>8</sup> ἀπεκρίθη Ἰησοὺς Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, <sup>n</sup> ἄφετε τοὺτους <sup>o</sup> ὑπάγειν. <sup>9</sup> ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, ὅτι οὐδὲ δέδωκάς μοι, οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα. <sup>10</sup> Σίμων οὖν Πέτρος ἔχων <sup>p</sup> μάχαιραν <sup>q</sup> εἰλκυσεν αὐτὴν καὶ <sup>r</sup> ἔπαισε τὸν τοῦ ἀρχιερέως δούλον καὶ <sup>a</sup> ἀπέκοψεν αὐτοῦ τὸ <sup>b</sup> \* ὠτίον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. <sup>11</sup> εἶπεν οὖν ὁ Ἰησοὺς τῷ Πέτρῳ <sup>c</sup> Βάλε τὴν μάχαιραν ἥ εἰς τὴν <sup>d</sup> θήκην. τὸ <sup>e</sup> ποτήριον ὃ <sup>f</sup> δέδωκέ μοι ὁ πατήρ, οὐ μὴ πῶ αὐτό;

<sup>12</sup> Ἡ οὖν <sup>g</sup> σπεῖρα καὶ ὁ <sup>h</sup> χιλιάρχος καὶ οἱ <sup>i</sup> ὑπηρέται τῶν Ἰουδαίων <sup>k</sup> συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν,

d here only. Isa. vi. 13. e = Matt. xx. 23 reff. xxvi. 39 al. f = 2 Cor. xii. 7. g ver. 3. h Mark vi. 21. Rev. vi. 15. xix. 18. Acts xxi. 31 and passim. Zech. ix. 7. i ver. 3. k = 1. Acts i. 16 al. Josh. viii. 23.

7. bef. Ἰησ. ins. πάλιν D Orig.—8. rec. ὁ Ἰ., but txt A B C E G H? K L M S U Y Δ all. Cyr. Theophyl. αὐτοῖς ὁ Ἰ. DX al. Orig. &c.—10. τότε Σίμ. D.—ὀτάριον B C<sup>1</sup> L N ὄν. txt A D ac.—τὸ ὄν. τοῦ δ. ἐκείνου D.—11. rec. aft. μάχ. ins. σου with qu. X

question on the miraculous nature of this incident is not whether it were a miracle *at all* (for it is evident that it must be regarded as one), but whether it were an act *especially intended* by our Lord, or a result of the superhuman dignity of His Person and the majestic calmness of His reply. I believe the latter alternative to be the right one. Commentators cite various instances of the confusion of the enemies of *innocent men* before the calmness and dignity of their victims: how much more was this likely to be the case when He in Whom was no sin and Who spake as never man spake, came forth to meet His implacable foes as the self-sacrificing Lamb of God. So that I regard it rather as a miracle consequent upon that which Christ said and did, and the state of mind in which His enemies were,—than as one, in the strict sense, wrought by Him: bearing however always in mind that to Him nothing was *unexpected*, or a *mere result*, but everything fore-known. With this view what follows is also consistent, rather than with the other.—8.] Bengel strikingly says of this ἐγὼ εἰμι, ‘*Tertio dicet olim.*’ And Augustine, ‘*Quid iudicaturus faciet, qui iudicandus hoc fecit? Quid regnaturus poterit, qui moriturus hoc potuit?*’ Tract xii.—ἄφετε τοὺτους] ‘*quos illi cæci adorabantur.*’ Bengel. This saying was sufficient to show Peter and the rest what was the appointed course for them;—the ἀφ. τοῦ. ὑπάγειν to the band, is ὑπάγετε ὑμεῖς to the Apostles.—9.] See ch. xvii. 12. An unquestionable proof, if any were wanted,

that the words of ch. xvii. are no mere description of the mind of the Lord at the time, nor free arrangement of His words, but His very words themselves. This is recognized even by De Wette.—On the *application* of the saying, we may remark that the words unquestionably had a much deeper meaning than any belonging to this occasion; but that the remarks so often made in this commentary on the fulfilment of prophecies must be borne in mind;—that to fulfil, is not to exhaust a prophecy;—that the words of the Lord have many stages of unfolding;—and that the temporal deliverance of the Apostles now, doubtless belonged to the great spiritual safe-keeping which the Lord asserted by anticipation in these words.—10.] At this time took place the kiss of Judas, in accordance with the agreement entered into, and to assure the captors that the person thus offering Himself was indeed Jesus of Nazareth, and no substitute for Him: see note on Matt. ver. 49. The other view, that the kiss took place first, before the incidents of our vv. 4—9 (Friedlieb, Archäologie der Leidens-geschichte, p. 68), is to me quite inconceivable.—On Peter’s act, see Matt. ver. 51. The names of Peter and Malchus are only found here:—τὸ δεξιόν only here and in Mark.—The (external) ear, though severed, was apparently still hanging on the cheek;—for it was healed with a touch.—11.] τὴν θ. = τὸν τόπ. αὐτῆς, Matt.,—where see notes.—τὸ ποτ.] A striking allusion to the prayer in Gethsemane; for the image does not elsewhere



1 ch. xiv. 16 and 1 Kings xi. 1. see Acts xxi. 19. <sup>m</sup> here only. Gen. xxviii. 15. see Matt. vii. 14 reff. o Rev. iii. 18. Exod. xvi. 19. nidd. Acts ix. 23. p pres. ch. i. 39 reff. q ch. xx. 2, 3, 4. r Acts i. 19. ix. 42 al. Ezek. xxxvi. 32. s ch. vi. 22 only. Esth. ii. 13. t Luke xii. 21. 1 Chron. ix. 22, 25. u Mark v. 11. ch. xx. 12. Josh. ix. 1. v Mark xiii. 34. but masc. fem. 2 Kings iv. 6 (LXX). Jos. Ant. vii. 2. 1. see Acts xii. 13. w Luke ii. 27. xiv. 21. Gen. xlvii. 7. x 1. Luke xii. 45 al. Gen. xx. 17. only. Gen. viii. 22. xx ch. vii. 47, 52. y ch. xxi. 9 only t. Sir. xi. 32. z Acts xxviii. 2. 2 Cor. xi. 27 a Mark xiv. 54, 67. James ii. 16. Hagg. i. 6.

13 καὶ <sup>1</sup>\* ἀπήγαγον [αὐτὸν] πρὸς Ἀνναν πρῶτον ἦν <sup>A B C</sup> γὰρ <sup>m</sup> πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἱεναυτοῦ ἐκείνου. <sup>14</sup> ἦν δὲ Καϊάφας ὁ <sup>o</sup> συμβουλευσας τοῖς Ἰουδαίοις ὅτι <sup>p</sup> συμφέρεי ἓνα ἄνθρωπον <sup>\* q</sup> ἀπολίσθαι ὑπὲρ τοῦ λαοῦ. <sup>15</sup> ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ <sup>q</sup> ὁ ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος ἦν <sup>r</sup> γνωστὸς τῷ ἀρχιερεῖ, καὶ <sup>s</sup> συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν <sup>t</sup> αὐλὴν τοῦ ἀρχιερέως, <sup>16</sup> ὁ δὲ Πέτρος εἰστήκει <sup>u</sup> πρὸς τῇ θύρᾳ ἕξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος, <sup>\* v</sup> ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ <sup>w</sup>, καὶ εἶπε τῇ <sup>x</sup> θυρωρῇ καὶ <sup>y</sup> εἰσήγαγε τὸν Πέτρον. <sup>17</sup> λέγει οὖν ἡ <sup>z</sup> παιδίσκη ἡ <sup>z</sup> θυρωρὸς τῷ Πέτρῳ <sup>xx</sup> Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος Οὐκ εἰμί. <sup>18</sup> εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται <sup>y</sup> ἀνθρακιὰν πεποιηκότες, ὅτι <sup>z</sup> ψῦχος ἦν, καὶ <sup>z</sup> ἐθερμαίνοντο. ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστῶς καὶ θερμαινόμενος. <sup>19</sup> Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν

om. A B C D E K L M S U ? X (Y Δ ?) 13 all. *abec* Syrr. Copt. Arm. — 13. *ἡγαγον* B D 4 a Copt. txt A C. — *αὐτὸν* om. B C<sup>1</sup> D X Δ 2 ac Cyr. Chrys. Theophyl. ins. Δ v. — *καίφα* D *abcv* (D is supplied by a later hand from ch. xviii. 13 to xx. 13). — 14. for *ἀπολίσθαι*, *ἀποθανεῖν* B C<sup>1</sup> D<sup>3</sup> L X *abcv* 13 Syr. Copt. Sahid. Æth. Arm. Cyr. Chrys. txt A C E G<sup>3</sup> H K M S U Y Δ al. — 15. ὁ bef. ἄλλ. om. A D<sup>1</sup>. txt B C. — 16. for ὃς ἦν γν. τῷ ἀρχ., ὁ γν. τοῦ ἀρχ. B C<sup>1</sup> L X (ὃς ἦν γν. X) Copt. txt A C<sup>2</sup> *abcv*. —

occur in our Evangelist. See Matt. xx. 22 and ||. — οὐ μὴ πῖω] 'Am I not to drink it?' 'non vis ut bibam?' Vulg. Sixt. — 'huc enim tendebat pugna Petri.' Bengel.

12—24.] Peculiar to John. — *The preliminary hearing before Annas*:—see below.

—12.] See Acts xxi. 31 al. The ὑπηρ. τ. 1. were the officers sent by the Sanhedrim.—

13.] On Annas, see note Luke iii. 2. The influence of Annas appears to have been very great, and Acts iv. 6, he is called the *High Priest*, in the year following this. The whole matter is discussed in Friedlieb, Arch. der Leid. § 22. He ends by saying that the narrative evidently rests upon some arrangement with regard to the High Priesthood now unknown to us, but accountable enough by foreign influence and the deterioration of the priestly class through bribes and intrigues, to which Josephus and the Talmud sufficiently testify.—This *hearing* is entirely distinct from that in the other Gospels. *There*, no questions are asked of Jesus about His disciples or doctrine (ver. 19); *there* witnesses are produced, and the whole proceedings are after a legal form. That hearing was in a public court of justice, before the assembled Sanhedrim; this was a private and informal questioning. That Annas should be so often called 'the High

Priest,' is no objection to this view: see on Luke as above: see also note on ver. 24. The two hearings are maintained to be one and the same by Luther, Grot., Bengel, Lampe, Tholuck, Lücke, De Wette, Friedlieb, &c.;—the view here taken is maintained by Chrysost., Aug., Euthym., Olsh., Neander, Baumgarten-Crusius, Ebrard, Weiseler, Hase, Lange, Hess, von Meyer, von Gerlach, and Stier (vi. 352).—14.] See ch. xi. 50 and notes; also on τοῦ ἱεναυτοῦ ἐκείνου, ver. 13. — 15.] ὁ ἄλλ. μ. is here mentioned for the first time. There is no reason to doubt the universal persuasion that by this name John intends *himself*, and refers to the mention in ch. xiii. 23 of a disciple whom Jesus loved. How he was known to the High Priest we have no means of forming a conjecture.—The palace of the High Priest was probably the dwelling of both Annas and Caiaphas.—It was not unexampled to have female porters among the Jews: see reff.—17.] See the whole subject of Peter's denials discussed in notes on Matt. vv. 69—75. — This first denial was to all appearance rashly and almost inadvertently made, from a mere feeling of shame. Lücke suggests that Peter may have set himself among the servants of the High Priest to bear out his denial. —

μαθητῶν αὐτοῦ καὶ περὶ τῆς <sup>aa</sup> διδαχῆς αὐτοῦ. <sup>20</sup> ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς Ἐγὼ <sup>b</sup> παρρησία ἡ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου ἅπαντες οἱ Ἰουδαῖοι <sup>bb</sup> συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. <sup>21</sup> τί με ἔρωτᾷς; <sup>d\*</sup> ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἅ εἶπον ἐγώ. <sup>22</sup> ταῦτα δὲ αὐτοῦ εἰπόντος εἰς τῶν ὑπηρετῶν <sup>g</sup> παρεστηκώς <sup>h</sup> ἔδωκε ἱράπισμα τῷ Ἰησοῦ, εἰπὼν Ὁὕτως ἀποκρίνη τῷ ἀρχιερεῖ; <sup>23</sup> ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς Εἰ <sup>k</sup> κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ <sup>m</sup> καλῶς, τί με <sup>n</sup> δέριεις; <sup>21</sup> Ἀπέστειλεν [οὖν] αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

<sup>25</sup> Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ <sup>o</sup> θερμαινόμενος· εἶπον οὖν αὐτῷ <sup>p</sup> Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἡρνήσατο ἐκείνος, καὶ εἶπεν Οὐκ εἰμί. <sup>26</sup> λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ <sup>q</sup> ἀπέκοψε Πέτρος τὸ <sup>r</sup> ὠτίον, Οὐκ ἐγώ σε εἶδον ἐν τῷ <sup>s</sup> κήπῳ μετ' αὐτοῦ; <sup>27</sup> Πάλιν οὖν ἡρνήσατο ἡ Πέτρος, καὶ εὐθέως ἀλέκτωρ <sup>t</sup> ἐφώνησεν.

aa Matt. vii. 28 al.  
b = ch. vii. 4 al.

bb w. ἐιθάδε, Acts xxv. 17.

c ch. vii. 4, 6.  
d John ver. 7 and here only.

g Matt. xii. 10 and passim, also Mk. and Luke.

h Mark xiv. 47, 69, Acts i. 10 al. Num. xi. 28.

i = ch. xix. 3. Luke vii. 45.

j Rev. xiii. 16.

k Mark xiv. 65, ch. xix. 3 only. Isa. l. 6.

l Acts xxiii. 5. James iv. 3. Exod. xxii. 28.

m ch. v. 36. x. 25.

n Heb. xiii. 18. Matt. xxi. 35 al. Luke xii. 47 f. 2 Chron. xxix. 34 Alex.

o ver. 18.

p ch. vii. 47-52.

q ver. 10.

r ibid.

s ver. 1 reff.

t = ch. xiii. 38 reff.

20. rec. ἐλάλησα, with qu. ? λελάληκα A B C<sup>1</sup> L X Y Δ Cyr.—rec. bef. συν. ins. τῇ, with B ? but om. A B ? C D<sup>3</sup> G H K L M S X Y 13 all.—rec. πάντοθεν οἱ Ἰου. with a few mss. πάντοτε C<sup>3</sup> D<sup>3</sup> E G H K M S U Y Δ 21 al. syr. Theophyl. txt ABC<sup>1</sup> LX 14. —21. rec. ἐπερ. txt A B C<sup>1</sup> L X Y Cyr. Chrys.—ἐρώτησ. B C<sup>1</sup> L X 5 Cyr. Chrys. txt A.—22. τῶν παριστώτων (ηκότων Y) C<sup>1</sup> L X Y 1. txt (παρ. εἰς B Birch) A B.—24. οὖν om. A C<sup>3</sup> D<sup>3</sup> E G H ? K M S U Y 15 all. Copt. Theophyl. δε 6 al. Syr. Sahid. ins. B C<sup>1</sup> L X Δ ab (see notes). —25. εἰ ἐκείνου C<sup>1</sup>. —27. rec. ὁ Π. with M U X (H S ?)

19.] This preliminary inquiry seems to have had for its object to induce the prisoner to criminate himself, and furnish matter of accusation before the Sanhedrim.—τῶν μαθ.] His party, or adherents, as the High Priest would understand His disciples to be; how many, and who they were, and with what object gathered together;—and what His customary teaching of them had been.—20.] ὁ κόσμος here = πάντες οἱ Ἰουδ., or perhaps rather, all who were there to hear.—By the omission of the art. before συναγ., the distinction is made between synagogues, of which there were many, and τὸ ἱερὸν, which was but one.—ἐν κρ. ἐλ. οὐδ.] Stier thinks there was an allusion in these words to Isa. xlv. 19. xlvi. 16,—in the last of which places the Messiah is speaking.—21.] See ch. v. 31, which appears to have been a legal maxim.—22.] See Acts xxiii. 2.—εἰς τ. ὑπ. παρ. was probably one of the band who took Jesus, and had brought Him hither.—ράπισμα] uncertain whether with the hand or a staff. ράπισαι, ραβδῶ πληῖσαι ἢ

ἀλοῦσαι. Hesych.;—πατάζει τὴν γνάθον ἀπλῇ τῇ χειρί. Suidas;—see Matt. v. 39. They had staves, and perhaps thus used them;—see note on Matt. xxvi. 67. This blow was a signal for the indignities which followed.—23.] μαρτύρ. in a legal way.—εἰ δὲ] ‘vim habet affirmandi.’ Bengel. It has been often and well observed, that the Lord here gives us the best interpretation of Matt. v. 39—that it does not exclude the remonstrating against unjust oppression, provided it be done calmly and patiently.—24.] From what has been above said, it will be seen that I cannot acquiesce in the *pluperfect* rendering of ἀπέστειλεν. I believe οὖν to be genuine, and the verse simply to describe what followed on the preceding:—‘Annas therefore sent Him bound to Caiaphas the High Priest.’ There is no real difficulty in this rendering, if Annas and Caiaphas lived in one palace, or at all events transacted public affairs in one and the same. They would naturally have different apartments, and thus the sending from one to the other would be

y Matt. xxvii.  
27. Acts  
xxiii. 35.  
Phil. i. 13 f.  
z Matt. xvi. 3.  
Mark i. 35 al.  
Gen. xxxiii  
24.  
a = Levit. v. 3.  
see Tit. i. 15.  
Heb. xii. 15.  
Jude ver. 8.  
b Matt. xxvi.  
17 f.  
c 1 Tim. v. 19.  
Gen. xliii. 18  
Symm. gen.  
pers., Luke vi  
7. gen. thing.,  
Tit. i. 6.  
d = Acts xxv.  
7.  
e 1 Pet. ii. 12, 14. iii. 16. iv. 15 only. Prov. xii. 4.

28<sup>y</sup> Ἀγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ ABC  
ῥραιτώριον. ἦν δὲ <sup>z</sup>† πρωτὶ καὶ αὐτοὶ οὐκ εἰσηλθον  
εἰς τὸ πραιτώριον, ἵνα μὴ <sup>a</sup>μυανθῶσιν, ἀλλὰ† <sup>b</sup>φάγωσι  
τὸ πάσχα. 29<sup>c</sup> ἐξήλθεν οὖν ὁ Πιλάτος\* πρὸς αὐτοὺς καὶ  
εἶπε ἴνα <sup>c</sup>κατηγορίαν <sup>d</sup>φέρετε κατὰ τοῦ ἀνθρώπου  
τούτου; 30<sup>e</sup> ἀπεκρίθησαν καὶ εἶπον αὐτῷ Εἰ μὴ ἦν οὗτος  
ε κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. 31<sup>f</sup> εἶπεν οὖν  
αὐτοῖς ὁ Πιλάτος Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν  
νόμον ὑμῶν κρίνατε αὐτόν. εἶπον [οὖν] αὐτῷ οἱ Ἰουδαῖοι

al. txt ABC D<sup>3</sup> E G K L Y Δ 7 al. Cyr. — 28. οὖν om. L M U 16 all. b Orig. Theophyl. ins. A B C al. ac.—rec. πρωτῶ with qu.? txt A B C D<sup>3</sup> L M U X Δ 16 all. abc Cyr. — rec. ἀλλ' ἵνα with a. txt A B C<sup>1</sup> D<sup>3</sup> Δ b. — 29. aft. Πιλ. ins. ἐξω B C<sup>1</sup> L X 5 al. abc Syr. om. A.—κ. φησι B C<sup>1</sup> L X 2 Cyr. txt A abc. — 30. κακὸν ποιῶν B L. κακοποιῶν C<sup>1</sup>. — 31. (οὖν (1st) is not omitted in C as Scholz and Lachm.)

very possible; as also would the incident related by Luke xxii. 61:—see the extract from Robinson, Matt. xxvi. 69.

25—27.] Matt. xxvi. 71—74. Mark xiv. 69—72. Luke xxii. 58—61:—see note on Matt. xxvi. 68.—Peter was in the courtyard of the house—the αὐλή.—26.] This was about an hour after the former,—Luke v. 39.

28—CHAP. XIX. 16.] Matt. xxvii. 1, 2. 11—26. Mark xv. 2—15. Luke xxiii. 2—25. *Christ before Pilate.*—Before this comes in the section of Luke, ch. xxii. 66—71, containing the close of the examination before the Sanhedrim, which did not happen till the morning. This undesigned agreement between Luke and John further confirms the justice of the view respecting the *two hearings* maintained above; see note on Luke xxii. 66—71.—28.] κ. αὐτοὶ οὐκ εἰσηλ. I have already discussed the difficulties attending the subject of our Lord's last Passover, in the note on Matt. xxvi. 17—19. I will only add here some remarks of Friedlieb's, Arch. der Leid. § 30. 'The Jews would not enter the Pretorium that they might not be defiled, but that they might eat the Passover. For the entrance of a Jew into the house of a Gentile made him unclean till the evening. It is surprising, that according to this declaration of the holy Evangelists, the Jews *had yet to eat the Passover*, whereas Jesus and His disciples had already eaten it in the previous night. And it is no less surprising, that the Jews in the early morning should have been afraid of rendering themselves unclean for the Passover,—since the Passover could not be kept till *evening*, i. e. *on the next day*, and the uncleanness which they dreaded did not, by the law, last till the next day. For this reason, the passage

in John labours under no small exegetic difficulties, which we cannot altogether solve, from want of accurate knowledge of the customs of the time. Possibly the law concerning Levitical defilements and purifications had in that age been made more stringent or otherwise modified; possibly, they called some other meal, besides the actual Passover, by its name. This last we certainly, with our present knowledge of Hebrew antiquities, must assume; for the law respecting uncleanness will not allow us to interpret this passage of the *proper* Passover on the evening of the 14th of Nisan, nor indeed of any *evening meal* at all.—The whole depends on this: can φαγεῖν τὸ πάσχα mean any thing else besides eating the paschal lamb in the strict sense? This is a question which *in our day* we have no power of answering; and, as De Wette has shown (in loc.), none of the instances cited in the affirmative side are applicable.—See note on ch. xix. 14.—29.] Though Pilate, having granted the service of the σπείρα to the Sanhedrim, must have been aware of the circumstances under which Jesus was brought before him, he demanded a formal accusation on which legally to proceed.—30.] They do not mention the charge of blasphemy brought against Him by the Sanhedrim, for fear of the entire rejection of their cause, as by Gallio, Acts xviii. 16. The Procurators in such cases had a discretionary power.—31.] This answer is best regarded as an ironical reproach founded on their apparently proud assertion in ver. 30—and amounting to this:—'If you suppose I am to have such implicit confidence in your judgment concerning this prisoner as to take his guilt on your word, take him and put him to death (for κρίνατε must be



Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα. <sup>32</sup> ἵνα ὁ λόγος τοῦ  
 Ἰησοῦ πληρωθῇ, ὃν εἶπε ἡ σημαίνων ποίῳ θανάτῳ ἡμελλεν <sup>f ch. xii. 33</sup>  
 ἀποθνήσκειν. <sup>33</sup> εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ <sup>reff.</sup>  
 Πιλάτος καὶ ἔφώνησε τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ Σὺ <sup>g ch. i. 49 reff.</sup>  
 εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; <sup>34</sup> Ἀπεκρίθη† ὁ Ἰησοῦς  
 ἂ Ἀφ\* \*ἐαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ <sup>a ch. v. 19 reff.</sup>  
 ἐμοῦ; <sup>35</sup> ἀπεκρίθη ὁ Πιλάτος ὅτι <sup>b Matt. vii. 16</sup> <sup>al.</sup> Μῆτι ἐγὼ Ἰουδαῖός εἰμι;  
 οὖν (2nd) om. B C 2 Syr. Copt. Sahid. Arm. Orig. δὲ A D<sup>3</sup> K U. txt *abc* (?).—  
 34. rec. aft. ἀπεκ. ins. αὐτῷ, but om. A B C<sup>1</sup> D<sup>3</sup> L M U X Y 5 al. &c.—ἀπό

thus understood,—see below) according to your law;’ reminding them that the same Roman power which had reserved capital cases for his jurisdiction, also expected proper cognizance to be taken of them, and not that he should be the mere executioner of the Sanhedrim.—*ἡμ. οὐκ ἔξ.*] From the time when Archelaus was deposed (A. D. 6 or 7), and Judæa became a Roman province, it would follow by the Roman law that the Jews lost the power of life and death. Josephus tells us, Antt. xx. 9, 1, that οὐκ ἔξον ἦν χωρὶς τῆς ἐκείνου (the Procurator’s) γνώμης καθίσαι συνέδριον,—i. e. to hold a court of judgment in capital cases. Some have thought that this power was reserved to them in religious matters, as of blasphemy and sacrilege; but no proof has been adduced of this; the passages commonly alleged—Jos. Antt. xiv. 10, 2. B. Jud. vi. 2, 4, and Acts vii. 56, not applying (see note on Acts ut supra). The Talmud relates that this had taken place forty years (or more, see Lücke, ii. 737 note) before the destruction of Jerusalem.—Biscoe, on the Acts, pp. 134—167, argues at great length that the Jews had this power; and that the words here merely mean that they could not put to death *on the Sabbath*, which, according to the usual custom of executing the next day after judgment, would now have been the case. But this treatment of the words is unjustifiable. Can we suppose for a moment that this can have been meant, when there is not a word in the text to imply it? We may hope that the day for such forced interpretations is fast passing away.—Friedlieb (§ 31) gives the most consistent account of the matter. In the Roman provinces generally the Proprætor or Proconsul conducted judicial proceedings. But Judæa, which belonged to the province of Syria, was an exception. There was a Procurator cum potestate, who exercised the right of judicial cognizance. Jerusalem however possessed the privilege of judging all lighter causes before the *three-and-twenty*, and heavier causes, with

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the sole exception of *judicia de capite*, before the great Sanhedrim; so that none but these reserved cases remained for the Procurator. Pilate seems to have judged these cases at his visits during the festivals; which would fall conveniently for the purpose, it being the custom in Jerusalem to execute great criminals at the Feasts. In other provinces the governors made circuits and held assizes throughout their jurisdictions. See on this subject Lücke’s note, ii. 736.—32.] See Matt. xx. 19 al.; —ch. xii. 32, 33.—33.] It is implied, that between ver. 31 and this, a charge must have been made that He gave Himself out for the King of the Jews; see Luke xxiii. 2.—Pilate summoned Jesus in, who had been as yet outside with the Jews. This was the formal *reception* of the case before him;—as the Roman soldiers must now have taken charge of Jesus.—The judgments of the Romans were always public and sub dio, see ver. 13;—but the enquiries and examinations might be private. In this case Pilate appears to have wished to obtain an account from Jesus apart from the clamours of the chief priests and the mob.—34.] On this whole interview see note on Luke, ver. 4.—I regard this question ἀφ’ ἐαυτ. κ.τ.λ., as intended to distinguish the senses of the word *King* as applied to Jesus: and of course not (De Wette, Lücke) for the information of Him who asked it, but to bring out this distinction in Pilate’s mind. If he asked *of himself*, the word could certainly have but one meaning, and that one would be wrongly applied;—if from information derived from the Jews, this very fact would open the way to the true meaning in which He was King of the Jews. Stier and Ebrard think there may be some reference in ἀφ’ ἐαυτοῦ to a momentary earnestness in Pilate’s own mind,—a suspicion that his Prisoner *was* what He was charged with being (see ch. xix. 8, 12), from the mention of which he immediately (ver. 35) recoils, and implies the other side of the dilemma.—35.] Pilate at once repudiates the idea

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τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας ; <sup>36</sup> ἀπεκρίθη ἡ Ἰησοῦς Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου. εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρεταὶ ἂν οἱ ἐμοὶ ἠγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. <sup>37</sup> ἔπειν οὖν αὐτῷ ὁ Πιλάτος Οὐκοῦν βασιλεὺς εἶ σύ ; ἀπεκρίθη ὁ Ἰησοῦς Σὺ λέγεις, ὅτι βασιλεὺς εἰμι [ἐγώ]. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς

σείαντος B C<sup>1</sup> L. txt A.—36. rec. ὁ Ἰη. txt A B C D<sup>3</sup> E G K L M U X Y 14 al. Cyr. Theophyl. — 37. aft. εἰμι om. ἐγὼ B D<sup>3</sup> L Y 7 al. ac Arm. Cyr. Chrys. Cyp. Ambr.—

of *his* having any share in Jewish expectations, or taking any personal interest in Jewish matters: all his information he has derived from the public accusation of the people and chief priests. Then in τί ἐπ. is implied, 'There is no definiteness in their charge: let me have thine own account, thy ex-parte statement, that I may at least know *something* definite of the case.'—36.] This answer goes to explain the injustice of the charge of διαστρέψαι τὸ ἔθνος (Luke xxiii. 2), and to show Pilate something of the nature of the kingdom which Jesus really came to establish. —οὐκ . . . ἐκ τοῦ κ. τούτ.] 'not belonging to (ch. viii. 23. x. 16) this world;'—and therefore not to be supported by this world's weapons. There is no denial that His Kingdom is *over* this world—but that it is to be established by this world's power.—The words not only deny, they affirm: if not of this world, then *of another world*. They assert this other world before the representative of those who boasted of their 'orbis terrarum.'—οἱ ὑπηρ.] certainly not *angels* (as Stier) nor *angels and disciples* (as Lampe). The sentence is elliptical, and οἱ ὑπηρ. is included under the supposition introduced by εἰ. 'If &c.,—I should have had servants, and those servants would have fought.'—παραδοθῶ] This delivering up is referred to ch. xix. 16 —παρέδωκεν αὐτὸν αὐτοῖς.—The νῦν has been absurdly pressed by the Romanist interpreters to mean that at some time His Kingdom would be ἐντεῦθεν—i. e. ἐκ τοῦ κόσμου τούτου (!)—as if its essential character could ever be changed!—νῦν implies, 'as the case now stands;'—a demonstratio ad oculos from the fact that no servants of His had contended or were contending in His behalf; see similar usages of νῦν, ch. viii. 40. ix. 41. xv. 22. Rom. vii. 16, 17 al. —37.] It is best

to take οὐκοῦν β. εἰ σὺ as affirmative, —'Thou art a King then:' on account of what follows.—σὺ λέγεις] A formula neither classical nor found in the LXX, but frequent in the Rabbinical writings; see Schöttgen, Hor. Hebr. on Matt. xxvi. 25.—ἐγὼ . . . . τῇ ἀληθείᾳ] The Lord here preached the Truth of His mission, upholding that side of it best calculated for the doubting philosophic mind of the day, of which Pilate was a partaker. He declares the unity and objectivity of Truth;—and that Truth must come from above, and must come through a Person sent by God, and that that Person was Himself.—εἰς τοῦτο γεγέννημαι implies that He was *born* a King, and that He was born with a definite purpose. The words are a pregnant proof of an Incarnation of the Son of God. This great truth is further expressed by ἐλήλυθα εἰς τ. κ.—'I was born, but not therein commencing My being—I came into the world.' Thus certainly are the words to be understood, and not of His public appearance, His ἀνάδειξις (as Lücke, De Wette), nor as synonymous with γεγέννημαι. It is this saying which began the *fear* in Pilate, which the charge of the Jews, ch. xix. 7, increased.—τῇ ἀληθείᾳ, not τὴν ἀλήθειαν: not 'the truth,' so that what He said should be *true*,—but 'to the Truth,' in its objective reality:—see ch. xvii. 17, 19, of which deep saying this is the popular exposition for His present hearer.—The Lord, besides, sets forth here in the depth of these words, the very idea of all *kinghood*. The *King* is the representative of the truth: the truth of dealing between man and man;—the truth of that power, which in its inmost truth belongs to the great and only Potentate, the King of Kings.—Again, the Lord, the King of Manhood and the world, the second Adam, came to testify to the *truth*

φωνῆς. <sup>38</sup> λέγει αὐτῷ ὁ Πιλάτος Τί ἐστὶ ἀλήθεια; καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς Ἐγὼ οὐδεμίαν <sup>1</sup> αἰτίαν εὐρίσκω ἐν αὐτῷ. <sup>39</sup> ἔστι δὲ <sup>m</sup> συνήθεια ὑμῖν <sup>n</sup> ἵνα ἓνα ὑμῖν <sup>o</sup> ἀπολύσω ἐν τῷ πάσχα. <sup>p</sup> βούλεσθε οὖν <sup>q</sup> ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; <sup>40</sup> <sup>q</sup> ἔκραύγασαν οὖν πάλιν [πάντες], λέγοντες Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

XIX. <sup>1</sup> Τότε οὖν <sup>q</sup> ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ <sup>r</sup> ἔμαστίγωσε, <sup>2</sup> καὶ οἱ στρατιῶται <sup>s</sup> πλέξαντες στέφανον ἐξ <sup>t</sup> ἁκανθῶν <sup>u</sup> ἐπέθηκαν αὐτοῦ \* τῇ κεφαλῇ, καὶ ἱμάτιον <sup>v</sup> πορφυροῦν <sup>w</sup> περιέβιλον αὐτὸν, <sup>3</sup> καὶ \* ἔλεγον Χαῖρε <sup>x</sup> ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ <sup>y</sup> ἐδίδουν αὐτῷ <sup>z</sup> ῥάπισματα. <sup>4</sup> <sup>t</sup> καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ

w Luke xii. 27 and j. constr. Luke xxiii. 11. x Mark x. 47. Luke xii. 32. xviii. 11, 13 al. y ch. xviii. 22 refl. z ibid.

bef. γεγένν. ins. καὶ A. om. B abc Cypr.—39. rec. (2nd) ὁμ. ἀπολ. with EGM (HS?) Δ. txt A B D<sup>3</sup> K L U X Y 5 al. *bcv* Syr. Copt. Arm. Cyr. —40. πάντες om. B L X 5. txt A D<sup>3</sup> (?).

CHAP. XIX. 2. ἐπὶ τὴν κεφ. A. txt B. —3. bef. ἔλεγον ins. ἤρχοντο πρὸς αὐτὸν καὶ B L U X 13 al. *abcv* syr. Copt. Sahid. Æth. Arm. Cyr. Aug. om. A al.—ἐδίδουσαν B L X (-ωσαν L X) 2 Cyr. txt A.—4. rec. ἐξῆλθ. οὖν with EGM (H S) U Y Δ. txt

of Manhood and the world, which Sin and Satan had concealed.—This testimony to the Truth is to be the weapon whereby His Kingdom will be spread;—‘every one who is of the truth,’ i.e. here in the most general sense, every one who is a true dealer with his own heart, who has *an ear to hear*,—of such are My subjects composed:—they hear My voice.’ But for the putting this true dealing on its *proper and only ground*, see ch. viii. 47. vi. 44.—38.] To this number Pilate did not belong. He had no ear for Truth. His celebrated question is perhaps more the result of indifferentism than of scepticism; it expresses, not without scoff and irony, a conviction *that truth can never be found*: and is an apt representative of the state of the polite Gentile mind at the time of the Lord’s coming. It was rather an inability than an unwillingness to find the truth.—He waits for no answer, nor did the question require any. Nay, it was no real question, any more than *τί ἐμοὶ κ. σοί*, or any other, behind which a negation lies hid.—*ἐγὼ οὐδεμ. αἰτ.* . . . .] *ἐγὼ*, opposed to *ὑμεῖς*, who had found fault in Him. Pilate mocks both—the Witness to the Truth, and the haters of the Truth. His conduct presents a pitiable specimen of the moral weakness of that spirit of worldly power, which reached its culminating point in the Roman empire.—39.] At

this place comes in Matt. xxvi. 12—14;—the repeated accusation of Jesus by the chief priests and elders, to which He answered nothing;—and Luke xxiii. 5—17, the sending to Herod, and second proclamation of His innocence by Pilate,—after which he adopts this method of procuring His release (Luke, ver. 17).—*ἔστι συνήθ.*] See note Matt. xxvii. 15, and compare, for an instructive specimen of the variations in the Gospel narratives, the four accounts of this incident.—40.] They have not before cried out in this narrative; so that some circumstances must be presupposed which are not here related: unless vv. 30 and 31 be referred to.—*ἦν δὲ ὁ B. λ.*] In Mark xv. 7. Luke xxiii. 19, a rioter;—but doubtless also a robber, as such men are frequently found foremost in civil uproar.—There is a solemn irony in these words of the Apostle—a *Robber!* See the contrast strongly brought out Acts ii. 14.—CHAP. XIX. 1.] The reason or purpose of this scourging does not here appear; but in Luke xxiii. 21—23 we read that after the choice of Barabbas, Pilate asked them what should be done with Jesus? And when they demanded that He should be crucified, Pilate, after another assertion of his innocence, said *παίδεύσας αὐτὸν ἀπολύσω*. Thus it is accounted for.—2, 3.] See notes on Matt. vv. 27—30;—and on *πορφύραν*, Mark, ver. 17.—4.] The unjust and cruel



a ch. xviii. 38. οὐδεμίαν <sup>a</sup> αἰτίαν εὐρίσκω. <sup>5</sup> ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, A B  
 b Matt. xi. 8. <sup>b</sup> φοβῶν τὸν <sup>c</sup> ἀκάθαρτον στέφανον καὶ τὸ πορφυροῦν  
 Rom. viii. 1. ἱμάτιον. καὶ λέγει αὐτοῖς <sup>d</sup> Ἴδε ὁ ἄνθρωπος. <sup>e</sup> ὅτε οὖν  
 c Mark xv. 17 only. Ἰσα. εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, <sup>e</sup> ἐκράυγασαν  
 xxvii. 12. λέγοντες Σταύρωσον σταύρωσον\*. λέγει αὐτοῖς ὁ Πιλάτος  
 d Mark iii. 34. ch. i. 29 al. Ἀάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ  
 e ch. xviii. 40 rell. εὐρίσκω ἐν αὐτῷ αἰτίαν. <sup>7</sup> ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι  
 f = Luke xvii. 10. ch. xiii. 14 al. Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον [ἡμῶν] <sup>f</sup> ὀφείλει  
 g = Matt. xx. 12. ch. v. 18 al. ἀποθανεῖν, ὅτι αὐτὸν υἱὸν <sup>†</sup> Θεοῦ <sup>g</sup> ἐποίησεν. <sup>8</sup> Ὅτε οὖν  
 h ch. xviii. 28 rell. ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,  
 i Luke xx. 7. ch. vii. 27. ix. 20. <sup>9</sup> καὶ εἰσῆλθεν εἰς τὸ <sup>h</sup> πραιτώριον πάλιν, καὶ λέγει τῷ  
 k Luke ii. 47. xx. 26. ch. i. 22. J. b. Ἰησοῦ <sup>i</sup> Πόθεν εἰ σύ; ὁ δὲ Ἰησοῦς <sup>k</sup> ἀπόκρισιν οὐκ  
 xxxiii. 5. ἔδωκεν αὐτῷ. <sup>10</sup> λέγει [οὖν] αὐτῷ ὁ Πιλάτος Ἐμοὶ οὐ  
 l Matt. ix. 6 ll. Sir. ix. 13. m ch. xviii. 39. λαλεῖς; οὐκ οἶδας ὅτι <sup>l</sup> ἐξουσίαν ἔχω <sup>†</sup> <sup>m</sup> ἀπολῦσαί σε, καὶ

A B K L X 7 Syr. Æth. and (omg. καὶ) D<sup>3</sup> 3 al. Copt. Sahid. syr. acv. — 6. aft. σταύρωσον (2nd) ins. αὐτὸν A D<sup>3</sup> E K M S U X Y Δ 30 al. b Syrr. Copt. Sahid. Æth. Arm. Chrys. Theophyl. Aug. om. B H? L. — 7. ἡμῶν om. B D<sup>3</sup> L Δ abev Orig. Hil. Aug. ins. A. — rec. τοῦ θ. with qu. ? txt A B D<sup>3</sup> K L M S X 6 al. — 10. οὖν om. A X 6 al. Syr. Copt. Arm. Cyr. ins. B abev. στ. and ἀπολ. are transposed in rec. abev,

conduct of Pilate appears to have had for its object to satisfy the multitude by the mockery and degradation of the so-called King of the Jews: and with that view he now brings forth Jesus. His speech is equivalent to—‘See what I have done purely to please you—for I believe Him innocent.’—5.] is the accurate and graphic delineation of an eye-witness.—The ἴδε ὁ ἄνθ. is to move their contempt and pity;—‘See this man who submits to and has suffered these indignities—how can He ever stir up the people, or set Himself up for king? Now cease to persecute Him; your malice surely ought to be satisfied.’—6.] This had been cried before,—see Matt. ver. 22 and ||. Possibly John had not heard the cry. According as men have been in different parts of a mob, they will naturally report differently, according as those nearest to them cried out.—λάβ. αὐτ. ὕμ.] The words of Pilate show vacillation between his own sense of the innocence of Jesus and his fear of displeasing the Jews and their rulers. He now, but in ironical mockery, as before, ch. xviii. 31, delivers the matter entirely into their hands: perhaps after having received the message from his wife, Matt. ver. 19.—7.] In consequence of this taunt, they now declare the cause of their condemnation of Him—see Levit. xxiv. 16—and their demand that, though found innocent by the governor, He should die.—8.] This charge served to increase

the fear which Pilate had before: see note on ch. xviii. 37. The name υἱὸς Θεοῦ served also to confirm the omen already furnished by the dream of his wife. That this fear was not a fear of the Jews, nor of acting unjustly, but of the Person of Jesus, is evident from what follows.—9.] He entered, taking Jesus with him.—πόθεν] i. e. not ‘from what province?’—for he knew this, Luke xxiii. 6, 7, nor, ‘of what parents?’—but ‘whence?’ in reference to υἱὸς Θεοῦ. Observe that the fear of Pilate is not mere superstition, nor does it enter into the Jewish meaning of υἱὸς θ.: but arises from an indefinite impression made on him by the Person and bearing of our Lord. We must not therefore imagine any fear of Him as being a ‘son of the gods,’ in Pilate’s mind: this gives a wrong direction to his conduct, and misses the fine psychological truth of the narrative.—The Lord, in His silence, was acting according to His own precept, Matt. vii. 6. Notwithstanding Pilate’s fear of Him, he was not in earnest;—not determined to be led by his conscience, but had already given way to the unjust demands of the people; and He who saw his heart knew how unworthy he was of an answer to so momentous a question. Besides, this silence was the most emphatic answer to all who had ears to hear it;—was a reference to what He had said before, ch. xviii. 37, and so a witness to His Divine origin. Would any mere

ἐξουσίαν ἔχω † σταυρῶσαι σε; <sup>11</sup> ἀπεκρίθη ὁ Ἰησοῦς \*  
 Οὐκ \* εἶχες ἐξουσίαν οὐδεμίαν <sup>n</sup> κατ' ἐμοῦ, εἰ μὴ [ἦν]  
 \* σοι ° δεδομένον <sup>p</sup> ἄνωθεν. διὰ τοῦτο ὁ παραδιδούς μέ σοι  
 μείζονα <sup>q</sup> ἁμαρτίαν ἔχει. <sup>12 r</sup> ἐκ τούτου <sup>s</sup> ἐζήτει ὁ Πιλάτος  
 ἀπολῦσαι αὐτόν. οἱ δὲ Ἰουδαῖοι † ἐκραύγαζον λέγοντες  
 Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς

<sup>n</sup> κατ', here only, ἐπὶ acc., Rev. xvi. 9. Luke ix. 1. ἐπάνω, Luke xix. 17. <sup>o</sup> Rev. ii. 26 al. <sup>p</sup> ch. iii. 3 <sup>q</sup> refl. <sup>r</sup> ch. ix. 41 refl. <sup>s</sup> ch. vi. 66. <sup>t</sup> = ch. v. 18 al. <sup>u</sup> ch. xviii. 40 refl.

but txt A B E<sup>1</sup> Syr. — 11. aft. Ἰησ. ins. αὐτῷ B D<sup>3</sup> L<sup>3</sup> abc Syr. Sahid. om. A b. — εἶχες A D<sup>1</sup> L Y 2 al. txt B abcν Iren. Cypr. Hil. — ἦν om. B D<sup>3</sup> L bc Iren. Cypr. Hil. ins. A. — δεδ. σοι B (ἐννῇ B) D<sup>3</sup> L al. txt A. — παραδούς BEU Δ. — 12. rec. ἐκραζον,

man, of true and upright character, have refused an answer to such a question, so put? Let the modern rationalist consider this. — 10.] As in ch. xviii. 35, Pilate at once recoils from his better conscience into the state-pride of office. 'Objurgans increpatio timori præcedenti plane contraria.' Lampe.—This very boast was a self-conviction of injustice. No just judge has any such power as this, to loose or to punish (see 2 Cor. xiii. 8); but only patiently to inquire and give sentence according to the truth. — 11.] This last testimony of the Lord before Pilate is a *witness to the truth*: opening in a wonderful manner the secret of Pilate's vaunted power, of His own humble submission, and the sinfulness of His enemies. The great stress is on the word ἄνωθεν, on which Grotius strikingly says (ungewöhnlich treffend, Stier), 'inde scilicet, unde ortus sum!' so that it answers remarkably to the πῶθεν above. We must not *dream* of any allusion to *Rome*, or the *Sanhedrim*, in this ἄνωθεν, as the sources of Pilate's power:—the word was not so meant, nor so understood: see ver. 12.—δεδομένον, not δεδομένη:—the neuter is more general, and embraces in itself the whole delegation from above, power included—q. d. *except by appointment from above*. Lampe remarks: 'Concedit Pilato primum, — potestatem. Agnoscebat fori humani auctoritatem, quia regnum ejus non erat terrenum, humanos magistratus destruens. Neque Pilato et Romanis jus in Judæos disputabat. Secundo, exaggerat illam potestatem, ut *superne datam*. Hæc est doctrina Christiana, omnem potestatem esse a Deo. Tertio, agnoscit potestatem illam se in Seipsum extendere, cum omnia secum ex decreto divino agerentur' (Stier, vi. 461).—διὰ τοῦτο] *on this account*, viz. because of what has just been asserted, οὐκ εἶχες κ.τ.λ.—The connexion is somewhat difficult. I take it to be this: 'God has given to thee *power over Me*;—not insight into the character which I claim, that of being the Son of God,—but simply *power*: that insight belonged to others, viz. the

Sanhedrim, and their president, whose office it was to judge that claim; *they* have judged against the clearest evidence and rejected Me, the Son of God; thy sin, that of blindly exercising thy *power*, sin though it be, is therefore *less than theirs*, who being God's own people, and with God's word of prophecy before them (and the High Priest, with his own prophetic word before him,—see ch. xviii. 14), deliberately gave Me over into thy hand.' It is important to this, which I believe to be the only right understanding of the words, to remember that Pilate from ver. 6 was making himself simply their tool;—He was the sinful, but at the same time the blind, instrument of their deliberate malice. Nearly so Lücke and De Wette. Bengel and Stier understand 'quia Me non nōsti' as the subject of διὰ τοῦτο, but Lücke rightly says that δεδομ. ἄνωθεν, and nothing else, must be that subject.—ὁ παραδιδ.] Beyond question, *Cataphas*,—to whom the initiative on the Jewish side belonged; 'cujus autoritate omnia agebantur,' Lampe. At the same time the whole Sanhedrim are probably included under the guilt of their chief.—In this ἁμαρτίαν is an implied reference to a higher Judge—nay, that Judge Himself speaks!—12.] ἐκ τ., from this time;—but not as a mere date;—with reference to what had just been said. Pilate himself was deeply struck by these words of majesty and mildness, and almost sympathy for his weakness, and made a last, and, as ἐκ τ. seems to imply, a somewhat longer attempt than before, to deliver Him.—φίλος τ. K.] There does not seem to be any allusion to a title of honour, *amicus Cæsaris*; indeed, to judge from the citations in Wetstein, a good deal of fancy has been employed in making out the fact of such a title having been in use, any further than that the appellation would naturally arise and be accounted honourable. φίλ. τ. K. here is, 'well affected to Cæsar.'—This was a terrible saying, especially under Tiberius, with whom (Tacit. Ann. iii. 38) 'majestatis crimen omnium

α Luke ii. 34. ὁ βασιλέα αὐτὸν ποιῶν ὁ ἀντιλέγει τῷ Καίσαρι. <sup>13</sup> Ὁ οὖν AB  
 Rom. c. 21. Πιλάτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν  
 Hos. iv. 4. Ἰησοῦν, καὶ ἔκάθισεν ἐπὶ τῷ βήματος ἕως τόπον  
 Is. i. 5. λεγόμενον ἁ λυθόστρωτον, ὁ Ἑβραϊστὶ δὲ γαββαθά. <sup>14</sup> ἦν  
 v intr. Matt. v. 1 al. δὲ ἑ παρασκευὴ τοῦ πάσχα. ὥρα τῇ ἦν τῶς ἔκτη καὶ λέγει  
 w = Matt. τοῖς Ἰουδαίοις. <sup>15</sup> Ἰδε ὁ βασιλεὺς ὑμῶν. \* οἱ δὲ ἑ ἐκραύ-  
 xxvii. 19 al. ῳ γασαν Ἄρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς  
 Acts xviii. 12. ὁ Πιλάτος Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν  
 2 Macc. xiii. 23. οἱ ἀρχιερεῖς Οὐκ ἔχομεν βασιλέα ἢ εἰ μὴ Καίσαρα. <sup>16</sup> τότε  
 x constr. Matt. αὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.  
 i. 23. ch. ix. 7 al. fr. c Matt. xxvii.  
 a here only. 62. Mark xv. 42. Luke xxiii. 54. vv. 31, 42 only. Jos. Antt. xvi. 6, 2. d ver. 6 reff. e ch. xviii. 40 reff.  
 2 Chron. vii. 3. f see ch. xvii. 15 red. g = ch. x. 10. 2 Cor. xii. 13. Eph. iv. 9.

but txt (-ασαν D<sup>3</sup> al.) A B D<sup>3</sup> L M Y 15 Orig. — 13. rec. τοῦτον τὸν λόγον, with qu. ? txt (or τ. τῶν λ.) A B D<sup>3</sup> E G L M 17 all. Orig. Cyr. Chrys. Theophyl. — rec. τοῦ βήμ. with qu. ? txt ABD<sup>3</sup> LUX 9 al. Cyr. — 14. rec. ὥρα δὲ, with E (H S ?) Y, but ὥρ. ἦν A B D<sup>3</sup> L M U X al. 20 ac Syr. Cyr. (ὥρ. δὲ ἦν K.) — rec. ὥρει, with D<sup>3</sup> M (H S ?) U al. ὥς A B E K L X Y all. — for ἔκτη, τρίτη D<sup>3</sup> (not d<sup>3</sup>) L X 4 al. txt A B E K M U Y (H S ?) all. — 15. ἐκραύγ. οὖν ἐκείνοι B L X Cyr. txt A ac Orig.

accusationem complementum erat.' — πᾶς ὁ β. . . .] This was true: their application of it to Christ, a lie. But *words*, not *facts*, are taken into account by tyrants, and this Pilate knew. — 13.] τ. λόγων τούτων—viz. these two last remarks. 'In such a perplexity, a man like Pilate could not long hesitate. As Caiaphas had before said it were better that One even innocent man should die, than that all should perish: so now in like case Pilate decided rather to sacrifice Jesus though innocent, than to expose himself to so great danger.' Friedlieb, Arch. der Leid. § 34. — ἔξω: see on ch. xviii. 33.—The βῆμα was in front of the pratorium, on an elevated platform;—Gabbatha, probably from גַּבְּתָא, altus fuit, —which was paved with a tessellated pavement. Such a pavement Julius Cæsar carried about on his expeditions, Suet. Cæs. c. 46. — 14. παρασκευὴ τοῦ π.] The signification, 'Friday in the Passover week' (using παρασκευὴ for 'day before the sabbath,' as Matt. xxvii. 62. Luke xxiii. 54, and τοῦ π. as in σάββατον τοῦ π. Ign. ad Phil. c. 13. De Wette), has found many, and some recent defenders: see especially Wieseler, Chron. Synops. i. 335 ff. But this is not its natural meaning, nor would it ever have been thought of in this place, but for the difficulty arising from the whole Passover question, which I have discussed on Matt. xxvi. 17—19. — παρ. τοῦ π. answers to ἡ νύκτ. ἡ νύκτ., and is 'the vigil of the Passover,' i. e. the day preceding the evening when the passover was killed. And so it must be understood here, especially when connected with ch. xviii. 28. See on the whole matter the note above referred to.—

ὥρα ὥς ἔκτη] There is an insuperable difficulty as the text now stands. For Mark relates, ch. xv. 25, that the crucifixion took place at the *third hour*: and that it certainly was so, the whole arrangement of the day testifies. For on the one hand, the judgment could hardly have taken the whole-day till noon: and on the other, there will not thus be time left for the rest of the events of the day, before the sabbath begun. We must certainly suppose, as did Eusebius, Theophylact, and Severus (in the Catena, Lücke, ii. 756), that there has been some very early erratum in our copies; whether the interchange of 3' (3) and 6' (6), or some other, cannot now be determined. Lücke and Friedlieb defend the *sixth* hour: but the above difficulties seem to me decisive against it.—We certainly may approximate the two accounts by recollecting that as the crucifixion itself certainly did not (as in Mark) take place *exactly* at the third hour, and as here it is ὥρα ὥς ἔκτη, some intermediate time may be described by both Evangelists. But this is not satisfactory: see note on Mark xv. 25.—The words ἴδε ὁ βασ. ὑμ. seem to have been spoken in irony to the Jews—in the same spirit in which afterwards the title was written over the cross:—partly perhaps also, as in that case, in consequence of the saying in ver. 12,—to sever himself altogether from the suspicion there cast on him. — 15.] οὐκ ἔχ. βασ. εἰ μὴ K., —a degrading confession from the *chief priests* of that people of whom it was said, 'The Lord your God is your King,' 1 Sam. xii. 12.—However, it furthered the present purpose, and to this all was sacrificed,



<sup>17</sup> <sup>h</sup> Παρέλαβον \* δὲ τὸν Ἰησοῦν [καὶ <sup>i</sup> ἀπήγαγον]. καὶ <sup>k</sup> βαστάζων τὸν σταυρὸν \* αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον <sup>l</sup> κρανίου τόπον, \* ὃς λέγεται <sup>m</sup> Ἑβραϊστὶ Γολγοθᾶ. <sup>18</sup> Ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο <sup>n</sup> ἐντεῦθεν καὶ ἐντεῦθεν, <sup>o</sup> μέσον δὲ τὸν Ἰησοῦν. <sup>19</sup> Ἐγραψε δὲ καὶ <sup>p</sup> τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ. ἦν δὲ γεγραμμένος, Ἰησοῦς ὁ <sup>a</sup> Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>20</sup> τοῦτον οὖν τὸν τίτλον πολλοὶ <sup>b</sup> ἄν- ἐγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένος <sup>d</sup> Ἑβραϊστὶ <sup>e</sup> Ἑλληνιστὶ <sup>f</sup> Ῥωμαϊστὶ. <sup>21</sup> ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων Μὴ γράφῃ, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκείνος εἶπε Βασιλεὺς εἰμι τῶν Ἰουδαίων. <sup>22</sup> ἀπεκρίθη ὁ Πιλάτος Ὁ γέγραφα γέγραφα. <sup>23</sup> οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν <sup>g</sup> ἄραφος, <sup>h</sup> ἐκ τῶν ἄνωθεν <sup>i</sup> ὑφαντὸς <sup>k</sup> δι' ὅλου. <sup>24</sup> εἶπον οὖν πρὸς ἀλλήλους Μὴ <sup>l</sup> σχίσωμεν αὐτὸν, ἀλλὰ <sup>m</sup> λάχωμεν περὶ αὐτοῦ, τίνος ἔσται. ἵνα ἡ γραφὴ πληρωθῇ [ἡ λέγουσα] <sup>n</sup> Διμερίσαντο τὰ ἱμάτιά μου ἐαυτοῖς, καὶ ἐπὶ τὸν <sup>o</sup> ἱματισμόν μου <sup>p</sup> ἔβαλον κλῆρον. Οἱ μὲν οὖν

n Psal. xxi. 18. — l Luke xxii. 17. Acts ii. 45. o Luke vii. 25. Acts xx. 33. Ps. xlv. 9. p = l and Acts i. 26.

—16. *παρ. οὖν* BD<sup>3</sup> LX 3 *abc* Cyr. *txt* A.—17. *κ. ἀπ. om.* B LX 6 *al. abc* Copt. Cyr. ins. A D<sup>3</sup> E H? K S? Y *all.* — *ἡγαγον* D<sup>3</sup> E H? K S? Y 12 *all.* Chrys. Theophyl. Euthym. *txt* A.—17. *βαστ. αὐτῷ (or εἰν.) τὸν στ.* B L *abc.* *txt* (εἰν.) A U Y.—*ὃ λέγεται* A K 4 *ac* Cyr. *om.* L X *al.* *txt* B.—19. *ἐπέθηκεν* A K 10 Copt. Sahid. *txt* B *abc.*—23. *rec. ἄρραφος*, with *qu.*? *txt* A B? D<sup>3</sup> E K L M U X Y (H S?) *al.*—

including truth itself; for the confession was not only degrading, but false in their mouths. Some of those who now cried this, died miserably in rebellion against Caesar forty years afterwards. — 16.] Here the scourging seems (Matt., Mark) to have taken place, or perhaps to have been renewed, since the former one was not that customary before execution, but conceded by Pilate to the mob in hope of satisfying them.

17—42.] Matt. xxvii. 31—66. Mark xv. 20—47. Luke xxiii. 26—56. *The crucifixion, death, and burial of Jesus.* Compare the notes on the four throughout.—17.] See on Matt. ver. 33.—19.] ditto, ver. 37.—20—22.] The same spirit of mockery of the Jews showed itself in the title, as before, ver. 14. They had prevailed on Pilate by urging this point, that Jesus had set Himself up for a king; and Pilate is willing to remind them of it by these

taunts. Hence their complaint and his answer.—The Latin was the official language, the Greek that usually spoken,—the Hebrew (i.e. Aramaic) that of the common people. — *δ γέγ. γέγρ.* The first perfect denotes the past active; the second, that it was complete and unalterable.—23, 24.] *οὖν* goes back to ver. 18.—There were four soldiers, a *τετράδιον*, Acts xii. 4, and a centurion?—‘centurio supplicio praepositus,’ Seneca de Ira, 16 (Friedlieb).—The garments of the executed were by law the perquisite of the soldiers on duty. Dig. xlviii. 20, 6 (Friedlieb).—The tunic was the so-called ‘toga ocellata,’ or ‘bys-sina.’ It reached from the neck to the feet, and was fastened round the throat with a clasp. It was properly a priest’s garment (see Jos. Antt. iii. 7, 4), and was woven of linen, or perhaps of wool (Friedlieb).—The citation is verbatim from the LXX. In it, *ἱμάτια* = the upper gar-

στρατιῶται ταῦτα ἐποίησαν· <sup>25</sup> ἔιστήκεισαν δὲ ἑκὶ παρὰ τῷ A B  
σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς  
μητρὸς αὐτοῦ Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ  
Μαγδαληνὴ. <sup>26</sup> Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν  
μαθητὴν <sup>ς</sup> παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ [αὐτοῦ]  
Γυναί, \* ἰδοὺ ὁ υἱός σου. <sup>27</sup> εἶτα λέγει τῷ μαθητῇ Ἰδοὺ  
ἡ μήτηρ σου. καὶ ἅπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ  
μαθητὴς εἰς <sup>α</sup> τὰ ἴδια. <sup>28</sup> Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι  
πάντα ἤδη τετέλεσται, ἵνα <sup>β</sup> τελειωθῇ ἡ <sup>γ</sup> γραφή, λέγει  
Διψῶ. <sup>29</sup> <sup>δ</sup> σκευὸς ἔκειτο <sup>ε</sup> ὄξους <sup>ς</sup> μεστόν· \* οἱ δὲ  
<sup>ς</sup> πλῆσαντες <sup>h</sup> σπόγγον ὄξους καὶ \* <sup>ι</sup> ὑσώπω <sup>κ</sup> περιθέντες  
<sup>1</sup> προσήνεγκαν αὐτοῦ τῷ στόματι. <sup>30</sup> ὅτε οὖν <sup>m</sup> ἔλαβε τὸ  
<sup>g</sup> || Matt. and xxii. 10. Luke v. 7. Gen. xxi. 19. <sup>h</sup> || Mt. Mk. only †. <sup>i</sup> Heb. ix. 19 only. Exod. xii. 2 al.  
<sup>k</sup> Matt. xxi. 33. xxvii. 28. Gen. xxvii. 10. <sup>1</sup> = here only. <sup>m</sup> = Mark xv. 23. Acts ix. 19. 1 Tim. iv. 4.

24. ἡ λέγουσα om. B *abc*. ins. A.—26. aft. μητρὶ om. αὐτοῦ B L X *b* Arm. ins. A *ac*.  
—ιδὲ (or εἰδὲ) B D<sup>3</sup> M X 11 al. Orig. Cyr. Chrys. txt A.—27. ιδὲ B L (not M).—  
for ὥρ., ἡμέρας A (E<sup>1</sup>?) 6 al. Sahid.—29. rec. σκ. οὖν with (unc. qu.?) c. txt A B L X  
*ab*.—σπόγγ. οὖν μιστ. (τοῦ B? L X) ὄξ. ὑσώπω. περιθ. B L X 2 *b* Copt. Sahid. Cyr. Hil.

ments, ἱματισμός the tunic.—25.] In Matt. xxvii. 55, 56 ||, we learn that two of these three were looking on afar off, after Jesus had expired, with Salome. We may suppose that they had drawn nearer at this particular time, and that John omits the mention of his own mother. — ἡ τοῦ Κλωπᾶ] the mother of James the Less and Joses; Matt., Mark.—26.] ἰδοὺ ὁ υἱός σου. The relationship in the flesh between the Lord and His mother was about to close; hence He commends her to another son who should care for and protect her. Thus,—as at the marriage in Cana, when His official independence of her was to be testified; so now,—He addresses her as γυναί. —27.] The solemn and affecting commendation of her to John is doubly made,—and thus bound by the strongest injunctions on both. The Romanist idea, that the Lord commended all His disciples, as represented by the beloved one, to the patronage of His mother (!), is simply absurd. The converse is true—He did solemnly commend the care of her, especially indeed to the beloved disciple, but in him to the whole cycle of disciples, among whom we find her, Acts i. 14.—No conclusion can be drawn from this commendation as to the ‘brethren of the Lord’ believing on Him or not at this time. The reasons which influenced Him in His selection must ever be far beyond our penetration.—27.] ἅπ' ἐκ. τ. ὥρ. is probably to be taken literally, —from that time;—so that she was spared the pangs of witnessing what was to follow. If so, John returned again to the Cross, ver. 35. — εἰς τὰ ἴδια need not imply that

John had a house in Jerusalem. It would equally apply to his lodging during the feast; only meaning, that henceforth, wherever he was, she was an inmate with him; and certainly that his usual habitation was fixed, and was his own.—28.] μετὰ τοῦτο is generally, but not necessarily, immediate. Here we must suppose the ἑλῶι ἑλῶι to have been said meantime, and the three hours' darkness to have taken place. Perhaps during some of this time John was absent: see above.—ἵνα τελ. ἡ γρ. Various needless objections have been raised to the application of these words to the saying of the Lord which follows, and attempts have been made to connect them with τετέλεσται (τετέλεσται, ἵνα τελειωθῇ!). That John does use ἵνα . . . as applying to what follows, ch. xiv. 31 shows. And so here,—‘that the Scripture might be accomplished (not πληρωθῇ),—having it in view to leave no pre-appointed particular of the circumstances of His suffering unfulfilled, Jesus, speaking doubtless also in intense present agony of thirst, but only speaking because He so willed it, and because it was an ordained part of the course which He had taken upon Him, said this word. ‘Nec hoc levamentum petisset, nisi scivisset id quoque ad criteria Messiae secundum Prophetas spectare; unde haec altera motiva additur; ut consummaretur Scriptura.’ Lampe (Stier, vi. 573). —29.] The ὄξος was the posca, the sour wine, or vinegar and water, the common drink of the Roman soldiers.—ὑσώπω] An aromatic plant growing on walls, common in the south of England

ὄζος ὁ Ἰησοῦς, εἶπε <sup>n</sup>Τετέλεσται, καὶ ὁ κλίνας τὴν κεφαλὴν <sup>p</sup>παρέδωκε τὸ <sup>q</sup>πνεῦμα. <sup>31</sup> Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα <sup>r</sup>ἐν τῷ σαββάτῳ, ἐπεὶ <sup>s</sup>παρασκευὴ ἦν (ἦν γὰρ <sup>t</sup>μεγάλη ἡ ἡμέρα <sup>†</sup>ἐκείνου τοῦ σαββάτου), ἠρώτησαν τὸν Πιλάτον ἵνα <sup>u</sup>καταγῶσιν αὐτῶν τὰ <sup>v</sup>σκέλη καὶ <sup>w</sup>ἀρθώσιν. <sup>32</sup> ἤλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ <sup>x</sup>συσταυρωθέντος αὐτῷ, <sup>33</sup> ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, <sup>34</sup> ἀλλ' εἰς τῶν στρατιωτῶν <sup>y</sup>λόγχῃ αὐτοῦ τὴν <sup>z</sup>πλευρὰν <sup>a</sup>ἐνυξε, καὶ εὐθὺς <sup>b</sup>ἐξήλθεν αἷμα καὶ <sup>c</sup>ῥῶδος. <sup>35</sup> καὶ ὁ ἑωρακὼς <sup>d</sup>μεμαρτύρηκε, καὶ <sup>e</sup>ἀληθινὴ αὐτοῦ ἐστὶν ἡ <sup>f</sup>μαρτυρία, κακεῖνος οἶδεν ὅτι ἀληθῆ λέγει,

z ch. xx. 20, 25, 27. Acts xii. 7 only. Gen. ii. 21. a here only † Sir. xxii. 19. b = Rev. xiv. 20 only. c = here only. see 1 John v. 6. d = Acts xxiii. 11. Heb. x. 15. e = ch. iv. 37 refl. f ch. i. 7 refl.

txt A. — 31. ἡ om. A E al.—rec. ἐκίνησεν τ. σ. with c, but txt A B D<sup>3</sup> E K L S al. 28 all. ab Copt. Æth. Arm.—35. καὶ ὑμ. A D<sup>3</sup> K L U X 14 all. abcv Syrr. Sahid. Arm. Æth.

and on the Continent, with blue or white flowers, and having stalks about 1½ foot long, which would in this case be long enough, the feet of the crucified person not being ordinarily raised above that distance from the ground. It was much used for sprinkling, Exod. xii. 22. Levit. xiv. 4 al. Ps. li. 7. — 30.] *τετέλεσται* expresses the fulfilling of that appointed course of humiliation, obedience, and suffering, which the Lord Jesus had undertaken. That was now over, and from this time 'the joy that was set before Him' begins. It is beyond the purpose of a note to bring out the many meanings of this most important and glorious word. There is an admirable sermon on it by Schleiermacher (vol. ii. serm. 10); and Stier's Comment, vi. 587 ff., should be read. — *κλίνας τ. κεφαλὴν*] We have the minuteness of an eye-witness, on whom every particular of this solemn moment made an indelible impression. — *παρέδωκε τ. πνεῦμα*] viz. in the words given by Luke, *πάτερ, εἰς χεῖράς σου παρατίθειμαι τὸ πνεῦμα*—which was also the *φωνὴ μεγάλη* of Matt. and Mark.—This *παραδιδόναι* was strictly a voluntary and determinate act;—no *coming on* of death, which had no power over Him,—see ch. x. 18, and note on Luke xxiii. 46. — 31.] On the Jewish custom, see note Matt. xxvii. 57.—*ἦν γὰρ μεγ.* . . . ] being as it was (see note on ch. xviii. 28, and Matt. xxvi. 17) a double sabbath: the coincidence of the first day of unleavened bread (Ex. xii. 16) with an ordinary sabbath. — *ἵνα καταγ.*] The *crurifragium* was sometimes appended to the punishment of crucifixion, see Friedlieb, p. 164,—but does not appear to have been inflicted for the purpose of causing

death, which indeed it would not do. Friedlieb supposes that the term involved in it the 'coup de grâce,' which was given to all executed criminals, and that the piercing with the spear was this death-blow, and was also inflicted on the thieves. — 34.] The lance must have penetrated deep, for the object was to *ensure* death,—and, see ch. xx. 27, probably into *the side*, account of the position of the soldier, and of what followed. — *αἷμα κ. ῥῶδος*] The spear perhaps pierced the pericardium or envelope of the heart, in which case a liquid answering the description of *ῥῶδος* may have flowed with the blood. But the quantity would be so small as scarcely to have been observed.—It is hardly possible that the separation of the blood into placenta and serum should so soon have taken place, or that, if it had, it should have been by an observer described as *αἷμα καὶ ῥῶδος*. It is more probable that the fact, which is here so strongly testified, was a consequence of the extreme exhaustion of the Body of the Redeemer. The medical opinions on the point are very various, and by no means satisfactory. — 35.] This emphatic affirmation of the fact seems to regard rather the whole incident than the mere outflowing of the blood and water. It was the object of John to show that the Lord's Body was a real body, and underwent real death. And both these were shown by what took place: not so much by the phenomenon of the water and blood, as by the infliction of such a wound,—after which, even had not death taken place before, there could not by any possibility be life remaining. So Lücke; except that he seems to refer *ἑωρακὼς* more to the





ὧ οὐδέπω οὐδεὶς \* ἐτέθη. <sup>42</sup> ἐκεῖ οὖν διὰ τὴν <sup>a</sup> παρασκευὴν <sup>a ver. 11.</sup>  
 τῶν Ἰουδαίων, ὅτι <sup>aa</sup> ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν <sup>aa absol. here only. Gen. xix. 20.</sup>  
 Ἰησοῦν.

XX. <sup>1</sup> Τῇ δὲ <sup>b</sup> μιᾷ τῶν σαββάτων Μαρία ἡ Μαγ- <sup>b 1. = Acts xx. 7. 1 Cor. xvi. 2. Gen. i. 5. Ezra. iii. 6. bb ch. xviii. 28 reil.</sup>  
 δαληνὴ ἔρχεται <sup>bb</sup> πρὸς σκοτίας ἔτι οὐσης εἰς τὸ μνημεῖον,  
 καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. <sup>2</sup> τρέχει  
 οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον  
 μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς Ἥσαν τὸν  
 κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδμεν ποῦ ἔθηκαν αὐτόν.  
<sup>3</sup> ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο  
 εἰς τὸ μνημεῖον. <sup>4</sup> ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος  
 μαθητὴς <sup>c</sup> προέδραμε τάχιον τοῦ Πέτρον καὶ ἦλθε πρῶτος  
 εἰς τὸ μνημεῖον, <sup>5</sup> καὶ <sup>d</sup> παρακύψας βλέπει κείμενα τὰ  
<sup>e</sup> ὄθονια, οὐ μέντοι εἰσῆλθεν. <sup>6</sup> ἔρχεται οὖν Σίμων Πέτρος

c Luke xix. 4 only. 2 Kings vii. 11.  
 d Luke xxiv. 12. James i. 25. 1 Pet. i. 12. Gen. xxvi. 8. fch. xix. 40 reil.

with an intention to prevent the Body, in its lacerated state, from incipient decomposition during the interval. — 40.] See ch. xi. 44. Little is known with any certainty, except from these passages, of the Jews' ordinary manner of burying. Winer, Friedlieb. — 41.] See note on Matt. v. 60. The words ἐν τῷ τόπῳ ὅπου ἐσταυρώθη, are so far in favour of the traditional site of the Holy Sepulchre, that Calvary and the Sepulchre are close together, under the roof of the same church. And those who have found an objection in that circumstance, have forgotten this testimony of John.—καὶνὸν . . .] And therefore given for the purpose—so that the additional particular not here mentioned, that it belonged to Joseph, is almost implied.—42.] τὴν παρασκ. τ. Ἰουδ. seems to indicate clearly the παρασκ. of the Passover, as I have before maintained that the words mean; not the mere day of the week so called, which, as it was by the Christians also in the Apostles' time named παρασκευῇ, would not be qualified by τῶν Ἰουδ.—The words ὅτι ἐγγ. ἦν τὸ μν. certainly appear as if John were not aware that the tomb belonged to Joseph;—but it is still more likely that the thought of asking for the Body may have been originally suggested to Joseph by his possessing a tomb close to the place of crucifixion, and so ὅτι ἐγγ. ἦν τὸ μν. may have been the real original reason of the whole proceeding; and John, not anxious to record every particular, may have given it as such.

CHAP. XX. 1—18.] Compare Matt. xxviii. 1. Mark xvi. 1. Luke xxiv. 1. — On the chronology of the events of the Resurrection, see note on Matt. xxviii. 1. I attempt no harmony of the accounts:—I believe all

such attempts to be fruitless;—and I see in their failure strong corroboration of the truth of the Evangelic narratives. It is quite impossible that so astounding an event, coming upon various portions of the body of disciples from various quarters and in various forms, should not have been related, by four independent witnesses, in the scattered and fragmentary way in which we now find it. In the depth beneath this varied surface of narration rests the great central fact of the resurrection itself, unmoved and immovable. As it was THIS above all other things to which the Apostles bore their testimony, so, in their testimony to this, we have the most remarkable proof of each having faithfully elaborated into narrative those particular facts which came under his own eye or were reported to himself by those concerned. Hence the great diversity in this portion of the narrative:—and hence I believe much that is now dark might be explained, were the facts themselves, in their order of occurrence, before us. Till that is the case, (and I am willing to believe that it will be one of our delightful employments hereafter, to trace the true harmony of the Holy Gospels, under His teaching of Whom they are the record,) we must be content to walk by faith, and not by sight. — 1, 2.] Μαγ. ἡ Μαγδ. She was not alone (Mt., Mk., L.). Does this appear in the οἶδαμεν below?—One thing we may conclude for certain, that she, for some reason, did not see the vision of Mt., Mk., and L.—3.] Luke, ver. 12, knows only of Peter's going. — 4—8.] Full of most interesting and characteristic detail. John, probably the younger, outruns Peter;—but when there, reverently abstains from enter-

ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ A B  
 τὰ ὀθόνια κείμενα, <sup>7</sup> καὶ τὸ <sup>8</sup> σουδάριον ὃ ἦν ἐπὶ τῆς  
 κεφαλῆς αὐτοῦ οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς  
 ἐντετυλιγμένον εἰς ἓνα τόπον. <sup>8</sup> τότε οὖν εἰσῆλθε καὶ ὁ  
 ἄλλος μαθητὴς ὃ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε,  
 καὶ ἐπίστευσεν· <sup>9</sup> οὐδέπω γὰρ ᾔδεισαν τὴν <sup>1</sup> γραφὴν, ὅτι  
 δεῖ αὐτὸν ἐκ νεκρῶν <sup>1</sup> ἀναστῆναι. <sup>10</sup> ἀπῆλθον οὖν πάλιν  
 πρὸς ἑαυτοὺς οἱ μαθηταί. <sup>11</sup> Μαρία δὲ εἰστήκει πρὸς  
 τὴν μνημεῖον κλαίουσα ἔξω. ὡς οὖν ἔκλαιε, <sup>ο</sup> παρέκυνεν  
 εἰς τὸ μνημεῖον, <sup>12</sup> καὶ θεωρεῖ δύο ἀγγέλους <sup>π</sup> ἐν λευκοῖς  
 καθεζομένους, ἓνα <sup>q</sup> πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς  
 ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. <sup>13</sup> καὶ λέγουσιν A B D  
 αὐτῇ ἐκεῖνοι Γύναι, τί κλαίεις; λέγει αὐτοῖς Ὅτι ἦραν  
 τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. <sup>14</sup> † ταῦτα  
 εἰπούσα <sup>α</sup> ἐστράφη <sup>β</sup> εἰς τὰ ὑπίσω, καὶ <sup>γ</sup> θεωρεῖ τὸν Ἰησοῦν

CHAP. XX. 4. ὁ δὲ ἄλλος A 3 ac. txt B. — 6. καὶ Σ. Π. B D<sup>3</sup>? L X. — 11. rec. τὸ μνημεῖον with qu. — txt A B D<sup>3</sup> E G L M Δ 10 al. — ἔξω om. A bc Syr. Sahid. txt (bef. κλ.) B D<sup>3</sup> L O X Δ 3 dv Cyr. Ambr. — 13. τί κλ.; τίνα ζητεῖς; λέγει... D 2 Eth. — καὶ λέγ. B. — τίθεικαν D. — 14. rec. καὶ τ. εἶπ. with K M, &c. txt A B D S X 7 al. abev Syrr. Copt. Cyr. — rec. ὁ Ἰησ. with no unc. txt A B? D E G K L M S U X Δ.

ing the sepulchre. The ardent and impetuous Peter goes directly in—John follows—and *believes*. What can exceed the inner truth of this description? And what is *not* related, is as full of truth as that which is. For, vv. 6, 7, we seem to hear the very voice of Peter describing to his companion the inner state of the tomb. —On σουδ. see reff.—8.] ἐπίστευσεν. Nothing is said of Peter—did he *believe* too? I think *not*;—and that John modestly suppresses it. But *what* did John believe? Was it merely, ‘corpus fuisse translatum, ut dixerat Maria?’ (Bengel, so August., Erasm., Grot., Stier, Ebrard.) Surely not; John does not so use the word πιστεύειν. He believed *that Jesus was risen from the dead*. He received into his mind, embraced with his assent, THE FACT OF THE RESURRECTION, for the first time. He did this, on the *ocular testimony before him*; for as yet neither of them *knew the Scripture*, so as to be *à priori* convinced of the certainty that it would be so. But (see above) Peter does not seem to have as yet received this fact;—accounting probably for what he saw as Mary had done. —10.] Luke has the very same expression ἀπῆλθε πρὸς αὐτόν. This is remarkable, as he evidently has a fragment of the same incident. πρὸς αὐτ., to their lodging. —11.] She had come with them, but more slowly. —12.] From what has been said above,

my readers will not expect me to compare the angelic appearances in the four Gospels. What wonder, if the heavenly hosts were variously and often visible on this great day, when ‘the morning stars sung together, and all the sons of God shouted for joy?’—What can be more accurate in detail than this description of the vision of Mary? Every word was no doubt carefully related to the Apostle, and as carefully recorded. —13.] Here again the finest psychological truth underlies the narrative. The other women (Mark, ver. 5. Luke, ver. 5) *were afraid* at the vision; but now Mary, having but one thought or desire, to recover the lost Body of her Lord (τὸν κύριόν μου), *feels no fear*.—The angels doubtless are proceeding further to assure her as they did the women before:—but this is broken off by the appearance of the Lord Himself, or perhaps by Mary’s turning away. —14.] ἐστράφη—having her attention attracted by the consciousness of some one present near her—not perhaps by the *approach* of Jesus. Or it might be (Stier, Ebrard) with intent to go forth and weep again, or further to seek her Lord. We need not surely inquire too minutely, *why* she did not know Him. The fact may be psychologically accounted for—she did not *expect Him to be there*, and was wholly preoccupied with other thoughts:—or even her face may not have been turned



ἐστῶτα, καὶ οὐκ ᾔδει ὅτι † Ἰησοῦς ὁ ἐστι. <sup>15</sup> λέγει αὐτῇ ὁ Ἰησοῦς Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκῶσα ὅτι ὁ <sup>d</sup> κηπουρός ἐστι, λέγει αὐτῷ Κύριε, εἰ σὺ <sup>e</sup> ἐβράστασας αὐτὸν, εἰπέ μοι ποῦ αὐτὸν ἔθηκας, καὶ γὰρ αὐτὸν <sup>f</sup> ἀρῶ. <sup>g</sup> <sup>h</sup> λέγει αὐτῇ ὁ Ἰησοῦς Μαρία. <sup>i</sup> στραφεῖσα ἐκείνη λέγει αὐτῷ <sup>j</sup> ῥαββουνί (ὃ <sup>k</sup> λέγεται διδάσκαλε). <sup>l</sup> λέγει αὐτῇ ὁ Ἰησοῦς Μή μου ἄπτου· οὐπω γὰρ <sup>m</sup> ἀναβέβηκα πρὸς τὸν πατέρα [μου]. πορεύου [δὲ] πρὸς τοὺς <sup>n</sup> ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν. <sup>o</sup> ἔρχεται

<sup>d</sup> here only.  
<sup>e</sup> = here only.  
<sup>f</sup> ch. xix. 38  
ref.

<sup>g</sup> ver. 14.

<sup>h</sup> Mark x. 51  
only.  
<sup>i</sup> = ch. i. 39 al.  
Acts ix. 36.  
<sup>k</sup> = Rev. xi.  
12. Eph. iv.  
8, 10. ch. vi.  
62. Tobit  
xii. 20.  
<sup>l</sup> = Matt. xxv.  
40.

—15. for ἐβάστ., ἦρες D.—τίθεικας D.—16. στρ. δὲ D.—aft. αὐτῷ ins. ἐβραῖστι B D L O X Δ 6 al. bc Syrr. Copt. Sahid. Æth. Arm. txt A K a.—κύριε διδάσκαλε D.—17. aft. πατ. om. μου B D X b Orig. Iren. ins. A al. acv Orig.—πορ. οὐν D L, δὲ om. A Orig. txt B ab Orig.—aft. ἀδ. om. μου D Orig. (some mss.) and Iren.—

to Him (see ver. 16):—or, as Dräseke (cited by Stier, vi. 634) says, ‘Her tears wove a veil, which concealed Him who stood before her. The seeking after the Dead prevents us from seeing the Living.’ —15.] The same kind of repetition by the Lord of what the angel had before said is found in Matt. xxviii. 7, 10.—It is idle to inquire *why* she thought Him to be the gardener (see specimens of such speculations in Lücke and Stier in loc.): but I may once for all observe that we must believe the clothing of His risen Body to have been *that which He pleased to assume*; not earthly clothing, but perhaps some semblance of it. Certainly, in this case, He *was clothed*;—or she must at once have recognized Him.—κύριε, the appellation of courtesy to an unknown person.—16.] With one word, and that one word *her name*, the Lord awakens all the consciousness of His presence: calling her in that tone doubtless in which her soul had been so often summoned to receive Divine Knowledge and precious comfort.—στραφεῖσα] seems to imply that she had not been looking full at Him before.—ῥαββουνί] See Mark x. 51. רַבִּי, either ‘my Master,’—or merely ‘Master,’—the ‘being merely paragonic; which last appears (from διδάσκαλε) to be the case here.—That she gives way to no impassioned exclamations, but pours out her satisfaction and joy in this one word, is also according to the deepest psychological truth. One ms. (13) adds καὶ προσέδραμεν ἄψασθα αὐτοῦ—an explanatory gloss to μὴ μου ἄπτου—but doubtless a correct one.—17.] The connexion between the prohibition and its reason is difficult, and has been very variously given. See a complete discussion of the exegetical literature of the passage in

Stier, vi. 640—667. The sense seems to me to be connected with some gesture of the nature alluded to in the gloss above quoted, but indicating that she believed she had now gotten Him again, never to be parted from Him. This gesture He reproves as unsuited to the time, and the nature of His present appearance. ‘Do not thus—for I am not yet restored finally to you in the body—I have yet to ascend to the Father.’—This implies in the background *another and truer touching*, when He should have ascended to the Father. ‘Vis me tangere, Maria; vis omnino frui amicitia mea: id nunc non licet, quum tantum *οικονομικῶς*, ad fidem vestram roborandam me do conspiciendum. At ubi ad Patrem ascendero, veniet tempus quum frui mea amicitia perfectissime poteris, non terrestri contactu, sed tali qui loco illi, i. e. coelo conveniat, *spirituali*.’ Grotius. With this my view nearly agrees, except that I should not confine the latter enjoyment to *in celo*, but should understand it to have begun here below. So Leo the Great, Sermon lxxii. 4, cited by Archdeacon Wilberforce, Doctrine of the Incarnation, p. 279: ‘I would not have you come to Me in bodily wise, nor recognize Me by carnal touch: I put you off to something higher, I prepare you for something greater; when I am ascended to my Father, then you shall touch Me in a more true and perfect manner, when you shall lay hold of that which you do not touch, and believe that which you do not behold.’—The two renderings of ἄπτου to be guarded against are, (1) a laying hold of to *retain* (= μὴ με κράτει), (2) a laying hold of to *worship* (ἐκράτησαν αὐτοῦ τοὺς πόδας, Matt. xxviii. 9). Neither of these senses can be extracted from the word without forcing.—πορεύου δὲ]

m Matt. ii. 8.  
xi. 4. Gen.  
xix. 13.

Μαρία ἡ Μαγδαληνὴ <sup>m</sup> [ἀπ]αγγέλλουσα τοῖς μαθηταῖς A B D  
ὅτι ἑώρακε τὸν κύριον καὶ ταῦτα εἶπεν αὐτῇ.

n ver. 1 refl.

<sup>19</sup> Οὐσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ <sup>n</sup> τῇ μιᾷ [τῶν]  
σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ  
μαθηταὶ † διὰ τὸν <sup>o</sup> φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς  
καὶ ἔστη <sup>p</sup> εἰς τὸ μέσον, καὶ λέγει αὐτοῖς Εἰρήνῃ ὑμῖν.

o ch. xix. 38  
refl.

p constr. Mark  
iii. 3. xiv.

10. Luke vi.  
8. ver. 26.

q ch. xix. 34  
refl.

<sup>20</sup> Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς \* τὰς χεῖρας καὶ τὴν  
<sup>q</sup> πλευράν †. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.  
<sup>21</sup> εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν Εἰρήνῃ ὑμῖν· καθὼς

18. ἀγγέλλουσα A B X ad. ἀνάγγ. E G 3 al. txt D bc.—μαθ. αὐτοῦ D.—ἑώρακα  
B X av Copt. Sahid. Æth. —αμεν S. txt A D.—καὶ ἃ εἶπεν αὐτῇ ἐμῖνυσεν αὐτοῖς  
D c Æth. for αὐτ., μοι v Copt. Sahid. txt A B a. —19. μιᾷ σαβ. A B L. txt D.—  
rec. aft. μαθ. ins. συνηγμένοι with (αὐτοῦ συνηγ.) L U Δ al. ? bc. om. A B D 3 a Syrr.  
—20. bef. τὰς χ., ins. καὶ, omg. αὐτοῖς A B.—rec. aft. πλευρ. ins. αὐτοῦ, but om.

Stier remarks that this was a far greater honour than that which had been forbidden her;—just as the handling of the Lord allowed to Thomas was a far less thing than the not seeing and yet believing.—**τοὺς ἀδελφ. μου**] By this term He testifies that He has not put off His humanity, nor His love for His own, in His resurrective state: see Heb. ii. 11. —**πατέρα μου κ. π. ὑμῶν**] This distinction, **μου κ. ὑμῶν**, when *ἡμῶν seems* so likely to have been said, has been observed by all commentators of any depth, as indicating an *essential difference in the relations*. Cyr. Jer. (Stier):—*ἄλλως ἐμοῦ, κατὰ φύσιν· ἄλλως ὑμῶν, κατὰ θέσιν*. Aug.:—‘Non ait, Patrem nostrum; aliter ergo meum, aliter vestrum; natura meum, gratia vestrum. Et, Deum meum et Deum vestrum. Neque hic dixit Deum nostrum; ergo et hic aliter meum, aliter vestrum. Deum meum, sub quo et Ego sum homo: Deum vestrum, inter quos et Ipse Mediator sum.’ Tract. cxxi.—**Τοῦ μου** is the ground and source of the **ὑμῶν**,—therefore the Lord so speaks. Stier, vi. 659. ‘Nos, per Illum: Ille, singularissime et primo.’ Bengel.—In the *ἀναβαίνω* is included His temporary stay which He was now making with them—‘I am ascending’—q. d. ‘I am on my way.’

19—29.] With vv. 19—24 comp. Luke xxiv. 36—49. Mark xvii. 14—18. —vv. 24—29 is peculiar to John. —19.] The circumstance of the doors being shut is mentioned here and in ver. 26, to indicate *what sort of appearances* these were. Suddenly, unaccounted for by any approach,—the Lord rendered Himself visible to His disciples. Nor did this affect the truth of that resurrection Body, any more than His withdrawing Himself from mortal sight occasionally affected the truth of His fleshly

Body. Both were done by that supernatural Power dwelling in Him, by which His other miracles were wrought. It was the attribute of His fleshly Body to be visible to mortal eyes:—of His risen Body, not to be. But both these He could suspend when He pleased, without affecting the substance or truth of either.—**διὰ τ. φ. τ. Ἰου.**] This was natural enough;—the bitter hatred of the Jews (both people and rulers) to their Master,—and His own prophetic announcements,—would raise in them a dread of incipient persecution, now that He was removed.—**ἦλθεν**] not, by ordinary approach;—nor, *through* the closed doors;—nor in any visible manner;—but (*subjectively, of Himself*) relating to that unscheduled arrival among them which preceded His becoming visible to them.—**ἔστη εἰς τ. μ.**] Comp. Luke, ver. 36, *ἔστη ἐν μέσῳ*. The *εἰς*, as in ch. xxi. 4, denotes the *coming*, and *standing, in one*—the standing *without motion thither*, which in ordinary cases would be standing as the *result of motion thither*;—so that in this case *ἔστη* itself is the verb of motion.—**εἰρ. ὑμ.**] See on Luke, ver. 36, and ch. xiv. 27. —20.] answers to Luke, ver. 39. —**ἐχάρησαν**] The first and partial fulfilment of ch. xvi. 22: see note there.—The disciples seem to have handled Him: see Luke, ver. 39. 1 John i. 1, and below, ver. 25.—21.] ‘Peace be with you’ is solemnly repeated, as the introduction of the sending which follows. The ministers and disciples of the Lord are messengers of *peace*. This view is more natural than that of Euthym.: *ὑπὸ πολλῆς χαρᾶς, ὡς εἰκός, θορυβῶντας καταστέλλει, ἵνα προσέχουσιν οἱ μέλλει εἶρεν.—καθὼς*] He confirms and grounds their Apostleship on the present glorification of Himself, whose Apostleship (Heb.

ἀπέσταλκέ με ὁ πατὴρ καὶ γὰρ πέμπω ὑμᾶς. <sup>22</sup> καὶ τοῦτο εἰπὼν ἔνεφύσησε, καὶ λέγει αὐτοῖς ὁ Ἅβετε πνεῦμα ἅγιον. <sup>r</sup> here only. Gen. ii. 7. s. ch. vii. 39. xiv. 17. Acts viii. 15 al. <sup>23</sup> ἂν τινων ἁφῆτε τὰς ἁμαρτίας, \* ἀφίενται αὐτοῖς ἂν τινων <sup>u</sup> κρατῆτε, κεκράτηνται. <sup>24</sup> Θωμᾶς δὲ εἶς ἐκ τῶν δώδεκα, [ὁ] λεγόμενος δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε <sup>t</sup> = Matt. ix. 2 al. Isa. xxii. 14. <sup>u</sup> = here only. see Rev. xxi. 1.

(substituting for it αὐτοῖς) A B D.—21. for πέμπω, ἀποστέλλω D<sup>1</sup> L O Cyr.—22. καὶ om. D bc Cypr.—aft. ἐνεφ. ins. αὐτοῖς D d Syr. Copt. Sahid. Arm. Æth. Clem. Orig. (τοῖς ἀπ. or τοῖς μαθ.) Ambr. (once).—23. τινος (twice) B a Cypr. Aug.—ἀφίενται A D L O X 4 Cyr. Chrys. txt B E G K M S U Δ Orig.—κρατήσητε D abc Cypr.—

iii. 1) on earth was now ended, but was to be continued by this sending forth of them. This commission was not now first given them, but now first fully assured to them: and their sending forth by Him their glorified Head, was to be, in character and process, like that of Himself by the Father.—22.] To understand this verse as the outpouring of the Spirit, the fulfilment of the promise of the Comforter, is against all consistency, and most against John himself:—see ch. xvi. 7, and ch. xx. 17.—To understand it rightly, we have merely to recur to that great key to the meaning of so many dark passages of Scripture, the manifold and gradual unfolding of promise and prophecy in their fulfilment. The presence of the Lord among them *now* was a slight and temporary fulfilment of His promise of returning to them; and so the imparting of the Spirit *now*, was a symbol and foretaste of that which they should receive at Pentecost:—just as, to mount a step higher, that *itself*, in its present abiding with us, is but the first-fruits and pledge (Rom. viii. 23. 2 Cor. i. 22) of the fulness which we shall hereafter inherit.—Further: this giving of the Spirit was not His personal imparting of Himself to them, but only a partial instilling of His influence. He proceeds forth in His work (as in His essence) from the Father and the Son: this breathing of His influence was an imparting of Him from the Son in His risen Body, but that Body had not yet been received up, without which union of the God-manhod of the Son to the glory of the Father the Holy Spirit would not come.—*What* was now conferred is plain from our ver. 23—by which authority to discern spirits and pronounce on them is re-assured (see Matt. xviii. 18)—and from Luke, ver. 45, by which a discerning of the mind of the Spirit is given to them. We find instances of both these gifts being exercised by Peter in Acts i., in his assertion of the sense of Scripture, and his judgment of Judas. Both these however were only temporary and imperfect.—That *no final gifts of Apostleship were now formally conferred, is plain*

by the absence of Thomas, who in that case would be no apostle in the same sense in which the rest were.—ἐνεφύσησε] (see ref.) was the word expressing the act of God in the original infusion of the spirit of life into man. This act is now by God incarnate repeated, sacramentally (see ἁβετε, Matt. xxvi. 26 ||), representing the infusion of the new life, of which He is become by His glorified Humanity the source to His members: see Job xxxiii. 4. Ps. xxxiii. 6. 1 Cor. xv. 45.—23.] The present meaning of these words has been spoken of above. They reach forward however beyond that, and extend the grant which they re-assure, to all ages of the Church.—The words, closely considered, amount to this: that with the gift and real participation of the Holy Spirit, comes the conviction, and therefore the *knowledge*, of sin, of *righteousness*, and *judgment*;—and this knowledge becomes more perfect, the more men are filled with the Holy Ghost. Since this is so, they who are pre-eminently filled with His presence are pre-eminently gifted with the discernment of sin and repentance in others, and hence by the Lord's appointment authorized to pronounce pardon of sin and the contrary. The Apostles had this in an especial manner, and by the full indwelling of the Spirit were enabled to discern the hearts of men, and to give sentence on that discernment: see Acts v. 1—11. viii. 21. xiii. 9.—And this gift belongs especially to those who by legitimate appointment are set to minister in the Churches of Christ; not by successive delegation from the Apostles,—of which I find in the N. T. no trace,—but by their mission from Christ, the Bestower of the Spirit for their office, when orderly and legitimately conferred upon them by the Churches. Not however to them exclusively,—though for decency and order it is expedient that the outward and formal declaration should be so:—but in proportion as *any disciple* shall have been filled with the Holy Spirit of wisdom, is the inner discernment, the *κρίσις*, his.—κρατεῖν here (see ref.) corresponds to δέειν in Matt.;



ἦλθεν ὁ Ἰησοῦς. <sup>25</sup> ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ ABD  
 Ἐωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς Ἐὰν μὴ ἴδω  
 ἔν ταῖς χερσὶν αὐτοῦ τὸν <sup>a</sup> τύπον τῶν <sup>b</sup> ἥλων καὶ <sup>c</sup> βάλω  
 τὸν δάκτυλόν μου εἰς τὸν \* τύπον τῶν ἥλων καὶ βάλω  
 τὴν χεῖρά μου εἰς τὴν <sup>d</sup> πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.  
<sup>26</sup> Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ  
 αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν  
 θυρῶν κεκλεισμένων, καὶ ἔστη <sup>e</sup> εἰς τὸ μέσον καὶ εἶπεν  
 Εἰρήνῃ ὑμῖν. <sup>27</sup> εἶτα λέγει τῷ Θωμᾷ <sup>f</sup> Φέρε τὸν δάκτυλόν  
 σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου  
 καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου <sup>h</sup> ἄπιστος  
 ἀλλὰ πιστός. <sup>28</sup> † ἀπεκρίθη † Θωμᾶς καὶ εἶπεν αὐτῷ ABCD

a = here only.  
 b here only.

Josh. xxiii.  
 13.

c = ch. xviii.  
 11 al.

d ch. xix. 34  
 ref.

e = Acts v. 23.  
 Gen. xxxix.  
 11.

f ver. 19.

g = here only.

h = here only.

πιστ. = Gal.  
 iii. 9.

24. bef. λεγόμεν. om. ὁ D. ins. A B, &c. — 25. εἰς τὰς χεῖρας D c.—for τύπον (2nd),  
 τύπον A abcv Syrr. Arm. Orig. Hil. Ambr. txt B D (the two clauses καὶ βάλω are  
 transposed in D).—μου τὴν χεῖρα B L. τὰς χεῖρας D ad. — 26. ἔρχεται οὖν ὁ Ἰη. D.  
 — 27. μὴ ἴσθι D. — 28. rec. καὶ ἀπ. ὁ Θ., but txt A B C D X al. abc Cyr. Cyr.—bef.

—see the distinction there;—ἀφιέναι to  
 λύνει.—24.] οὐκ ἦν—for what reason, does  
 not appear. But I incline, with Stier, vi.  
 763, to think that it could not have been  
 accidentally (Lücke), nor ‘negotio aliquo  
 occupatus’ (Grot.). On such a day, and  
 in such a man, such an absence must have  
 been *designed*. Perhaps he had abandoned  
 hope;—the strong evidence of his senses  
 having finally convinced him that the  
 pierced side and wounded hands betokened  
 such a death that revivification was impos-  
 sible.—25.] He probably does not name  
 the Feet, merely because the hands and  
 side would more naturally offer themselves  
 to his examination than the feet, to which  
 he must stoop.—He requires no more than  
 had been granted to the rest: but he had  
*their testimony in addition*,—and therefore  
 ample ground for faith to rest on. Olshausen  
 calls him the ‘Rationalist among  
 the Apostles.’—26.] There is not the least  
 reason for supposing, with Olshausen, that  
 this appearance was in Galilee. The whole  
 narrative points out the same place as be-  
 fore.—The eight days’ interval is the first  
 testimony of the recurring day of the resur-  
 rection being commemorated by the dis-  
 ciples;—but, it must be owned, a weak  
 one;—for in all probability they had been  
 thus assembled every day during the inter-  
 val.—27.] Happily, for English readers,  
 the Lord’s knowledge of Thomas’s unbelief  
 needs no hypothesis to account for it; alas  
 that this should be the case with such men  
 as Lücke!—The Lord says nothing of the  
 τύπος τῶν ἥλων—He does not recal the  
 malice of His enemies.—The words imply  
 that the marks were no scars, but the

veritable wounds themselves;—that in His  
 side being large enough for a hand to be  
 thrust into it. This of itself would show  
 that the resurrection Body was *bloodless*.—  
 μὴ γ. ἀπιστ.] not merely, ‘Do not any  
 longer disbelieve in My Resurrection;’—  
 but, ‘Be not’—as applied generally to the  
 spiritual life, and the reception of God’s  
 truth—‘faithless, but believing.’ The E. V.  
 is excellent.—That Thomas *did not* apply  
 his finger or his hand, is evident from ὅτι  
 ἐώρακάς με below.—28.] The Socinian  
 view, that these words, ὁ κ. μου κ. ὁ θεὸς  
 μου, are *merely an exclamation*, is refuted,  
 (1) By the fact that no such exclamations  
 were in use among the Jews. (2) By the  
 εἶπεν αὐτῷ. (3) By the impossibility of  
 referring ὁ κύριός μου to another than  
 Jesus: see ver. 13. (4) By the N. T. usage  
 of expressing the vocative by the nom. with  
 an article. (5) By the utter psychological  
 absurdity of such a supposition: that one  
 just convinced of the presence of Him whom  
 he deeply loved, should, instead of address-  
 ing Him, break out into an irrelevant cry.  
 (6) By the further absurdity of supposing  
 that *if such were* the case, the Apostle  
 John, who of all the sacred writers most  
 constantly keeps in mind the object for  
 which he is writing, should have recorded  
 any thing so *beside that object*. (7) By the  
 intimate conjunction of πεπιστευκάς—see  
 below.—Dismissing it therefore, we observe  
 that this is *the highest confession of faith  
 which has yet been made*;—and that it  
 shows that (though not yet *fully*) the  
 meaning of the previous confessions of His  
 being ‘the Son of God’ was understood.  
 Thus John, in the very close of his Gospel

Ὁ κύριός μου καὶ ὁ θεός μου. <sup>29</sup> λέγει αὐτῷ ὁ Ἰησοῦς  
 Ὅτι ἑώρακάς με, † πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες  
 καὶ πιστεύσαντες.

<sup>30</sup> Πολλὰ μὲν οὖν καὶ ἄλλα <sup>i</sup> σημεῖα ἐποίησεν ὁ Ἰησοῦς  
<sup>k</sup> ἐν ὧπιν τῶν μαθητῶν [αὐτοῦ], ἃ οὐκ ἔστι γεγραμμένα  
 ἐν τῷ <sup>1</sup> βιβλίῳ τούτῳ· <sup>31</sup> ταῦτα δὲ γέγραπται <sup>m</sup> ἵνα  
 πιστεύσῃτε ὅτι † Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ,  
 καὶ ἵνα πιστεύοντες <sup>n</sup> ζωὴν \* ἔχητε <sup>o</sup> ἐν τῷ ὀνόματι αὐτοῦ.

ABC  
 DP XXI. <sup>1</sup> Μετὰ ταῦτα <sup>p</sup> ἐφάνερωσεν ἑαυτὸν πάλιν ὁ  
 Ἰησοῦς τοῖς μαθηταῖς <sup>q</sup> ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος,  
 ἐφάνερωσε δὲ <sup>r</sup> οὕτως. <sup>2</sup> ἦσαν <sup>s</sup> ὁμοῦ Σίμων Πέτρος καὶ  
 Θωμᾶς ὁ λεγόμενος δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ  
 τῆς Γαλιλαίας καὶ οἱ \* τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν

i = ch. ii. 11  
 refl.  
 k = Luke i. 19.  
 Gen. xxiiv.  
 51.  
 l = Luke (v. 17,  
 20). ch. xxi.  
 25 al.  
 m = Chron.  
 xxxvi. 8.  
 n ch. xix. 35.  
 o ch. iii. 15, 35  
 al.  
 p = Acts vi. 10.  
 1 Cor. vi. 11.  
 q = ver. 14.  
 r = see ch. i. 31.  
 s = Matt. xxi.  
 19. Luke  
 xxii. 30, dat.,  
 ch. iv. 6.  
 v. 2  
 t = Acts vii. 6.  
 xiii. 47 al.  
 u ch. iv. 36  
 xx. 4 only.

θεός om. ὁ D 1. ins. A B ? C, &c. — 29. rec. aft. με ins. Θωμᾶ with many mss., but om. A B C D E G H K L M S X Δ ? 29 all. *bc* Syrr. Copt. Sahid. Æth. Arm. Cyr. Chrys. Theophyl. Euthym. Ephr. Cyr. Aug. Hil. — 30. aft. σημ. ins. ἃ B E ? — αὐτοῦ om. A B E K S 7 Sahid. ? ins. C D *abcv.* — βιβλίῳ D. — 31. πιστεύετε B. — Ἰησ. χρ. υἱός ἐστὶν D. rec. ὁ Ἰησ. with qu. ? txt A B ? C D, &c. — aft. ζω. ins. αἰώνιον C<sup>1</sup> D L 9 al. *b* Copt. Æth. Arm. Chrys. Iren. om. A B *ac.*

CHAP. XXI. 2. *ὅς ἦν ἀπὸ D bc.* txt A B C P. ins. (bef. or aft. τ. Z.) υἱοὶ C D E

(see on vv. 30, 31) iterates the testimony with which he begun it—to the Godhead of the Word who became flesh. — 29.] The ὅτι ἑώρα. blames the slowness and required ground of the faith; the πεπίστευκας recognizes and commends the soundness of that faith just confessed.—Wonderful indeed, and rich in blessing for us who have not seen Him, is this, the closing word of the Gospel. For these words cannot apply to the remaining Ten; they, like Thomas, had seen and believed.—The aorists, as often in such sentences (see a remarkable coincidence Luke i. 45), indicate the present state of those spoken of, grounded in the past; μὴ ἰδόντες, ‘having never seen’ — πιστεύσαντες, (and yet) ‘having received the faith’ — ‘having believed.’ — ‘All the appearances of the forty days,’ says Stier (vi. 791), ‘were mere preparations for the believing without seeing.’ On the record of them, we now believe: see 1 Pet. i. 8.

30, 31.] Formal close of the Gospel (see notes on ch. xxi.). — 30.] μὲν οὖν—‘yea, and,’—meaning, ‘This book must not be supposed to be a complete account.’ — σημεῖα] not, as Theophyl., Euthym. i., Lücke, Olsh., ‘proofs of His resurrection,’—but, as ch. xii. 37 and elsewhere in this Gospel, ‘miracles’ in the most general sense—these after the resurrection included:—for John is here reviewing his whole narrative, τὸ βιβλίον τοῦτο. — 31.] The mere miracle-faith so often reproved by the Lord is not that intended here. This

is faith in *Himself*, as the Christ the Son of God: and the Evangelist means, that enough is related in this book to be a ground for such a faith, by showing us His glory manifested forth (see ch. ii. 11).—πιστ. ζωὴν ἔχ.] Thus he closes almost in the words of his prologue, ch. i. 4. 12.—ἐν τῷ ὀν. αὐτ.] (see refl.) is the whole standing of the faithful man in Christ,—by which and in which he has life eternal.

CHAP. XXI. 1—14.] I reserve the remarks on this chapter to the end, thereby better to put the reader in possession of the evidence which I shall there gather up into one, but which will present itself as we go on.—I will only state here, that whether written by John himself or not, it is evidently an appendix to the Gospel, which concludes by a formal review of its contents and object at ch. xx. 30, 31. — 1.] μετὰ ταῦτα, comp. ch. vi. 1, ‘at a subsequent time,’ — ἐφάν. ἑαυτ.] This expression is nowhere else used by John of the Lord’s appearances, but only in Mark xvi. 12. 14. We have however φανέρωσον σεαυτὸν, ch. vii. 4; and ἐφ. τὴν δόξαν αὐτοῦ, ch. ii. 11; and the passive of φανερώω is very usual with him.—ἐπὶ τῆς θ.] elsewhere, see refl., used by John with a *dative* in this sense.—The expression indicates the *locality*, not the *manner*, of the appearance; *on*, i. e. on the shore of the sea of Galilee: see note on Matt. xiv. 25. — ἐφάν. δὲ οὕτως must not be too rashly cited as unlike John’s style. We must remember that, in

a constr. here

only.

b here only.

Jer. xvi. 16.

c = Matt. viii.

23, ch. vi. 17

al. fr.

d = Rev. xix.

20, ver. 10

only. Cant.

ii. 15.

e Matt. xxi. 18.

xxvii. 1, ch.

xviii. 28 v. r.

read.

f Lam. iii. 23

ch. xx. 19, 26.

h pres. ch. i. 40

reff.

i 1 John ii. 13,

18.

k here only f.

n absol. Matt.

xvii. 7. = Luke

ix. 12 al.

o = ver. 11

only.

p Matt. viii. 28

al. Deut. xiii.

45.

q = Matt. xiii.

44, 2 Chron.

v. 6.

qq here only.

1 Kings xviii.

4.

r ch. xiii. 4, 5

only. Ezek.

xxiii. 15 alex.

s ch. vi. 22 reff.

t Matt. viii. 30.

Acts xvii. 27.

u Judg. xviii. 7.

v Rev. xii. 4.

w Acts viii. 3 al.

2 Kings xvii. 13.

x = Luke v. 2.

y = Luke v. 2.

z = Luke v. 2.

abc. txt A B P. — 3. και εξηλθ.

A P (ηλθον P) 3 all.

bc Syr. Copt. Æth.

εξηλθ. ουν

G L X al.

txt B C D a.—rec. ανέβησαν with Δ al.

txt A B C D E G H K L P S X

24 all.—εὐθὺς om. B C<sup>1</sup> D L X Δ 3 al. abcv

Syr. Æth. Arm. ins. A P. — 4. γινόμενης

A C<sup>1</sup> E L I al.

txt B D P bc.—rec. ὁ Ἰη.

txt A B C D E P.—ἐπὶ τ. αἰγ.

A D L M X 5

Orig. Cyr. txt B C E G H K P S Δ al.

— 6. οἱ δὲ ἐβαλον D.—ἰσχυον B C D L 5 al.

txt A P.—7. ἐστιν ἡμῶν D.—for ἐβαλεν

ἐαυτὸν, ἤλατο D<sup>1</sup>. ἤλατο D<sup>2</sup>. — 8. πλοῖον P.

adding an appendix, expressions of this kind would occur, which the narrative itself would not contain. — 2.] ὁμοῦ is used by John only in the N. T.: see reff. — Nathanael and Thomas are named by John only: see ch. i. 46 ff. — The junction of ἀπὸ with a proper name is in John's style: see ch. i. 45. xi. 1. xix. 38. — οἱ τοῦ Ζεβ. are no where named by John; — they may however be here mentioned as in reminiscence of the draught of fishes, which occurred before: see Luke v. 1 ff. — ἐκ τ. μ. αὐτοῦ δύο] The same words occur ch. i. 35. Who these were does not appear. Had not οἱ τοῦ Ζεβ. been mentioned, it would be in John's manner, indicating himself as one of them. — 3.] The disciples returned to their occupation of fishing, probably as a means of livelihood, during the time which the Lord had appointed them in Galilee between the feasts of the Passover and Pentecost. This seems to be the first proposal of so employing themselves. καὶ ἡμεῖς] See ch. xi. 16. — ἐξηλθ.] from the house where they were together. — ἐπίσταν οὐδέν] as before, Luke v. 5. The correspondence of this account with that is very remarkable — as is also their entire distinctness in the midst of that corre-

μαθητῶν αὐτοῦ δύο.\* <sup>3</sup> λέγει αὐτοῖς Σίμων Πέτρος <sup>4</sup> Ὑπάγω ἀλειεύειν. λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. <sup>5</sup> ἐξηλθον καὶ <sup>†</sup> ἐρέβησαν εἰς τὸ πλοῖον [εὐθὺς], καὶ ἐν ἐκείνῃ τῇ νυκτὶ <sup>d</sup> ἐπίσταν οὐδέν. <sup>4</sup> <sup>e</sup> πρωΐας δὲ ἦδη \* γενομένης ἔστη <sup>†</sup> Ἰησοῦς \* <sup>f</sup> εἰς τὸν αἰγιαλόν· οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς <sup>h</sup> ἐστι. <sup>5</sup> λέγει οὖν αὐτοῖς ὁ Ἰησοῦς <sup>i</sup> Παιδιά, μὴ τι <sup>k</sup> προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ Οὐ. <sup>6</sup> ὁ δὲ εἶπεν αὐτοῖς Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ <sup>n</sup> εὐρήσετε. ἐβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ <sup>o</sup> ἔλκύσαι \* <sup>p</sup> ἰσχυσαν <sup>q</sup> ἀπὸ τοῦ πλήθους τῶν ἰχθύων. <sup>7</sup> λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἡγάπα ὁ Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός ἐστι. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστι, τὸν <sup>qq</sup> ἐπενόησεν <sup>r</sup> διεζῶσατο (ἦν γὰρ γυμνός) καὶ ἐβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· οἱ δὲ ἄλλοι μαθηταὶ τῷ <sup>s</sup> πλοιαρίῳ ἦλθον (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ <sup>t</sup> πηχῶν διακοσίων) <sup>v</sup> σύροντες τὸ <sup>w</sup> δίκτυον τῶν ἰχθύων. <sup>9</sup> ὡς οὖν \* ἀπέβησαν

ABC  
DP

u Matt. vi. 27.

Luke xii. 25.

v Rev. xxi. 17.

Gen. vi. 15, 16.

constr. ch. xi. 18 reff.

w ellips. Mark xiv. 13.

x = Luke v. 2.

spondence. The disciples must have been powerfully reminded of that their former and probably last fishing together. — 4.] ἔστη εἰς, see ch. xx. 19. 26. — The ἐστὶ after ᾗδειςαν is quite in John's manner: see reff. — 5.] λέγ. οὖν is in John's manner. — παιδία, see 1 John ii. 18. In ch. xiii. 33, and usually, he has τεκνία. — 6.] See Luke v. 6. — 7.] The οὖν here seems distinctly to allude to the former occasion — the similarity of the incident having led the beloved Apostle to scrutinize more closely the person of Him who spoke to them. — Διορακτικότερος μὲν ὁ Ἰωάννης . . . θερμότερος δὲ ὁ Πέτρος. Διὸ γνωρίζει μὲν αὐτὸν ὁ Ἰωάννης, πρὸ τοῦ Πέτρου· ἐξ οὗ δὲ πρὸς αὐτὸν ὁ Πέτρος πρὸ τοῦ Ἰωάννου. Euthym. — τὸν ἐπενδ. διεξ.] He bound round him his fisher's coat or shirt, to facilitate his swimming. — ἦν γὰρ γ.] i. e. as above, he was stripped for his fisher's work; — without his upper garment. Some take it literally, and understand that he girt round him his ἐπενδύτης as a subligaculum. Theophyl. — ἐπενδ. λινθὸν τί ὀνόμαζον, ὃν οἱ Φοίνικες κ. αἱ Σύροι ἄλλοις περιεδύσαντο ἑαυτοῖς. Id. — 8.] 200 cubits = 100 yards. The lake was about five miles broad. Joseph.



εἰς τὴν γῆν, βλέπουνσιν <sup>a</sup> ἀνθρακιὰν κειμένην καὶ <sup>aa</sup> ὀψάριον <sup>a ch. xviii. 18</sup>  
<sup>b</sup> ἐπικείμενον καὶ ἄρτον. <sup>10</sup> λέγει αὐτοῖς ὁ Ἰησοῦς Ἐνέ- <sup>aa ver. 13. ch. vi.</sup>  
κατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. <sup>11</sup> ἀνέβη \* <sup>9 only t. see</sup>  
<sup>Num. xi. 22.</sup>

Σίμων Πέτρος καὶ εἰλκυσσε τὸ δίκτυον † εἰς τὴν γῆν μεστὸν <sup>b = ch. xi. 58.</sup>  
ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν καὶ τοσούτων  
ABC D ὄντων οὐκ <sup>c</sup> ἐσχίσθη τὸ δίκτυον. <sup>12</sup> λέγει αὐτοῖς ὁ Ἰησοῦς <sup>c ch. xix. 24</sup>  
Δεῦτε <sup>d</sup> ἀριστήσατε. οὐδεὶς [δὲ] ἐτόλμα τῶν μαθητῶν <sup>d ver. 15. Luke</sup>  
<sup>e</sup> ἐξετάσαι αὐτὸν Σὺ τίς εἶ; ἐδότες ὅτι ὁ κύριος <sup>f</sup> ἐστίν. <sup>e xi. 37.</sup>  
<sup>13</sup> ἔρχεται [οὖν] ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ <sup>3 Kings xiii. 7.</sup>  
δίδωσιν αὐτοῖς, καὶ τὸ <sup>g</sup> ὀψάριον ὁμοίως. <sup>14</sup> τοῦτο ἦδη <sup>e Matt. ii. 8.</sup>  
τρίτον <sup>h</sup> ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ <sup>i</sup> ἐγεργεῖς <sup>h ver. 11 only.</sup>  
<sup>i Matt. xxi. 18.</sup>  
ἐκ νεκρῶν. — <sup>ref.</sup>  
<sup>g ver. 9.</sup>  
<sup>h ver. 1 ref.</sup>  
<sup>i Matt. xxi. 18.</sup>  
<sup>64 al. Sir.</sup>  
<sup>xlviii. 5.</sup>

<sup>15</sup> Ὅτε οὖν <sup>k</sup> ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ <sup>k ver. 12.</sup>  
Ἰησοῦς Σίμων \* Ἰωνᾶ, ἀγαπᾷς με <sup>1</sup> \* πλεῖον τούτων; <sup>1 = Luke vii.</sup>  
<sup>42 only.</sup>

πήχων Α.—9. εἶδαν ἀνθ. P bc.—10. ἐκ τ. ὀψ. D L b.—11. ἀν. οὖν B C L X 4 Syrr.  
Copt. Cyr. txt A D P.—rec. ἐπὶ τῆς γῆς with E G K M (H S?) U al. ἐπὶ τὴν γῆν  
D 7 (and B Birch). txt A B (Bentl. expressly) C L P X Δ 11 al.—12. δὲ om. B C.  
ins. A D bcd.—13. οὖν om. B C D L X 12 al. ab Sahid. Arm. Cyr. ins. A K.—for καὶ  
διδ., εὐχαριστήσας ἔδωκεν D (et benedicens) d.—15. for Ἰωνᾶ, Ἰωάννου or -άννου  
B C<sup>1</sup> D L abdv Copt. Sahid. Hier. Ambr. txt A C<sup>2</sup> c (bariona) and below.—πλεον

(Lücke, ii. 869.) — ὡς ἀπὸ, see ch. xi. 18, a mode of speech peculiar to John. — 9.] The rationalist and semi-rationalist interpreters have taken great offence at the idea of a miracle being here intended. But is it possible to understand the incident otherwise? As Stier says, let any child, reading the chapter, be the judge. And what difficulty is there in such a fire and fish being provided, either by the Lord Himself, or by the ministry of angels at His bidding? — ὀψάριον] see reff., a word peculiar to John, and = ἰχθύδια, Matt. xv. 34. Mark viii. 7. It is probably here not a fish, but fish. — 11.] ἀνέβη, into the boat, which apparently was now on the beach, in the shallow water. — ἑκατὸν π.] This enumeration is singular, and betokens the careful counting which took place after the event, and in which the narrator took a part. — οὐκ ἐσχίσθη τ. δικτ.] herein differing from what happened Luke v. 11, when it was broken. — 12.] ἀριστ. Hereby is implied the morning meal: — see ver. 3. — οὐδεὶς [δὲ] ἐτ.] I take these words to imply that they sat down to the meal in silence, — wondering at, while at the same time they well knew, Him who was thus their Host. — τολμᾶν and ἐξετάζειν are not elsewhere in John. — ἐστίν again, after ἐτόλμα, in John's manner. — 13.] ἔρχεται, — from the spot where they had seen Him standing, to the fire of coals. λαμβ. κ. δίδωσ. bears evident trace of the λαβῶν

εἶδον of another occasion, and reminds us of the similar occurrence at Emmaus, Luke xxiv. 30.—14.] τοῦτ. ἦδη τρίτ., — compare τοῦτο πάλιν δεύτερον, ch. iv. 54. The number here is clearly not that of all appearances of Jesus up to this time, for that to Mary Magdalen is not reckoned; but only those to the disciples, — i.e. any considerable number of them together. This one internal trait of consistency speaks much for the authenticity and genuineness of the addition. — ἐγεργεῖς, not elsewhere in John, but the participial construction is found in ch. iv. 54.—Without agreeing with all the allegorical interpretations of the Fathers, — I cannot but see much depth and richness of meaning in this whole narrative. The Lord appears to His disciples, busied about their occupation for their daily bread; speaks and acts in a manner wonderfully similar to His words and actions on a former memorable occasion, when we know that by their toiling long and taking nothing, but at his word enclosing a multitude of fishes, was set forth what should befall them as fishers of men. Can we miss that application at this far more important epoch of their Apostolic mission? Besides, He graciously provides for their present wants, and invites them to be His guests? why, but to show them that in their work hereafter they should never want but He would provide? And as connected with the

f Matt. viii. 30, λέγει αὐτῷ Ναὶ, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει ABCD  
 31. Luke xv. 16. αὐτῷ ὁ Βόσκει τὰ \* ἄρνια μου. 16 λέγει αὐτῷ πάλιν  
 3 Kings xii. 16. Ezek. xxxiv. 3, 14. g Rev. v. 6 al. Jer. xi. 19.

B C D L S X al. Chrys. txt A.—for ἄρνια, πρόβατα C<sup>1</sup> D abed Chrys. txt A B C<sup>2</sup>

parable, Matt. xiii. 47 ff., has the net *enclosing a great multitude and yet not broken*, no meaning? Any one who recognizes the *teaching* character of the acts of the Lord, can hardly cast all such applications from him;—and those who do not, have yet the first rudiments of the Gospels to learn.

15—23.] *Sayings of the Lord after the meal.*—15.] ὅτε οὖν ἦρ. There appears to have been nothing said during the meal. Surely every word would have been recorded.—One great object of this appearance, observes Stier, certainly was the confirmation and encouragement of the ‘*fisher of men*’ in his apostolic office.—Σίμων Ἰωνᾶ] A reminiscence probably of his own name and parentage, as distinguished from his apostolic name of honour, Cephas, or Peter, see ch. i. 43. Thus we have Σ. Βάρ Ἰωνᾶ, Matt. xvi. 17, connected with the mention of his natural state of flesh and blood, which had not revealed to him the great truth just confessed—and Luke xxii. 31, ‘Simon, Simon,’ when he is reminded of his natural weakness. See also Mark xiv. 37, and Matt. xvii. 25, where the significance is not so plain.—πλείον τούτων] ‘more than these thy fellow-disciples,’ compare Matt. xxvi. 33. Mark xiv. 29, ‘Though *all* should be offended, yet not I.’ That John does not record this saying, makes no difficulty here; nor does it tell against the genuineness of this appendix to the Gospel. The narrator tells that which he heard the Lord say, and tells it faithfully and literally. That it coincides with what Peter is related to have said elsewhere, is a proof of the *authenticity*, not of the *connexion*, of the two accounts.—τούτων has been strangely enough understood (Whitby, Bolten) of the *fish*, or the ‘employment and furniture of a fisherman:’—Olshausen sees a reference to the pre-eminence given to Peter, Matt. xvi. 19,—and regards the words as implying that on that account he really did love Jesus more than the rest;—but surely this is most improbable, and the other explanation the only likely or true one. Perhaps there is also a slight reference to his present *just-shown* zeal, in leaping from the ship first to meet the Lord. ‘Hast thy past conduct to me truly borne out thy former and present warmth of love to Me above these thy fellows?’—‘Mira Christi sapientia, qui tam paucis vocibus efficit, ut Petrus et sibi satisfaceret, quem ter negaverat, et collegis

quibus se prætulerat;—exemplum dans disciplinæ ecclesiasticæ.’ Grot.—Peter’s answer shows that he understood the question as above. He says nothing of the *πλείον τούτων*,—but dropping all comparison of himself with others, humbly refers to the Searcher of hearts the genuineness of his love, however the past may seem to have called it in question.—The distinction between ἀγαπᾶν and φιλεῖν must not here be lost sight of, nor must we superficially say with Grotius, ‘Promiscue hic usurpavit Joannes ἀγαπᾶν et φιλεῖν, ut mox βόσκειν et ποιμαίνειν (see below). Neque hic quærendæ sunt subtilitates.’—If so, why do the Lord’s two first questions contain ἀγαπᾶς while Peter’s answers have φιλῶ—whereas the third time the question and answer both have φιλεῖν? This does not look like accident.—The distinction seems to be that ἀγαπᾶν is more used of that reverential love, grounded on high graces of character, which is borne towards God and man by the child of God;—whereas φιλεῖν expresses more the personal love of human affection. Peter therefore uses a less exalted word, and one implying a consciousness of his own weakness, but a persuasion and deep feeling of personal love. (Hence it will be seen that in the sublimest relations, where, all perfections existing, love can *only* be personal, φιλεῖν only can be used, see ch. v. 20.) Then in the third question, the Lord adopts the word of Peter’s answer, the closer to press the meaning of it home to him.—The σὺ οἶδας, the *two first* times, seems to refer to the Lord’s *personal* knowledge of Peter’s heart—in His having given him that name, ch. i. 43, in Matt. xvi. 17. Luke xxii. 31, and the announcement of his denial of Him. The *last* time, he widens this assertion ‘Thou knowest *me*,’ into ‘Thou knowest *all things*,’ being grieved at the repetition of a question which brought this Omniscience so painfully to his mind.—Βόσκει τὰ ἄρν. μου] This and the following answers of the Lord can hardly be regarded as the *re-instating* of Peter in his apostolic office, for there is no record of his ever having lost it: but as a further and higher setting forth of it than that first one Matt. iv. 18,—both as belonging to all of them on the present occasion, and as tending to comfort Peter’s own mind after his fall, and re-assure him of his holding the same place

δεύτερον Σίμων \* Ἰωάν, ἀγαπᾷς με; λέγει αὐτῷ Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ <sup>h</sup> Ποίμαινε τὰ <sup>h</sup> πρόβατά μου. <sup>17</sup> λέγει αὐτῷ τὸ τρίτον Σίμων \* Ἰωάν, φιλεῖς με; <sup>k</sup> ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον Φιλεῖς με; καὶ \* εἶπεν αὐτῷ Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς Βόσκε τὰ \* πρόβατά μου. <sup>18</sup> ἀμὴν ἀμὴν λέγω σοι, ὅτε ἤς νεώτερος, <sup>l</sup> ἐξώνυνες σεαυτὸν καὶ περιεπάτεις ὅπου ἡθέλεις· ὅταν δὲ <sup>m</sup> γηράσῃς, <sup>n</sup> ἔκτενῇς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει

<sup>h</sup> Luke xvii. 7.  
Acts xx. 28.  
<sup>1</sup> Pet. v. 2.  
<sup>2</sup> Kings vii. 7.  
<sup>i</sup> = Matt. x. 6  
al. Ir. Ezek.  
xxxiv. pas-  
sim.  
<sup>k</sup> ch. xvi. 20 al.

<sup>l</sup> here only.  
<sup>m</sup> Neh. iv. 18.  
<sup>n</sup> Heb. viii. 13  
only. Ps.  
xxxvi. 25.  
<sup>n</sup> Matt. viii. 3  
al. Sir. xv.  
16.

—16. πάλιν om. D c.—aft. δεῦτ. ins. ὁ κύριος D.—προβάτια A C. txt B D. —17. τὸ om. C.—καὶ om. A ab.—λέγει A D X 4 b. txt B C.—αὐτῷ om. B.—προβάτια A C.—18. ὅτι (error ?) C<sup>1</sup>.—ἄλλοι σε ζώσουσι C D Arm.; and for οἶσει (οἰσουσιν C<sup>2</sup>), ἀπαγούσιν D.—aft. οἶσ. ins. σε A D ac. om. B C<sup>1</sup> b (?).—σὺ οὐ D<sup>2</sup>. σὺ (omg. οὐ) D<sup>1</sup>.—

among the apostles as before, owing to the gracious forgiveness of his Lord.—We can hardly with any deep insight into the text hold βόσκειν and ποιμ. to be synonymous (Grot. above, Lücke, De Wette, Trench), or ἀρνία and πρόβατα. The sayings of the Lord have not surely been so carelessly reported as this would assume. Every thing here speaks for a *gradation* of meaning. The variety of reading certainly makes it difficult to point out exactly the steps of that gradation, and unnecessary to follow the various interpreters in their assignment of them: but that there *is* such, may be seen from Isa. xl. 11. 1 John ii. 12, 13. Perhaps the *feeding of the lambs* was the furnishing the Apostolic testimony of the resurrection and facts of the Lord's life on earth to the first converts; the *shepherding* or ruling the sheep, the subsequent government of the Church as shown forth in the early part of the Acts: the *feeding of the sheep*, the furnishing the now maturer Church of Christ with the wholesome food of the doctrine contained in his Epistles. But those must strangely miss the whole sense, who dream of an exclusive primatial power here granted or confirmed to him. A sufficient refutation of this silly idea, if it needed any other than the ἐλυπήθη of this passage, is found in the συμπρεσβύτερος of 1 Pet. v. 1, where he refers apparently to this very charge; see note on Matt. xvi. 17. “*Illud, ‘plus his’ (πλεῖον τούτων)*, indicio est, Petrum hic restitui in locum suum, quem amiserat per abnegationem (but see above) simulque quiddam ei prae condiscipulis tribui, sed nihil a quo caeteri excludantur. Nam sane etiam hi amabant Jesum. Desinat tandem hoc ad se, et ad se unum rapere, qui nec amat nec pascit, sed depascit, per successionis Petrinae simu-

lationem.” Bengel.—16.] πάλιν δεύτερον, an expression found in John iv. 54.—17.] φιλεῖς: see above on ver. 15.—ἐλυπήθη] not merely on account of the repetition of the question, but because of τὸ τρίτον, the number of his own denials of Christ.—πάντα οἶδ. see above.—18.] The end of his pastoral office is announced to him:—a proof of the πάντα οἶδας which he had just confessed;—a contrast to the denial of which he had just been reminded;—a proof to be hereafter given of the here recognized genuineness of that love which he had been professing. There is no implied *question*, as Lücke thinks:—the futures are prophetic.—ἀμὴν ἀμὴν] John's manner again.—ὅτε ἤς νεώτερος] in contrast to ὅταν δὲ γηρ. It includes his life up to the time prophesied of.—ἐξών. σ.] As in ver. 7, he had girt his fisher's coat to him: but not confined in its reference to that girding alone,—‘thou girdedst thyself up for My work, and wentest hither and thither—but hereafter there shall be a service for thee ‘paullo constrictor’—ἐκτενῇς τὰς χ. σου, but not as just now, in swimming;—in a more painful manner, on the transverse beam of the cross—and another—the executioner—shall gird thee,—with the cords binding to the cross’—(tunc Petrus ab altero vincitur, cum cruci adstringitur, Tertull. in De Wette). Such is the traditional account of the death of Peter, Euseb. ii. 25. iii. 1, where see notes in Heinichen's ed.—οἶσαι σε] viz. in the lifting up after the fastening to the cross—or perhaps, by a ὕστερον πρότερον, in making thee go the way to death, bearing thy cross.—ὅπου οὐ θ.] Quis enim vult mori? Prorsus nemo: et ita nemo ut B. Petro diceretur, Alter te cinget, et feret quo tu non vis. Aug. (Trench, Mir. p. 462 note).—Prof. Bleek (Beitrage zur Evan-



o ch. xviii. 32. p = here only. see Luke xxiii. 47. ch. xvii. 1.  
 q Matt. ix. 22. r = Luke xi. 37. ch. xiii. 12 al.  
 s = Matt. xxvi. 5 al.  
 t ch. xiii. 23 refl.  
 u ellips. Matt. xxvi. 8.  
 Mark xiv. 36 end.  
 b Luke xix. 13. 22 1 Tim. iv. 13.  
 καὶ οἴσει \* ὅπου οὐ θέλεις. <sup>19</sup> τοῦτο δὲ εἶπε, ° σημαίνων ABCD  
 ποίῳ θανάτῳ <sup>1</sup> δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει  
 αὐτῷ Ἀκολουθε μοι. <sup>20</sup> ἡ ἐπιστραφεὶς [δὲ] ὁ Πέτρος  
 βλέπει τὸν μαθητὴν ὃν ἡγάπα ὁ Ἰησοῦς ἀκολουθοῦντα,  
 ὃς καὶ <sup>1</sup> ἀνέπεσεν <sup>s</sup> ἐν τῷ δειπνῷ ἐπὶ τὸ ἑστῆθος αὐτοῦ καὶ  
 εἶπε \* Κύριε, τίς ἐστὶν ὁ παραδιδούς σε; <sup>21</sup> τοῦτον \*  
 ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ Κύριε, οὗτος δὲ <sup>a</sup> τί;  
 λέγει αὐτῷ ὁ Ἰησοῦς Ἐὰν αὐτὸν θέλω μένειν <sup>b</sup> ἕως

19. ταῦτα D Orig. — 20. δὲ om. A B C 2 *bcv* Arm. ins. D.—εἶπεν αὐτῷ C D. txt A B? — 21. τοῦτον οὖν B C D 1 *abc* Copt. Orig. Cyr. om. A E G H K M S U X Δ.—

gelien Kritik, p. 235, note) suggests an interpretation of this prophecy which is surely contrary to ver. 19:—that the former part, ὅτε ἡς ν. . . . applies to the life of Peter before his calling,—the latter ἐκτενείς . . . to his life in the service of the Lord, who is the ἄλλος,—who was to strengthen him for his work (ζώσει),—that he was to stretch out his hands in the sense of his own weakness, not merely in the feebleness of old age (in prayer?), and finally this ἄλλος, the Lord Whom he served, would carry him whither he would not, i. e. to a death of martyrdom. But this says nothing of ποίῳ θανάτῳ, on which the stress evidently is, and which Bleek, while he recognizes, endeavours to get rid of by supposing the idea to have arisen after the death of Peter!—19.] This remark is entirely in John's manner, as is the δοξάσειν τ. θ. used of such a death; see ch. ii. 21. vi. 6. vii. 39. xii. 33.—ἀκολουθε μοι.] Not to be understood I think of any present gesture of the Lord calling Peter aside;—but, from the next verse, followed perhaps by a motion of Peter towards Him, in which John joined. The words seem to be a plain reference to ch. xiii. 36;—and the following,—a following through the Cross to glory:—see Matt. xvi. 24. Now, however, ἄρας τὸν σταυρὸν is omitted. He had made this so plain, that it needed not expressing. There was also a forcible reminding Peter of the first time when he had heard these words on the same shore, Matt. iv. 18.—20.] The details necessary to complete the narrative are obscure, and only hinted at in the background. It seems that Peter either was at the time of the foregoing conversation walking with Jesus, and turned round and saw John following,—or that he moved towards Him on the termination of it (but certainly not from a misunderstanding of the words ἀκολ. μοι, see ver. 21). I can hardly conceive Him moving away on uttering these words, and summoning Peter

away in private. It seems in the highest degree unnatural.—The description of the disciple whom Jesus loved is evidently inserted to justify his following, and is a strong token of John's hand having written this chapter; see ch. xiii. 23.—21.] Peter's question shows that he had rightly understood the Lord's prophecy respecting him. He now wishes to know what should befall his friend and colleague,—ἀποκιδούς αὐτῷ τὴν ἀμοιβήν (for his similar service in ch. xiii. 23 just referred to) καὶ νομίσας αὐτὸν βούλεσθαι ἐρωτᾶν τὰ καθ' αὐτὸν, εἴτα μὴ θάρρειν, αὐτὸς ἀνιδέξατο τὴν ἐρώτησιν. Chrysost. (Stier vi. 364).—This was not mere idle curiosity, but that longing which we all feel for our friends; of which Bengel says,—Facilius nos ipsos voluntati divinae impendimus, quam curiositatem circa alios, æquales præsertim aut suppare, deponimus.—22.] The words τί πρὸς σε; imply a rebuke;—not perhaps however so sharp as one as has been sometimes seen in them. They remind Peter of the distinctness of each man's position and duty before the Lord; and the σὺ ἄκ. μοι, which follow, directs his view along that course of duty and suffering which was appointed for him by his Divine Master.—On the ἔαν θέλω . . . , three opinions have been held (for that which refers the words to John's remaining where he then was, on the shore, till the Lord returned from His colloquy with Peter, is not worth more than cursory mention): (1) that of Aug., Maldon, Grot., Lampe, Olsh., &c. (it being allowed on all hands, that μένειν means 'to remain in this life': see Phil. i. 24, 25 1 Cor. xv. 6. John xii. 34), 'If I will that he remain till I fetch him,' i. e. by a natural death. But this is frigid, and besides inapplicable here. Peter's death, although by the hands of an ἄλλος, was just as much the Lord's 'coming for him,' as John's, and there would thus be no contrast. (2) That that 'coming of the Lord' is meant which is so often in the three Gospels

ἐρχομαι, τί <sup>c</sup> πρὸς σε; σὺ ἀκολουθεῖ μοι. <sup>23 d</sup> ἐξῆλθεν οὖν <sup>c</sup> ὁ λόγος οὗτος εἰς τοὺς <sup>d</sup> ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ <sup>e</sup> ἀποθνήσκει. <sup>g</sup> \* καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ' Ἐὰν αὐτὸν θέλω μένειν ἕως ἐρχομαι, τί πρὸς σε;

<sup>24</sup> Οὗτός ἐστιν ὁ μαθητὴς ὁ <sup>h</sup> μαρτυρῶν περὶ τούτων καὶ <sup>\*</sup> γράφας ταῦτα, καὶ <sup>i</sup> οἶδμεν ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ. <sup>25</sup> ἔστι δὲ καὶ ἄλλα πολλὰ <sup>\*</sup> ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται <sup>k</sup> καθ' ἓν, οὐδὲ <sup>l</sup>

for τῷ Ἰησ., αὐτῷ D<sup>1</sup>. — 22. μένειν οὕτως D d. — 23. aft. ἀελοφ. ins. καὶ ἔδοξαν D. — αὐτὸ D. — οὐκ εἶπεν δὲ αὐτῷ B C c Orig. txt A D ab. — for ὅτι οὐκ ἀποθν., οὐκ ἀποθνήσκεις D. — τί πρ. σε om. D. — 24. ὁ καὶ μ. B. — καὶ ὁ γρ. B D ab. txt A C Orig. — 25. for ὅσα, ἃ B C<sup>1</sup> X 3 Orig. Cyr. Chrys. txt A C<sup>2</sup> DEG KM (HIS?) U d al. —

alluded to, (see especially notes on Matt. xxiv.) viz. the establishment in full of the dispensation of the Kingdom by the destruction of the nation and temple of the Jews. This is the view of some mentioned by Theophyl., of Bengel (see below), Stier, Dräseke, Jacobi, &c.—and is upheld by the || place, Matt. xvi. 28. (3) That the Lord here only puts a case,—‘Even should I will that he remain upon earth till My last coming—what would that be to thee?’ This view is upheld by Trench, Miracles, p. 466; but I think must be rejected on maturer consideration of the character of the words of our Lord, in Whose mouth such a mere hypothetical saying would be strangely incongruous, especially in these last solemn days of His presence on earth. —The second view seems then to remain, and I adopt it with some qualification.—At the destruction of Jerusalem began that mighty series of events of which the Apocalypse is the prophetic record, and which is in the complex known as the ‘coming of the Lord,’ ending, as it shall, with His glorious and personal Advent. This the beloved Apostle alone lived to see, according to ancient and undoubted tradition (Euseb. H. E. iii. 23). When De Wette (whom Lücke in the main follows) calls this interpretation ‘ganz richtig,’ and would interpret this answer by the current idea in Apostolic times, that His coming was very near, he is assuming (1) that this *was* the idea of the Apostles themselves (see 2 Thess. ii. 2 Pet. iii. 3, 4, 8, 9); (2) That this answer is not that of our Lord, but apocryphal (!).—If all that he says about the early expectations of the Church were granted, it would not follow that the view above taken is erroneous. And as to the chapter having been written after the death of John and the destruction of Jerusalem, see below. — 23.] τοὺς ἀδελφοὺς is an

expression of later date than the Gospels, but frequent in the Acts: see reff. and ch. xi. 1. 12, &c.—ἐξῆλθ. εἰς (see reff.) is more in the manner of the other Gospels. — καὶ οὐκ εἶπ. . . .] This καὶ is much in John’s manner, see ch. xvi. 32; not meaning *but*, —rather, ‘and yet.’ The following words are to me a proof that this chapter was written during John’s lifetime.—If written by another person after John’s death, we should certainly, in the refutation of this error, have read, ἀπέθανε γάρ, καὶ ἐτάφη, as in Acts ii. 29.—This notion of John’s not having died, was prevalent in the early Church,—so that Augustine himself seems almost to credit the story of the earth of John’s tomb heaving with his breath. Tract cxxiv. ‘The English sect of the ‘seekers’ under Cromwell expected the re-appearance of the Apostle as the forerunner of the coming of Christ.’ Tholuck. See Trench on the Miracles, p. 467 note.—The simple recapitulation of the words of the Lord show that their sense remained dark to the writer, who ventured on no explanation of them.

24, 25.] Identification of the Author, and conclusion.—See remarks below. — 24.] περὶ τούτων and ταῦτα certainly refer to the whole Gospel, not merely to the Appendix—and are quite in John’s style:—see ch. xii. 41. xx. 31. — οἶδμεν is in John’s style—see 1 John v. 18, 19, 20, also ch. iv. 14. 16 al. fr. On ὅτι ἀλ. ἐστ. . . . see 3 John 12. — 25.] The purpose of this verse seems to be to assert and vindicate the fragmentary character of the Gospel;—for that the doings of the Lord were so many,—His life so rich in matter of record,—that, in a popular hyperbole, we can hardly imagine the world containing them all, if singly written down;—thus setting forth the superfluity and cumbrousness of anything like a perfect detail, in the

1 = ch. ii. 6  
only, B Kings  
vii. 38.  
m pres. ver. 23  
rell.  
 ἀντὸν οἶμαι τὸν κόσμον <sup>1</sup> χωρῆσαι τὰ <sup>m</sup> γραφόμενα ABCD  
 βιβλία †.

χριστὸς Ἰησ. D.—rec. aft. βιβ. add ἀμὴν, with E G H? K M S? U X Δ al., but om. A B C D 5 *abd* Syr. Copt. Sahid. Æth. Arm.

strongest terms,—and in terms which certainly look as if fault had been found with this Gospel for want of completeness, by some objectors.

The reader will have perceived in the foregoing comment on the chapter a manifest leaning to the belief that it was written by John himself. *Of this I am fully convinced.* In every part of it, his hand is plain and unmistakeable. I believe it to have been added some years probably after the completion of the Gospel; partly perhaps to record the important miracle of the second draught of fishes, so full of spiritual instruction, and the interesting account of the sayings of the Lord to Peter;—but principally to meet the error which was becoming prevalent concerning himself. In order to do this, he gives a complete account with all minute details,—even to the number of the fish caught,—of the circumstances preceding the conversation,—and the very words of the Lord Himself; not pretending to put a meaning on those words, but merely asserting that they announced no such thing as that he should not die. Surely nothing can be more natural than this.—External evidence completely tallies with this view. The chapter is contained in all the principal MSS.: and there is no greater variety of

reading than usual. In these respects it differs remarkably from John vii. 53—viii. 11, and indeed from even Mark xvi. 9—20. Internal evidence of style and diction is nearly balanced. It certainly contains several words and constructions not met with elsewhere in John; but, on the other hand, the whole cast of it is his;—the copulæ are his;—the train of thought, and manner of narration.—And all allowance should be made for the double alteration of style of writing which would be likely to be brought about, by lapse of time, and by the very nature of an appendix,—a fragment,—not forming part of a whole written continuously, but standing by itself. The last two verses, from their contents, we might expect to have more of the epistolary form; and accordingly we find them singularly in style resembling the Epistles of John.

On the whole, I am persuaded that in this chapter we have a fragment, both *authentic* and *genuine*, added for reasons apparent on the face of it, *by the Apostle himself*, bearing evidence of his hand, but in a ‘second manner,’—a later style;—probably (as I think is shown in the simplicity of the οἶμαι in ver. 25) in the decline of life.

END OF VOL. I.











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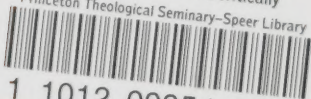




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